New Orleans

CHRISTIAN ADVOCATE

Methodist

Crusade FOR Christ

THE LIVING CHURCH

Let the new year be a year of freedom ...m sin, a year of service, a year of trust ...n God, and it will be a happy year from ...ry to last. It may be the hardest year ...ve have known, but it will be the hap... ...ll.—Dr. J. M. Buckley.

THE PRAYER-ROOM TODAY

...akes me willing, O God, to be what ...ou art making me. Let me lie quiet ...der Thy hand, Thou heavenly Surgeon, ...re when Thou must deepen the wound ...e hast already made, that presently I ...y be healed. Let me not swerve upon ...wheel, Potter divine, while in pain ...ou Thou shapest me a vessel for Thy ...Let me bear Thy heat, Thou refining ...until all my dross is gone and Thou ...see Thyself in my pure gold. Suffer ...Thy child, my Father, to be one ...not content with anything less than ...ceive Thy fatherly heart. Amen.

...ol. 83. No. 1.

NEW ORLEANS 12, LA.
...URSDAY, JANUARY 4, 1945

THE WARNER SALLMAN CRUSADE PICTURE



The poster made from the painting is designed to symbolize for Methodist people the spirit and the purpose of the Crusade

WALLET OF THE WEEK

THE SALVATION ARMY, dissolved by Mussolini at the time it was doing a truly monumental work in Italy, is now being rehabilitated. The report says that the organization hopes to have forty-five centers in operation soon. These units will serve the distressed country. One whole town has been transformed into a Salvation Army rest camp with comfortable arrangements for five hundred men every night and facilities for feeding six thousand five hundred men.

* * *

THE BRITISH HOME GUARD did yoeman's service at the time when Germany's power was a threat to the whole world. Recently the Home Guard was temporarily relieved of duty and at the very moment when the German Home Guard was being called for action. These units are what might be called civilian and over-age groups who are called in hours of great emergency. The war may not be over, but the relief of the British and the pressing of the German Home Guard into service is a clear indication as to where the strain is now being felt.

* * *

NATIONAL STAMP DESIGNS are said to enshrine, in large measure, the romance of nations, races, and thrones. Norway honors her great countryman, Ibsen; Australia portrays her outstanding architectural triumph, the Sydney Bridge; France does homage to her immortal Arc de Triomphe; and America has made a great picture gallery of great occasions, such as the landing of the Pilgrim Fathers, and many others of like national importance. Britain's stamps, for the most part, present the head of the reigning sovereign, and do little toward glorifying outstanding events.

* * *

THE DISCOVERY OF ETHER occurred on October 16, 1844—just one hundred years ago. In addition to the suffering it has saved countless men and women during the past hundred years, it has made possible an advance in surgical treatments which have brought relief and even health to countless others. The whole world is debtor to those who discovered and made general anesthesia the servant of and a boon to afflicted humanity. Looking backward at the progress made in medicine, one is constrained to say, What may we not expect of the next century?

* * *

"ISRAEL IS ANNIHILATED," a declaration of some over-confident Nazi hater of the Jews, was not saying something as new as was imagined. The same prediction was written on a slab of granite in Egypt more than three thousand years ago. The slab is the record of the words of Rameses II and the years since this confident assertion have discredited the great and feared pharaoh as a prophet. All such prophets would do well to read Jeremiah: "Though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee: but I will correct thee."

GENERAL E. J. HIGGINS, the third head of the Salvation Army, is a veteran of eighty years and makes his home at a Salvation Army community in Florida. Until recently, he and Mrs. Higgins led great meetings in both North and South America. They still make frequent appearances at public meetings, but due to advanced age they necessarily travel less extensively. In the home where General Higgins spends his retirement, there are many veterans of the service to which he has given his life.

* * *

THE SPINY ANTEATER of Australia is one of the curiosities of nature. It is armored with short quills like the porcupine. It is much smaller than the porcupine and underneath its spiny coat of mail is a covering of downy fur. It is a warm-blooded creature which lays eggs, hatches them in a pouch and then feeds them on milk from a gland inside the pocket where they are hatched. It sleeps through the winter, but in the summer it makes an attractive pet. When attacked it rolls up in a ball and its spiny armor makes it almost immune to harm.

* * *

ELEPHANTS are said to have physical differences which indicate their habitats. The Asiatic elephant has five toes in front and four behind, while the African elephant has four in front and three behind. An Asiatic elephant has one tip on the end of his trunk; an African elephant has two. The trunk of the Asiatic breed is smooth while that of the African has the appearance of being segmented. The ears of an elephant from Asia are small and ragged while those of an African elephant are very large.

* * *

SWEDISH ALCOHOL ADDICTS are said to constitute a community for clinical study by a local official temperance board, which has broad powers. Cases of alcohol addiction may be referred to the board by police, relatives, social agencies, or hospitals, and the board appealed to investigates each case and deals with it according to the economic, social and medical problems which the individual case presents. It is an individualized as opposed to a mass method of approach. It would seem that the value of the finding would be limited by the relief which might be administered.

* * *

DR. LESLIE D. WEATHERHEAD devoted a recent service at St. Sepulchre's to a memorial for two City Temple veterans who had died. Mr. Tom Brown had been a member since the days of Dr. Parker. Of Mr. Albert Clare, he said: "Never in the three hundred years of the City Temple has so much been owed to one man." He began to attend City Temple when he was about fifteen years old and had been a member for forty-three years. During that time he filled almost every office open to a layman and at the end he was secretary and treasurer, the most important executive officer of the church.

New Orleans
CHRISTIAN ADVOCATE

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W. L. DUREN, D. D., Editor-Manager
C. MILTON CHALMERS, Publisher
Associate Editors: ALFRED P. HAMILTON, H. T. CARLEY, D. D., B. P. BROOKS, HUGH N. CLAYTON (In the Service)

EDITORIAL

THE NEW YEAR

As we write these lines, the year 1944 is fading into history and a new year is at the dawning. It is likely that no year of our history since Valley Forge ever came in under graver shadows or to the accompaniment of greater sorrows than does 1945. The disappointments of war on our German front have filled many hearts with apprehension and have brought to many hearthstones distressing messages whose fateful words have dimmed the lights at the Christmas fireside. But, despite the tragic turn of events, Americans will not quit, neither will they complain. It is the hour of shadows that tests the courage of men, whether on the battle line, or on the home front. We salute our soldiers across the world and pledge to join with them in whatever effort and sacrifice may be necessary to turn the sighs of disappointment into shouts of triumph, and the shadows into the light of world peace and spiritual hope for all men.

With this issue, we make the first entry in the ledger of 1945. We trust that the volume now beginning may be in every sense worthy of the journalistic record which the **New Orleans Christian Advocate** has maintained since 1850. May this be for all our readers a happy New Year and for all a year of worthy progress. Above all, may it be a year that shall bring peace to our war-torn world.

CHRISTMAS AND THE GRACE OF SIMPLICITY

An outstanding impression of our Christmas season was made by the simple and unadorned expressions of appreciation upon the part of our friends. We have in mind particularly such salutations as, "I am your friend." In such language one can feel the very heart beat of the writer. In the modesty of sincere souls, the feeling of attachment and appreciation is committed to words that fit the emotions of the heart. Such messages bear the assurances of feeling without appealing to literary grace or other means for increasing their impressiveness. To us, this means that the real spirit of Christmas is expressed in the humble things of life rather than in gifts and words which reflect in word or deed the fortune or the attainment of those who give.

After all, the Star of Bethlehem rested over a stable. Caesar, whose taxing order carried Joseph and Mary to Bethlehem, is an explanatory incident in the Christmas story, but the touch of simplicity lent by the shepherds is an immortal part of that holy event. The wise men who followed the Star to the manger, where they laid their gifts at the feet of the babe, played only a minor role in the drama which gave to the world its anthem of "peace and good will." Surely it is the heart of the giver and not his gift by which the true spirit of Christmas is expressed.

INVOKING POLLS AND RESOLUTIONS FOR THE SETTLEMENT OF CONTROVERSY

It is interesting to note the almost childish simplicity of some who seem to think that controversies involving faith and conviction may be settled by majorities rather than by agreement. There are those who offer a poll of public opinion, regardless of wisdom or unwisdom, or a series of resolutions which may have been adopted as a valid solution of issues intertwined with human belief and emotion. It is safe to say that such do little more than bring controversy into the open without changing in the least public attitude.

Actually we have in mind recent polls of public opinion on such subjects as, the existence of God, immortality, and the treatment which should be accorded a defeated Japan. Of the same nature is a resolution adopted by the majority of a commission of twenty-five and expressing approval of our war against the Axis powers. In every instance, opinion is divided and is expressed either by ratios, or by minority resolutions. Certainly no doubter is convinced, and the most that can be assumed is that the vote reflects the ratio existing between the pros and the antis on the questions at issue.

Such a method of adjudication seems to us to be an example of democracy gone to seed. Aside from the partiality and the negative character of such judgments, is the fact that it actually disturbs rather than settles public thinking. It is a method which might be likened to sitting around a fire on a winter's night and telling ghost stories to immature children to fortify them against the darkness. Instead of building up a resistance against the darkness, the childish imagination transmutes every half-perceived object into ghostly reality.

In the realm of social, moral and religious values, the effect is to raise doubts without supplying the strength to resist. It even justifies doubt by offering a supporting bloc of opinion with no hint as to its intellectual or moral quality. It is a process which assumes that population numerals, not morals and understanding, constitute the approach to truth. We can see nothing constructive in a negative approach to the settlement of questions which have to do with moral and religious values. We refuse to

IT IS MORE BLESSED TO GIVE



S. P. Brown

"There is that scattereth and yet increaseth."

Most are so busy calculating the profits and benefits

Editorial Miscellany

By Bro. E. T. Tarver

NOTHING LIKE HOPE!

Some merry mickey mouse said "Tallulah" when he meant to say "Pocatuna" as many times as I have said "Pocatonta" when I meant to say "Tallulah." These Indian names as musical as they are, have a tendency to baffle us sometimes. I came from Pocatonta to Tallulah and thence went from Tallulah to Pocatuna—Tallulah, Pocatuna, Pocatonta. I wonder if Jerome Jarn has said "Trina" or "Trilos" when he wanted to say Pocatonta.

I left Pocatonta a disappointed man. There are as fine people there as there are anywhere else in the world and as many of them in proportion to the total population. The Methodist church is second to none in its organization and program—no financial problems of any kind, and a cheerful spirit on the part of the people that ought to make any preacher happy. The parsonage is a lovely home, and many kindly tokens of friendship find their way to the ministerial domicile. I spent four years in those attractive surroundings.

I am always interested in the names of towns—their origin and meaning. The little town of Satartia, on the Yazoo River in Mississippi, with which I am well acquainted, gets its name from the tribe of Yazoo Indians, the

once inhabited that fertile region, and it means "Pumpkin Patch." Tradition says that DeSoto camped there when he was getting ready to discover the Mississippi river. (That, however, has nothing to do with the name).

When I first went to Ponchatoula, naturally I wanted to know how the town got that name and what it meant. Upon inquiry, I was informed that it is an Indian word, and that it means, "Waving Hair." It seemed to me to be a plausible supposition that the Indians had discovered that in that salubrious climate there was some tonic quality that was good for the hair—good enough to make it long and wavy. My thatch was somewhat thin, to put it baldly; and I had a kind of fleeting vision of acquiring a head-covering in that land of Waving Hair that would vindicate the opinion of the Indians concerning its virtues in bestowing upon it the euphonious appellation of Ponchatoula.

But I left Ponchatoula a disappointed man—I am balder now than I was when I went there.

But, "Hope springs eternal in the human breast." Tallulah, I am informed, is an Indian word that means "Beautiful." I wonder if a bald-headed man can grow to be—well, we'll wait and see!

Sometimes hope is about all we have left.

THE METHODIST CHURCH CRUSADE FOR CHRIST, LOUISIANA ANNUAL CONFERENCE

Dear Friend:

Methodists by the thousands. . . . Let's make it tens of thousands.

Let's mark the calendar. . . . Let's make a date. . . . Let's spread the news abroad. Telephone, talk, wire, write. Let's work together, plan together, pray together. Then expect great things.



The following are the dates and places for our Missionary Institutes and Crusade Rallies in the Louisiana Conference:

January 22, 1945—First Church, Shreveport, 10 a.m.; Trinity Church, Ruston, 7 p.m.

January 23, 1945—First Church, Monroe, 10 a.m.; First Church Alexandria, 7:30 p.m.

January 24, 1945—First Church, Baton Rouge, 7:30 p.m.

January 25, 1945—First Church, Hammond, 10 a.m.; Rayne Memorial, New Orleans, 7:45 p.m.

January 26, 1945—First Church, Lafayette, 10:30 p.m.; First Church, Lake Charles, 7:30 p.m.

Speakers at these rallies will include our own Bishop Paul E. Martin, Judge E. L. Walker, Mrs. George Sexton, Jr., Mrs. J. B. Pollard, Rev. Karl Tooke, Conference Missionary Secretary; Rev. E. B. Emmerich, and others.

May we reach the Methodists of Louisiana in these great rallies as never before. These will not be just preachers' meetings. Come on, women of the Church. Come on, men of the Church. Come on, youth of the Church. This is a thrilling challenge. Get your transportation organized and let's make these mass meetings.

Cordially yours,

CHAS. N. WHITE,
For the Crusade for Christ Publicity Committee of the Louisiana Conference.

GREENVILLE DISTRICT OFF TO GOOD START

Dear Co-Workers:

We are glad to report to you that the work of our district is getting off to a good start. A fine spirit prevails in all the charges we have touched, and we feel sure that the same is true in all the others. We assure you that these favorable conditions lend encouragement as we face together a Conference year of unprecedented opportunity and responsibility. This is the situation because of the fact that aside from our regular work we have the additional privilege and responsibility of the Crusade for Christ. In regard to this we have the feeling that you are already on the mark, that you are getting set, and that you will soon be ready to go.

The Crusade having been discussed in our last Preachers' Meeting, we feel sure that you have been making plans for raising your apportionment of the $25,000,000. In setting this into our financial program for the year we must keep it clear to our people that the Crusade offering is extra of all other collections.

Bishop J. L. Decell has called the Area meeting to convene in Oxford, January 4-5. Certain persons, by virtue of their positions, have been called officially to attend that meeting, and these persons will be entertained. Many other ministers and laymen will attend all or a part of the meetings and pay their own expenses. We trust that many from our district may thus attend. The meeting will begin at 10 a.m. January 4, and likely adjourn about 4 p.m. January 5.

Following this meeting we will proceed in our district somewhat as follows: The morning hours of our next Preachers' Meeting, January 9, will be given over to the District Crusade Rally (thanks to your program committee). At that time the district superintendent will give a brief report of the Oxford meeting. This will be followed by addresses from representatives of the district Board of Lay Activities, the district W. S. C. S., and from the district Youth Fellowship.

At 12:15 the three zones of the district will meet separately and elect a president, vice-president, and secretary, a Crusade director of publicity, and a zone chairman for soliciting "big gifts." The immediate work of the zone president will be to arrange for and call a zone rally at an early date. He, with the vice-chairman, secretary, and two directors, will be the zone staff. This staff, in cooperation with the pastors of the zone, is to pack the people in at the zone rally, and put on a stirring and an inspiring program that will send all back to their churches to do the same thing there.

At the January 9th meeting I hope to be able to name the district directors of "big gifts" and the district director of publicity, from whom the zone directors will receive lots of help and to whom the zone directors will make reports.

Below I am naming the charges in each zone. Before the January meeting be studying and praying about the men or women in your zone that the proper ones may be selected for the above-named positions:

Zone 1.—Tunica, Dubbs, Lula, Coahoma-Jonestown, Friars Point, Dublin, Clarksdale, and Duncan.

Zone 2.—Merigold, Drew, Shaw, Gunnison, Ruleville, Rosedale, Cleveland, Shelby, and Boyle-Pace.

Zone 3.—Greenville, Leland, Arcola, Glen Allan-Avon, Inverness, Indianola, Moorhead, Sunflower, and Hollandale.

Down in the charge we would suggest (and it is merely a suggestion) that you have a chairman for four-minute speakers, a director for big gifts, and a director of publicity. The pastor, of course, will be the supervisor over all these and will use whatever method he deems best in his local situation for raising the money.

Brethren, let us set ourselves to this phase of the Crusade and be so prayerful and deeply consecrated that in the raising of the money we will strengthen the other four great phases. Yes, you are on the mark, and you are getting set, and soon you will be ready to go.

J. D. WROTEN.

P. S.—The preachers' wives are going to feed the group that day and each one of these ladies is asked to bring a half cup of sugar.

Bring your lay leader to Cleveland.

DR. R. Z. TYLER HEADS MISSION PROMOTION

The Rev. Robert Z. Tyler, D.D., pastor of the First Avenue Methodist Church, St. Petersburg, Florida, and a former district superintendent in Miami, was elected executive secretary of the General Section of the Joint Division of Education and Cultivation of the Board of Missions of the Methodist Church, at the Board's recent annual meeting at Buck Hill Falls, Pa. This is the division of the Board that directs all the promotional work of the Church in the field of home and foreign missions. In this position he succeeds Dr. Willard G. Cram, of Nashville, who resigned some months ago because of ill health. Dr. Tyler expects to begin his duties in New York in March.

Dr. Tyler was born in Searcy County, Arkansas, but at an early age moved into the Indian Territory, now Oklahoma. He was educated at the University of Oklahoma and Meridian College, Mississippi, and at the Candler School of Theology of Emory University; he also took post-graduate studies at Emory.

In 1918 Dr. Tyler was ordained a minister and admitted into the North Georgia Conference of the Methodist Church. He has held pastorates successively in four churches of Atlanta, Ga.—Oakland City, Epworth Church, Glenn Memorial Church, and Grace Church, and was then appointed presiding elder of the Decatur-Oxford District. From that district he moved to Florida, being pastor of Trinity Church, Miami, for five years and then superintendent of the Miami district for five years. He has been in his present church in St. Petersburg for one year.

Dr. Tyler is married to the former Miss Mary Sue Christie, of Atlanta, and they have three children—Lieut. R. C. Tyler, of the 8th Air Force, now overseas; Miss Anne Nelson Tyler, a sophomore at the Agnes Scott College, Atlanta; and Miss Virginia Gray Tyler, a freshman at the same college.

Divine Justice

Justice which lacks strength is powerless. Force without justice is tyrannical. We must then unite justice and force, and, to do so, bring it about that what is just is strong, and that what is strong is just.

—Pascal.

The only difference in being in a mental rut and being in one's grave is the absence of a formal funeral. One is mentally dead and buried when one stops the process of learning and adjusting.

—Walton E. Cole, in Standing Up to Life.

CONFERENCE NEWS AND PERSONALS

New Orleans Christian Advocate

Publishing Committee:
Louisiana Conference—J. W. Reily, Chairman; B. H. Andrews, R. R. Branton.
Mississippi Conference—J. T. Leggett, Vice-Chairman; J. E. Gray, C. C. Clark.
North Mississippi Conference—V. C. Curtis, Secretary; A. T. McIlwain, S. E. Ashmore.

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HENRY T. CARLEY, A. P. HAMILTON and B. P. BROOKS .....Associate Editors
W. C. NEWMAN .....Church School Lesson Writer
MRS. E. L. DIAMOND.....Editorial Secretary
C. MILTON CHALMERS .....Publisher

The Advocate office appreciates a lovely Christmas card from Chaplain Wesley R. Cain, who is now on duty overseas with the American forces.

Chaplain L. R. Nease, Jr., now on overseas duty, remembers us with a Christmas card and a cheery greeting from a land of romance and war.

Rev. W. D. Kleinschmidt reports a very effective pageant on "The Nativity," which was given in Lecompte, La., Methodist church on December 17.

Rev. J. C. Price has been changed from the Benson, La., mission to Pelican charge. Bro. Price has served the Pelican charge before and is delighted to be back with them again.

Rev. and Mrs. T. H. Dorsey were honored at a Golden Wedding anniversary recently at the Presbyterian Church in Water Valley, Miss., of which church Bro. Dorsey is the acting pastor.

Mrs. J. E. Valentine, of Athens, La., says that the Sunday School Lesson carried in the Advocate is a great help to her as a substitute teacher for an adult class and that she loves the entire paper.

Rev. D. E. Vickers, who was returned to the Lorman, Miss., charge for a third year, has received a cordial reception at the hands of his people and is looking forward to a prosperous year's work.

Mrs. J. E. Drane, Weir, Miss., in renewing the subscription to the Advocate for her mother, says that its weekly visits are enjoyed more than ever as she grows older and less active in church affairs.

Mr. James Moore, oldest member of the Methodist church at Slaughter, La., died on November 30. He is survived by his wife, the former Miss Nannie Brannon; one sister, Mrs. W. B. Morris; and several nieces and nephews.

Rev. and Mrs. W. L. Elkin, of the Mississippi Conference, were holiday guests of Bro. Elkin's parents in Water Valley, Miss., and while there Bro. Elkin preached at the Methodist church on Wednesday evening, December 27.

Rev. R. A. Allums and the parsonage home at Gloster, Miss., were made very happy recently by the homecoming of the baby boy who had been for two years in the South Pacific. The young man will be home for the Christmas season.

Rev. M. J. Peden reports the presentation of the cantata, "Chimes of the Holy Night," by his church in cooperation with the Baptist Church, Calhoun City, Miss. The church was filled to overflowing and the effect highly satisfactory.

Rev. W. W. Perry, pastor at Donaldsonville, La., reports everything as going well in his charge. Bro. Perry is in his sixth year, which is his longest pastorate and also the first time that the charge ever had a pastorate of that length.

The ministers of the Columbus district have effected their organization for the new year. Rev. T. B. Thrower was elected chairman and Rev. J. T. Humphries, secretary. The next meeting will be held at Starkville, Miss., on January 16.

Rev. J. E. J. Ferguson writes that the outlook is promising for a good year on the Brooklyn-Bond charge and that he finds plenty to do. Bro. Ferguson reports a warm welcome at the hands of his new people upon his arrival at the parsonage.

Rev. J. D. Wroten, superintendent of the Greenville district, writes appreciatively of his predecessor, Rev. J. W. Ward. Bro. Wroten says that the district is in good condition and that they are off to a good start in their work for the new year.

Rev. A. W. Coody says that the Methodists of Ponchatoula have given the new occupants of the parsonage a very gracious welcome. Included in the welcome was a liberal pounding, consisting of everything needful in the kitchen, including butter, bacon, and sugar. He is serving Springfield-Wesley charge.

Rev. Frank A. Matthews, who has been pastor at Mer Rouge, La., requests the change of his mailing address from Mer Rouge to Van Horn, Texas, as he is exchanging with Rev. James E. Ward, of the New Mexico Conference, the change to take effect at once.

Mrs. W. F. Rogers, whose late husband was long a member of the North Mississippi Conference, and her daughter, Miss Tryphena Rogers, have moved from Sallis, Miss., to 927 Whitworth Street, Jackson 5, Miss., according to request for change of their mailing address.

A card from Rev. L. P. Moreland, requesting a change of address for his paper, seems to indicate that he has been shifted from Simsboro, La., to Bernice since the session of the Annual Conference. No official notice of the change has reached the Advocate office, however.

First Church, Monroe, La., in addition to adopting the largest budget in the history of the church, put on a Christmas campaign for the Building Fund in the hope that the fund might be increased to $100,000. The salary of the pastor was increased to $6,000 for the current year.

Rev. Andrew J. Boyles writes that when he arrived at Millsaps Memorial Church, Jackson, Miss., on December 1, he found the parsonage warm and lighted and the pantry filled with good things. He is looking forward to a great year, and the Advocate is among the first objects of his interest.

Rev. J. M. Lewis, a retired member of the Mississippi Conference, living at McComb, Miss., is reported to have developed a rather troublesome eczema, the cause of which does not seem to have been located. He was carried to the Methodist Hospital in Hattiesburg recently for observation and treatment.

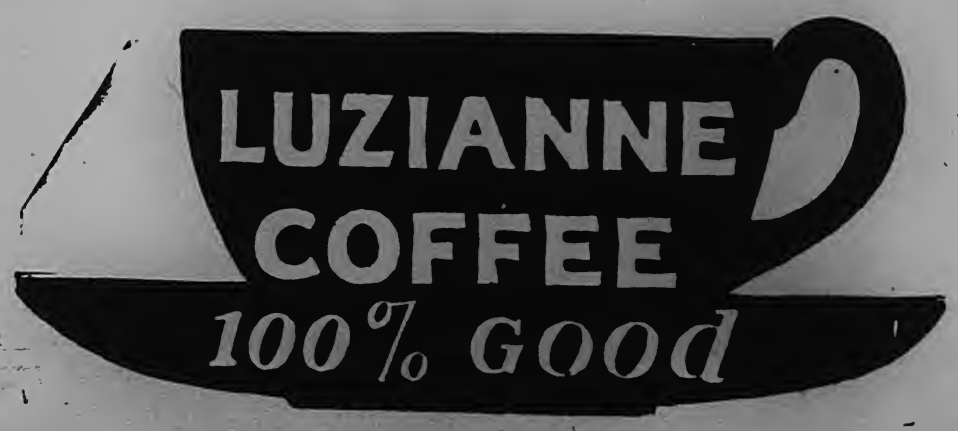
Friends of Mrs. W. Troy Harkey, of New Orleans, will regret to learn of her sorrow on account of the death of her mother, Mrs. Ida J. Dochterman, recently. Mrs. Dochterman had a fall and suffered a fractured hip, from which she suffered much in her last days. The funeral services were held in Port Gibson, Miss.

Rev. A. L. Davenport, pastor at Noxapater, Miss., is in his first year and, although he has been at his post for less than two months, he has already sent 26 new subscriptions and one renewal to the New Orleans Christian Advocate. It is needless to say that we appreciate this splendid effort but no less so Bro. Davenport himself.

Rev. Felix A. Suthpin, pastor of the Blue Mountain circuit, North Mississippi Conference, has the distinction of being the first pastor in the Corinth district to raise his Crusade quota. He is probably also the first pastor in the North Mississippi Conference to raise his quota in full. In addition to this, the charge has accepted in full the askings for benevolences.

Commander Martell H. Twitchell, of the North Mississippi Conference, is now on duty as senior chaplain at the receiving station, Puget Sound Navy Yard, Bremerton, Washington. Bro. Twitchell expresses his great appreciation of the Advocate as a means of keeping him in contact with his friends and with the work in the North Mississippi Conference.

We regret to learn that Rev. Stewart Smith, who was assigned to Pachuta, Miss., at the recent Conference session, has found it necessary to take a complete rest for six months on account of his eyes. Under the orders of his doctor, he is not allowed to assume any responsibility, nor is he allowed to read anything. We trust that he may soon be on the way to health again.



Rev. B. P. Jaco, retired member of the North Mississippi Conference, Raymondville, Texas, writes that he is about well of an ailment which he developed in Mississippi recently. He expresses high appreciation of Bishop Decell and his leadership in the work in Mississippi. Bro. Jaco says that Rev. J. E. Lovett, formerly of Eupora, Miss., and a noble man, died in Texas recently.

Rev. Frank A. Matthews favors us with a copy of his twelve-page booklet, with its beautiful Christmas cover which was designed both as a calendar and a Christmas message to the people of Mer Rouge, La., where he is pastor. There were pages dedicated to those in the service and to the memory of those who have entered into rest, as well as items of interest for the living.

Rev. R. G. Moore carried in his church calendar the Christmas wish that "In a big world at war, with all of its attendant burdens and sorrows, we wish for you and yours the peace, the power, the joy that can come only from knowing, worshiping, and serving a great Savior. May there be room for Him in our hearts, our homes, our world, and thus will His presence bless and cheer all."

A card from Rev. J. B. Cain reports considerable damage to the Sunday School rooms and fire water damage to the auditorium of his church at Columbia, Miss. The fire occurred on Sunday morning, December 10. Preaching services for that day were held in the Presbyterian Church and a pavilion was made for the other meetings. The congregation expected to be in its own auditorium the following Sunday.

Mr. Clyde S. Sudduth, whose death occurred at Houston, Texas, recently, was a Methodist and a native of Mississippi. He had been for 16 years sales manager for the Alexander Shroeder Hardwood Lumber Company of Houston. Interment was at Brookhaven, Miss. He is survived by his widow, Mrs. Ethel Sudduth, of Houston; his mother, Mrs. May R. Sudduth, and a sister, Mrs. Jeff Collins, both of Laurel, Miss.

A card from Rev. S. A. Brown, retired member of the North Mississippi Conference, says that he has been in the Methodist Hospital in Memphis for three weeks, but that his doctor said he might go home for Christmas. He will, however, have to report at the Baptist Hospital after the holidays. Bro. Brown asks us to thank his many friends for their loving remembrances of him during his stay in the hospital. Bro. Browns home is at Moorhead, Miss.

Robert L. Bowdon, of Kilgore, Texas, Box 1374, renews his subscription to the Advocate and says: "I do not want to lose my connection with Louisiana Methodists, especially such fellows as Louis Hoffpauir, Arthur Shaw, Alonzo Early, Frank Matthews, W. L. Doss, W. W. Holmes, and the two fellows at Crowley and First Church, Lake Charles, and a great many other fine preachers in Louisiana." Bro. Bowdon moved to Kilgore, Texas, from Vinton, La., about two years ago.

REV. J. E. STEPHENS ILL

A note from Mrs. J. E. Stephens, written from the Methodist Hospital on December 27, says that Bro. Stephens, pastor at Tupelo, Miss., has been a patient in the Methodist Hospital at Memphis since December 7. She reports that he is responding favorably to the treatment of his physician and the hospital authorities and that she expects him to be at home by January 1. We regret to know of Bro. Stephens' illness, but we are happy to know that he is now on the way to recovery.

APPOINTMENTS—MISSISSIPPI CONFERENCE

Under physician's orders, Stewart Smith has been released from the pastorate at Pachuta, Meridian District. The following appointments have been made in the adjustment:

Associate pastor, Centenary, McComb—R. S. Smith.
Pachuta—Lester T. Nelson.
Madison and Pocahontas—T. R. Holt.
Homewood—Roger Jolly.
Lake—O. C. Hull, supply.

J. L. DECELL,
Bishop-in-Charge.

December 22, 1944.

CHAPLAIN RAMEY KILLED IN ACTION

Word that Lieutenant Charles Edwin Ramey had been killed in action on November 12 has been received by Mr. and Mrs. William H. Ramey, of Indianapolis, Indiana. Lieutenant Ramey, who was a grandson of Bishop Edwin H. Hughes, was with the Third Army, commanded by General Patton. A memorial service was held for him in Central Avenue Church on Sunday, December 17.

JACOB S. PAYTON.

STEWARDS OF MADISON, MISS., CHURCH LAUNCH PROGRAM

Sunday, December 10, the first preaching day in the new Conference year at Montgomery Memorial Methodist Church, was Pledge Day. The entire membership had been notified. After full attendance at Church School and the eleven o'clock service, a goodly number braved the cold, rainy afternoon to go to the church between the hours of 3 and 4:30. They were received in the church by the pastor, the charge lay leader, and the members of the official board. After signing their pledges, they were directed to the sub-story for a fellowship hour. The ladies of the W. S. C. S. had prepared and served refreshments, assisted by the young ladies of the Youth Fellowship. This begins Rev. L. T. Nelson's fourth year on the Madison-Pocahontas charge. The pastor and members of the Board of Stewards anticipate another successful year.

MRS. IRA RAY COX,
Member Board of Stewards.

BATON ROUGE MINISTERS PASS RESOLUTIONS CONDEMNING SUNDAY NIGHT FESTIVAL

Text of Resolution

The text of the resolution and the signatories follow:

It is with deepest regret and reluctance that the East Baton Rouge Ministerial Association finds itself compelled to take cognizance of an affair held at the Community Clubhouse in Baton Rouge on Sunday night, December 7, at which several laws of this state, parish and city were flagrantly violated, and in the presence of a very large group of men, women and even little children. This Association takes the firm and unequivocal position that no matter how worthy the cause, the end can never justify the threat to democracy and good government and therein to good morals and ordinary decency that must inevitably result from open contempt for what the constituted auhorities have decided to be reprehensible and forbidden. Furthermore, the example of organizations seeking a worthy end is often taken as justification for the lawless, disgraceful and criminal elements in our society breaking the laws for commercialized profits.

The following are the laws that were violated:

1. Act of Louisiana Legislature, 1886, No. 18, providing that alcoholic, vinous or malt liquors shall not be sold on Sunday.
2. East Baton Rouge parish ordinance, Book 17, page 241, requiring the closing on Sunday of all businesses selling beer.
3. Baton Rouge city ordinance forbidding the sale of intoxicating liquors, including beer, on Sunday. City Record Book H. page 424, Section 11.
4. Louisiana Criminal Code, Act 43 of 1942, Art. 91—Forbidding unlawful sales to minors.
5. Louisiana Criminal Code, Act 43 of 1942, Art. 92—Forbidding the presence of minors where spirituous or intoxicating liquors are sold.
6. Louisiana Criminal Code, Act 43 of 1942, Art. 90—Forbidding lotteries whereby a person risks the loss of anything of value to realize a profit.
7. Louisiana Constitution, 1921, Art. 1928—Forbidding gambling.

On investigation, there was no record found of the purchase of a Louisiana State license to sell beer. Further investigation, there was no record found of the purchase of a Baton Rouge City license to sell beer. All licenses are non-transferable, by law, and each place of business shall pay a separate license. Police Jury Minute Book 21, of 1944, page 504.

With a deep love for, and a genuine interest in the moral and spiritual welfare of our parish, city, state, and country prompting us, we call upon all these organizations and individuals, who were responsible for the sanction of, and the conducting of this illegal affair, to see that it does not recur.

Many Signatures

J. D. Moore, A. C. Lawton, Chas. A. Heinle, T. D. Sumerall, H. E. Longbons, H. C. Sutton, O. G. Davis, Maynard M. Miller, Marion D. Dunham, Maj. Emet Hopkins, Hubert A. Gibbs, Chas. E. Lamb, C. E. Bordelon, M. C. Irwin, J. S. Ditchburn, Virgil D. Morris, W. N. Marshall, L. N. Stuckey, L. B. Hall, J. A. Christian, J. Norris Palmer, P. W. Hayes, Philip P. Werlein, Jefferson K. Aiken, O. E. Sanden, M. V. Hopper, G. Avery Lee, A. E. Pardue, Hiram L. Reeves, W. P. Shows, S. C. Rushing, W. E. Trice, E. N. Weaver, J. L. Womack, Harvey Watts, H. W. Darden, Walter G. Peiser, D. T. Williams.

BISHOP J. LLOYD DECELL ADMINISTERS THE SACRAMENT OF BAPTISM FOR DAVID OGDEN THOMS, JR., AT RICHTON, MISS.

The Richton Methodist Church was made attractive for the baptismal service of D. O. Thoms, Jr., by the use of pale pink carnations, white chrysanthemums and white gladioluses along with large placements of ferns. The impressive service was conducted by Bishop Decell, assisted by Dr. B. L. Sutherland, district superintendent; the church's pastor, Rev. R. M. Matheny, and

its former pastor, Rev. E. A. Kelly, of Magnolia, Miss.

It is significant that Sgt. and Mrs. Thoms should use their first furlough to bring their infant son from their post of duty at Las Vegas, Nevada, back to the church of their childhood for his christening. It was here that both the parents were baptized, here that they grew up, both investing so much in love and service to this church. It was from this same altar that they were married.

These young parents both come from among the most prominent families of the state. The mother, being the former Deisy Stevens, is the daughter of Mr. and Mrs. Ben M. Stevens. The father is the son of Mr. and Mrs. Ogden G. Thoms. Both Mr. Stevens and Mr. Thoms, Sr., have served the Richton church as stewards for more than thirty years. They also have other numerous and outstanding church connections as well as being of prominent families from a business and social standpoint. They have brought their own families up in the church, as should be every child's heritage. It is gratifying to witness the marked effect of this Christian training in the dedication to God of this baby by his young parents. How very good indeed this is in these days when life can be so different.

REPORTER.

MISSISSIPPI CONFERENCE DISTRICT INSTITUTE SPEAKERS

Dr. J. C. Hawk, missionary from China, will represent the General Board of Missions and Church Extension at the District Institutes in the Mississippi Conference to be held January 9-17.

Bro. T. O. Prewitt, Conference Missionary secretary, will represent the Conference Board.

B. M. HUNT, Treas.

MRS. FRANK HICKS ILL

Friends of Mrs. Frank Hicks, the daughter of Rev. and Mrs. Lastie Hoffpauir, will regret to learn that she has been seriously ill for several months and that her condition is still critical. During the period of her illness she is staying with her father at Many, La. Her friends will wait anxiously for better news from her in the days ahead.

MEETING OF THE EXECUTIVE COMMITTEE OF CHURCH EXTENSION

The Executive Committee of the Board of Missions and Church Extension of the North Mississippi Conference is called to meet at First Methodist Church, Water Valley, Miss., on Thursday, Jan. 18, at 10 a.m. All pastors who are planning to ask for loans or donations from this Board should have their applications properly filled out and bring them to the meeting, or put same into the hands of Rev. J. O. Dowdle, Sardis, Miss., or Rev. E. L. Jernigan, Fulton, Miss., chairman and secretary of the Board, respectively.

MISS NELLIE MAE GUNN IN SACRED CONCERT

Miss Nellie Mae Gunn, daughter of Rev. and Mrs. Elmer C. Gunn, of New Orleans, was heard in a sacred concert at Carrollton Avenue Methodist Church on last Sunday evening. She is a student at Juilliard Graduate School of Music, New York, and her singing gave great delight to her friends who have just pride in her progress and promise. She also reflected great credit upon herself and upon those who have had part in her musical education. The program was made up of selections suited to the occasion and of a type which revealed her perfect voice control and the richness of her voice quality. Throughout the program she showed absolute self-possession without apparent consciousness of her attainment. By every indication she has a splendid career in the field of music and much may be expected of her in the years to come.

BUILDING PROGRAM AT MANY, LOUISIANA

Rev. Sam Nader, pastor, writes that plans are under way for the erection of a brick veneer parsonage at Many, La. A recent program for raising funds netted more than $5,000, which does not include $1,500 raised under the pastorate of Rev. R. T. Pynes. Bro. Nader reports that the Crusade for Christ is progressing well and they expect to raise five dollars a member for that cause.

DEATH CLAIMS MARTIN COLLIER POOLE

Martin Collier Poole, one of the best-known and most widely respected citizens of Washington Parish, died at his home in South Franklinton, La., on Sunday, December 17. Bro. Poole was the father of a large family of six children, six of whom survive him. Among the survivors is Rev. D. W. Poole, pastor at DeRidder, La. Of his fifteen grandchildren, four of them are in the armed services. A fuller notice will appear next week.

A GRATEFUL PASTOR

The Vaughan and Ellison churches, sponsored more particularly by the W. S. C. S. of these two churches, have been so exceedingly nice in their kindness toward their present pastor that he feels impelled, through a sense of gratitude, to express through the Advocate his appreciation for their many acts of kindness to him and his family.

At the approach of the Christmas season a bounteous shower (a chunk washer) found its way to the parsonage. This, however, was not the first that had been done, only the climaxing of much by which it had been preceded; so much that the pastor was almost ready to believe that he and his had been voted a "Special" by these societies.

J. C. JACKSON.

CHRISTMAS AT QUITMAN, MISS.

Christmas was observed in a very fitting manner at the Methodist church here at Quitman.

The chief feature of the observance was a musical program both morning and evening by the Methodist Woman's "Chorus," under the supervision and direction of Mrs. Thomas Dabbs, choir director.

Space prevents the naming of the personnel of the chorus, and it is sufficient to say that each and every member of the chorus acquitted herself fittingly and to her own credit, and to the credit of the church. They are certainly to be commended for, at this time of the year, giving so much of their time to the service of the church and the community; their rendition of the program showed talent, and practice.

The main feature of the observance was the evening service. The music consisted mostly of Christmas carols, rendered by the entire chorus, but deserving of special mention was "Holy Night," by the entire chorus; a solo, "Above the Silent Hills," by Mrs. Oren Redden, and a duet, "Hail to the Lord's Anointed," by Mrs. James Culpepper and Mrs. Oren Redden.

Mrs. Thomas Dabbs, choir director, presided at the piano with her usual ease and efficiency.

Mrs. Dabbs, and these other ladies, members of the chorus, certainly deserve the thanks and commendation of the church and community for their untiring efforts.

Other features were morning and evening sermons by Bro. Clifford.

The evening offering, for various funds of the church was very flattering.

J. D. FATHERREE,
Chairman, Board of Stewards.

ARMY AND NAVY CHAPLAINS

Dr. Duren: My attention was arrested as to the need for Navy chaplains, as noted in the personal columns of the Advocate of December 14.

Army and Navy chaplains have a great opportunity for sacrificial service at the present time, such as has never occurred before and, we all hope, may never occur again.

I wish to commend the service as of supreme importance. The tragic situation arising on the Western Front lends credence to the prediction of noted military experts that we may be engaged in war for at least another year. I myself, was moving conscripts to military camps as a Y. M. C. A. officer in World War I; was on the bulletin board with an assignment to go overseas in September at the National Headquarters Y. M. C. A. building in New York City, and had my assignment postponed for a later date. My memory recalls some of the men who at that time went overseas.

I recall a classmate of Boston University, Harry Webb Farrington; he came home decorated by the French Government, wrote a number of fine poems, at least two of which have found their way into our own hymn book.

Then there was Dr. Samuel W. Irwin, another college mate from Boston University, who resigned the presidency of East Greenwich Academy to go overseas. Later he became president of Monte Mario Collegio, in Rome, Italy, and from there he was called upon by Bishop Blake to set up and establish the National Educational system in Albania. I recall that after the war, even our bishops who served overseas were in great demand. (Rich in human experiences and tragic catastrophies, theirs was a recital of human heroism and Good Samaritan ministrations).

The returning veterans from this war will welcome our chaplains to their churches. The literature of tomorrow will be full of the experiences, the heroism, and the enlarged vision of world need and human brotherhood gained by the experiences of our returning soldiers and chaplains. Legionnaires and World War veterans will seek for the chaplains who have shared with them the hardships and sacrifices of service, to serve in our churches.

I judge from experience gained in the past that the men volunteering for such service not only prove their patriotism but honor our great Church.

Methodism cannot afford not to fill her quota of allotted chaplains. Other churches (so I understand) have gladly filled their quotas. I envy our young men who can qualify for such a large field of helpful service.

WM. B. VAN VALKENBURGH.

THE MINISTER'S STUDY

The new book by Dr. W. A. Tyson, "White Harvest Fields," prepared for the North Mississippi Commission on Town and Country Work, is now off the press. In spite of certain difficulties that affected this survey and the publication of the book, this small volume is of vital importance to any one who is interested in the rural church and community. I find interesting and important information in every part of it.

Some things of special interest to me were: The study of rural leadership (the fact that sixty-three per cent of the churches felt they needed a change); the number of the members who try to get others to attend church (29 per cent); the average tenure for the rural minister and the things affecting it.

One paragraph in the chapter, "The Good Shepherd," prompted this comment. The author finds that 83 per cent of the ministers are inadequately equipped with studies, books, and the usual tools for good workmanship. He also finds that "a strong disinclination to study and to sermon preparation was found among 78 per cent of the rural preachers." It is my opinion that the first condition is partially responsible for the second. I have yet to serve a charge that had done anything like an adequate job in providing a study for the pastor. Most church leaders have even seemed unaware that such a need existed. It is easy for men who are studious by temperament and training to lose the desire for study under such conditions. With no place for books, desk, typewriter, papers; with no place where he can be free from distractions when he does study, it is small wonder that many ministers acquire bad habits in this matter and do not develop the systematic procedure that is needed.

The situation is a shameful one to all concerned. It is shameful that the ministry should include so many who neglect so fundamental a thing. It is shameful that the laity have not realized their part in preparing the minister to minister adequately to them.

MILTON J. PEDEN.

SEASHORE DISTRICT NEWS

When the district missionary-education-evangelism institute convenes at First Church, Gulfport, for an all-day session on January 17, a number of interests are to be presented, chief among them being the district school of evangelism set for January 29 to February 3.

The program for the January 17 institute is arranged as follows: Education, 10 to 11:30 a.m.; Evangelism, 11:30 to 12:30; lunch 12:30 to 1:30 p.m.; Missions and Church Extension, 1:30 to 3 p.m. This marks the first time all three interests have been presented in a combined institute lasting but one day, and leaders are busy combing their materials for only the most urgent matters to be presented.

On the afternoon and night of January 16 a number of the pastors of the district are expected to assemble at First Church, Pascagoula, where a demonstration in practical evangelism will be conducted, and the results reported to the institute the next day. This marks the first local effort in a nation-wide trend to bring about conversions and reclamations each time a group of Methodist pastors are called together for any official meeting.

Pastors of the east zone of the district will meet Thursday, January 11, at 10 a.m., at Hurley Church. Following the meeting the Hurley ladies will provide dinner on the grounds in typical fashion. The district superintendent will preach and at 2:30 p.m. the district board of church location and building will consider the proposed plans for the new Hurley parsonage which is scheduled to be erected soon.

The district council for the Methodist Youth Fellowship is to have a supper meeting at First Church, Gulfport, at 6:30 p.m. January 9.

First round quarterly conferences are now under way, with the district superintendent presiding over three last Sunday, December 31, at Columbia, Lumberton, and Picayune.

CRUSADE FOR CHRIST

Dear Pastor:

The following items are so essential to the Crusade for Christ that I request you to read very carefully this letter.

First. Will you kindly request your church treasurer to send monthly to the Conference treasurer all cash received for the Crusade for Christ? Cash is needed to pay the rather considerable printing bills on January 1. Our other expenses are extremely modest. If you do this we will not need to pay interest on borrowed money. The total cost of this Crusade is probably the most modest of any total Church campaign in proportion to the task. Please help in this.

Second. If people make their gifts in War Bonds, please guide them as follows: A. **Secure cash gifts wherever possible.** Gifts paid in cash eliminate all danger of lost identity and lost credit to the local church. B. Where the Crusade Council in the local church desire to solicit for bonds (as one method of contribution) **the local Council is asked to encourage the pooling of funds** so the Government 2% or 2½% bonds can be purchased. These are issued in $500 and $1,000 denominations. C. Should the donor desire to buy the Series "F" or Series "G" bonds, **insist that the donor request that the bond, when issued, be sent to him (i.e., the donor), so he may send it through the regular channels of the local church and the Conference treasurer.**

Third. You are irked at the delay in literature. So are we. Paper conditions, manpower shortage, even writer shortage, together with Government compelling printers to set aside our work to do Government work, are things that, with Christmas delivery loads, make us helpless. You do not always get things done when you want to if others are involved. We have done the best we could do. Bear with us patiently, please.

Fourth. The reports from over the country are most astounding. Everywhere lay enthusiasm is found for the Crusade. Churches are raising 125 per cent to 150 per cent instead of 100 per cent of quotas. Success be yours if you are yet to present the Crusade. Congratulations if you are one over the quota.

Pray earnestly for the remaining portions of the Crusade to meet with equal enthusiasm and success.

Very cordially,

J. RALPH MAGEE.

Man: Who introduced you and your wife?
Friend: We just met. I don't blame anybody.—Watchman-Examiner.

The non-churchgoer will never be reached by the non-going church.

—Pentecostal Evangel.

Wesley Oak Their Sanctuary



Official U. S. Navy photograph

ST. SIMONS ISLAND, Ga.—Shaded by the same live oak under which John and Charles Wesley, founders of The Methodist Church, sang, prayed and preached 200 years ago, men from the Naval Air Station here held a service under the leadership of their Chaplain, Lieut. (j.g.) E. L. Allen of Texas. Jack Phillips, sp (w)2c, leads the group in hymns by Charles Wesley..

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

"Behold, I Have Set Before Thee an Open Door"

"Behold, I Have Set Before Thee an Open Door," is the theme for our programs during 1945. In connection with it, the Program Committee makes the following statement:

"One of the most amazing results of this war is that men and women who are not Christian have caught some of the ideals of Christianity and have insisted that these ideals are the only things worth fighting for—the ideal of a good life for all; the ideal of religious, economic, and social rights for all, including minority groups; the ideal of integrity among nations. It is as if some of these people had caught a glimpse through an open door into the Christian way of life and had said, 'This is our way.'

"During the past decade other forces have tried to close the door. They have tried to bring back old, pagan religions; they have tried to break up the two great religions founded on moral law—the Jewish religion and the Christian religion. They have not been successful. Indeed, the Christian religion is being listened to in non-Christian lands as never before. And it is becoming increasingly recognized that if we are to have a peaceful world these are the ideals that must govern us.

"It is this phenomenon that has caused the choice of the program theme for 1945 for the Woman's Society of Christian Service.

"But there is another way in which the symbol of the door is used in Christian thought. It is the door as a symbol of welcome of Christ into the life of the individual man and woman. A Christian may enter into the life of the Kingdom but he must also open the door of his own heart to Christian love. For that reason we have chosen as the theme song for the programs the old hymn, 'Oh, Jesus, Thou Art Standing;' No. 197, the Methodist Hymnal.

"The manner in which men and women have glimpsed the things of the Spirit through the work of the Woman's Society of Christian Service and the manner in which we still have to open the doors of our own lives to Christian love furnish the texts of the programs."

* * *

Concerning Budgets

As we begin the new year we should plan carefully for all the work of the Woman's Society of Christian Service—we must have money to help us as we enter the "open door" of opportunity.

If we plan our budgets wisely, we will find that we can meet the calls for all the projects without special offerings. We should make our budget in the Mississippi Conference to include the following:

1. Undirected pledge (which goes to home and foreign missions).
2. Wesley House and Moore Community House.
3. Wm. Johnson Bethlehem Center.
4. Rural Worker.
5. Scarritt College.
6. Cultivation Fund.

Then we should include in our budget two other funds:

7. Literature, which includes study books, program material, etc.

8. Christian Social Relations and Local Church Activities, which includes the money for these activities for the year, such as sending a Negro woman to "Gulfside," any work with institutions in the community, any improvements in church or parsonage furnishings, etc. We are asked not to let this expenditure exceed the amount which we give to the six Conference funds.

Our Week of Prayer and Self-Denial offering cannot be included in our budget, for it is an offering which we give "over and above" our regular work.

During 1944 practically all of the societies in the Mississippi Conference gave "over and above" their budget for Week of Prayer and Self-Denial, for Life Memberships, and for beds for the Lewis Hospital in Africa.

If we plan our budget and see that one-fourth of it is paid each quarter, we come to the end of the year without a struggle and with extra money for special offerings.

* * *

From the Union W. S. C. S.

The W. S. C. S. of Union, Meridian District, sends the following interesting report concerning Life Memberships:

"At the 1944 annual meeting of the Mississippi Conference W. S. C. S., our delegate, Mrs. W. A. McMahen, Sr., caught the vision of what Life Membership offerings can mean. Her report of the conference was most inspiring, and at the conclusion she asked for the privilege of serving her society as Life Membership chairman. She set her goal for the year, and as the year closes she can report a perfect score!

"Mrs. McMahen went to work early in the year. On Mother's Day, two Christian mothers of our society, Mrs. W. R. Carleton and Mrs. A. C. Freeman, were honored by their children with Life Memberships. On the occasion of her silver wedding anniversary, Mrs. J. E. Freeman was given a Life Membership by her husband. Susan Brown, Mrs. McMahen's granddaughter, was presented a Junior Life Membership on her tenth birthday. At the annual Christmas social, the president, Mrs. E. J. Edgar, was made a Life Member by the society, and at the same time, as a fitting tribute to her enthusiasm for missions, Mrs. McMahen was also honored by the society with a Life Membership. Thus, a total of five adult and one junior memberships since Conference for the Union W. S. C. S.!

"In other areas of work the society has made great strides. As we look forward to the work of the new year, our ambition for helping to extend God's Kingdom is greater than ever."

* * *

Fayette Reports for 1944

Mrs. J. M. Johnson sends the following report of work done by the Fayette W. S. C. S., Vicksburg District:

"The Woman's Society of Christian Service of Fayette has a membership of 32 and has met all obligations for the year, with good attendance at all meetings.

"Under the capable leadership of Mrs. Sidney Darsey and the other officers, the society has done outstanding work and the year's full program, with all the special observances, has been carried out.

"Two representatives attended the annual meeting of the Mississippi Conference W. S. C. S. and all zone meetings have been attended, with Fayette serving as hostess to the July meeting. At the last zone meeting, the society presented a Life Membership to Mrs. Darsey.

"The approved studies have been used, with Mrs. A. A. Lyon as the leader, and the members participated in the church school of missions, led by the pastor, Rev. M. H. Wells.

"Under the leadership of Mrs. K. N. Harrigill, activities in many lines of Christian Social Relations have been carried on, among them assistance to the Red Cross and buying furnishings for the parsonage.

"The society cooperated in securing clothing for European relief and sent a box to the Meridian Wesley House.

"A Girls' Interest Group is doing good work, directed by Mrs. M. H. Wells, and there is a strong Wesleyan Service Guild.

"Officers have been elected and we are looking forward to another successful year in our Lord's work."

* * *

News from Sarah Bennett

Last year Sarah Bennett's Christmas letter was months reaching us, but this year it came on time. We are so happy to have news from this Mississippi daughter:

Dear Friends:

Christmas, season of love and sharing! Friends we love seem closer and we wish to share some of the joys that have been ours during the year. A world-wide Christian fellowship deepens the meaning of each new Christmas day, with the renewed hope of "Peace on earth, goodwill to men!"

New ways of service came to the Institute this year. Our first community volunteer service at a day nursery was a weekly story hour. Evaluated by the girls in the Religious Education course, it was most worthwhile: the children ask, "Is this the day we are going to play games?"

When two little girls passed by the Institute gates the other night, this conversation was overheard: "Have you been to the library here to read books?" "It's wonderful, isn't it?" "Yes, there are so many, and you can take them home. My mother says I can stay for the playground hour, too." "Do you know Edna? She comes to cooking class once a week. She likes it and tries out the recipes at home. Too bad the class is already full."

How the news spread about the new activities for little girls! All the Little Housekeepers Club enjoy "taking a piece home to mother." Popcorn balls and homemade peanut butter have been favorites. There are almost 200 new library members, and many of these stay for the girls' playground hour which one of last year's graduates directs.

The primary school will have its first graduating class this year. Home visits, individual attention, handcrafts and music

(Continued on page 14)

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. M. H. ARMSTRONG, EDITOR, JONESTOWN, MISSISSIPPI

Turning a New Leaf

We thank Thee, Lord, for every gift
We've had of Thee, within the year.
With gratitude, our hands we lift
For every smile, for every tear.

It breaks our hearts that we have been
So heedless of Thy holy cause,
So mindless of our fellowmen,
So full of folly and of flaws.

Upon each leaf of Life's bright book,
Each passing year we've left a stain.
Forgive, O God, when Thou shalt look!
We thank Thee we may turn again.

And help us, Lord, that we may write
Upon this leaf so clean and clear,
A daily record to delight
Our Father, for the coming year.

So, may Thy presence be so plain,
Our happy hearts shall know Thee there.
Our very faith, O Lord, is vain,
Unless we're conscious of Thy care.

We would be children, proud and glad,
To have Thee, help us hold our pen,
Thy little lass, Thy little lad.
Lord, save us from, "It might have been!"

Let every record of each day
Be such as Thou wouldst have it be,
A glint of gold, a hint of gray,
A blend of major-minor key.

Like little children, we shall mar
The whiteness of the leaf we turn;
But let Thy presence, like a star,
Lead gently, Father, as we learn.

—David E. Guyton.

* * *

Organization and Promotion

Senatobia, Miss., Jan. 1, 1945.

Dear Fellow-workers:

As we open the door of a new year, may we resolve to enter the ten "Doors of Progress" in 1945, and may joy be ours in this accomplishment!

I am sure you are making preparation to do your full share in the Crusade for Christ. As in every great movement our Church has sponsored, a degree of its success depends upon its women. I feel, and know that you do, that we have a great responsibility and that we shall do our best to meet it.

If you are planning to have your Installation Service at your first January meeting, please plan to have "Officers Training Day" as soon thereafter as practical. Many of us are assuming new duties and new responsibilities, and we are eager to be informed. Secure a copy of the Revised Guide for each officer and prepare for your "quiz."

It is our goal to secure one recruit for Missionary Training from each district. This is a good time to talk to our young people about giving their lives to this cause. Scarritt is ready for them and eager to have them come. We have three fine young women from our Conference in Scarritt. Let us increase that number to six.

Let us work and pray to open wide the door to brighter days than those before.

Sincerely,
MRS. N. N. MAXEY,
Secty. Organization and Promotion.

* * *

Program of Work—First Quarter, 1945

January

1. Business—Installation of new officers.
2. Plans for 1945 by the new president.
3. Plan for: (a) increased membership; (b) adoption of budget, 1945; (c) send amount of Conference Pledge to district secretary.
4. Have a carefully planned Pledge Service.
5. Study Committee announce plans for the studies to be taken during the year.
6. Monthly meeting, with items from the Methodist Woman.
7. Begin Bible study.

* * *

Suggested Studies for 1945

First Quarter

Topic: The Christian Faith and the Christian Way.

Text: The Word of His Grace.

Supplementary Material: Bible, Book of Ephesians, Radiant Heart; also page 27, July-August Methodist Woman.

Second Quarter

Topic: Christians and a New World Economy.

Texts: Christianity and Social Order; Economic Planning in the United States.

Supplementary Material: Do You Want a Christian World? Also see page 24, October Methodist Woman.

Church-Wide Mission Study
(Under the direction of pastor)

Topic: Post-war Planning and the Part of the Church.

Text: Christ After Chaos.

Supplementary Material: Post-war Plans of United Nations, the Bible, "Demobilization Challenges the Church"—October Methodist Woman, page 20.

Third Quarter

Topic: The American Indian.

Text: The Indian in American Life.

Supplementary Material: American History, World Outlook, Methodist Woman, Speaking of Indians, This is the Indian, Newspapers, Magazines.

Notice to All Societies

This is a suggested plan of study presented by the Conference Study Committee. If your society has already studied any of the three topics, we suggest that you select another from the Approved Study Lists, 1944-1945. Let us have a renewed interest in our studies for the coming year, with every society working for Special Jurisdictional Recognition. Order any of the above materials from Literature Headquarters, 420 Plum Street, Cincinnati, Ohio. If I can be of service to you at any time I shall be glad to hear from you. The fourth quarter's study will be announced later.

MRS. WALTER ODOM,
Conference Secty. of Missionary Education.

Greenville District

Shelby

We have just finished our last study for the year (on December 12), "West of the Date Line." We used the outline given by Mrs. Bourne in the September Methodist Woman, and we had a most interesting series of lessons. Every one enjoyed this study more than anything we have had in a long time, as it was about places in which we are vitally interested. As an outgrowth of this study, we gave a life membership to one of our faithful members who has kept flowers in our church for over twenty-five years.

We are planning our studies for next year and hope our subjects will be as interesting as the ones we have had this year.

MRS. D. J. RHYNE,
Secty. Missionary Education.

* * *

Greenwood District

Belzoni

The Woman's Society of Christian Service of the Methodist Church of Belzoni announce the following officers for the coming year: Mrs. Ward Fisher, president; Mrs. Thomas Turner, vice-president; Mrs. Bud Higdon, corresponding secretary; Mrs. Wister Henry, recording secretary; Mrs. Cleveland Turner, treasurer; Mrs. R. L. Edwards, secretary of Children's Work; Mrs. James Scroggins, secretary of Missionary Education; Mrs. Paul Hicks, secretary of Literature; Mrs. I. O. Courtney, secretary of Supplies; Mrs. H. E. Covington, secretary of Christian Social Relations; Mrs. G. H. Boyles, secretary of Youth Work; Mrs. Sale Lilly, secretary of Student Work; Mrs. J. N. Bryan, secretary of Scarritt Associate Work; Mrs. V. B. Montgomery, secretary of Spiritual Life, Mrs. E. C. Sample, Baby specials.

CIGARETTE SMOKERS LIVE SHORTER LIVES

Under a Minneapolis dateline, the Northwestern Mutual Life Insurance Company is reported as saying that long-term studies of large sample groups of policy-holders have shown 26 to 100 per cent rise in death rates among heavy smokers in the 30 to 50-year age brackets, as compared to non-smokers.

The report warned that any one planning to have an operation or having a tendency toward heart disease, stomach ulcers, or lung cancer, is better off without cigarettes.

A careful study of large groups of hospital operative cases has indicated that heavy smokers are six times as likely to have bronchial complications following abdominal operations as are non-smokers.

—Submitted by the Louisiana Moral and Civic Foundation.

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WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

Edited by The Executive Committee of Louisiana Conference

By Mrs. John B. Pollard

To the Officers and Members of All Societies of Christian Service in Louisiana

Dear Friends and Co-Workers:

The new year is now upon us, with its tremendous responsibilities as well as its glorious opportunities. How wonderful it is to know that with this new year comes a new chance to do the things we meant to do last year, but left undone! May each of us resolve anew in our hearts at the very beginning of this year to give first place in our lives to the One who gave His all for us. May the words of Frances Havergal's beautiful hymn be our prayer for the new year:

Another year is dawning,
Dear Master, let it be,
In working or in waiting,
Another year with Thee.

Another year of prayers,
Another year of praise,
Another year of proving
Thy presence all the days.

Another year of service,
Of witness for Thy love;
Another year of training
For holier work above.

Another year is dawning,
Dear Master, let it be
On earth, or else in heaven,
Another year for Thee.

Goals

Is it not well that at the beginning of the year we set some very definite goals? What better ones could we use than those that have been planned for us by the Woman's Division, for they are both definite and specific? Last year they were called "Keys." This year they are to be known as "Doors of Progress," and include: 1, Spiritual Life; 2, Crusade for Christ; 3, Education; 4, Finance; 5, A Wesleyan Service Guild; 6, Missionary Education of Youth; 7, Week of Prayer; 8, Christian Social Relations and Local Church Activities; 9, Supply Work; 10, Reports. These goals are explained fully in the December Methodist Woman and we urge you to familiarize yourselves with them, keep them before your women and check your progress quarterly.

Memberships

The leaders of your Conference have been quite concerned about our membership, for it is not growing as it should. Is it possible that we have become so self-satisfied that we have become careless and indifferent toward newcomers and those in our churches and communities who have not identified themselves with us. For this reason the Conference Executive Committee is asking that each society in the state plan a real membership campaign some time during the first quarter. We feel this campaign should have some very definite planning back of it, so that every woman may be personally visited and solicited for membership either in the Woman's Society or the Wesleyan Service Guild. It would be well to set definite dates for this campaign to run and at its close a tea be given, having as guests of honor all new members.

Finances

The finances of the Conference are most encouraging, for we are quite certain, even at this early date, that our Conference pledge of $33,300 to the Woman's Division for 1944 will not only be paid in full but will be overpaid. But somehow, when I compare our giving with what we have spent on material things of life, I am ashamed. The needs of the world are so great right now; our fellow-Christians in many lands have suffered so tremendously, their churches and homes have been bombed and destroyed, and many have lost all their possessions.

Our missionaries, too, who have stayed on in spite of war, have suffered with those whom they serve. So let us not be prone, in days like these, to pat ourselves on the back and say boastfully "We have overpaid our pledge and also made a number of life members." That was indeed fine my friends, but money has been more plentiful and so I am wondering whether any real sacrifice has been made.

We have already sent you the word that it is actually taking $12 a day to give our missionaries in China the barest necessities of life. This simply means increased giving on our part or they actually suffer. Which shall it be?

The Pledge Day is right upon us. It is my sincere desire that each society in Louisiana plan carefully for this holy occasion. The January program in the new 1945 program material is most fitting. Let us make the best use of it that is possible.

Surely there will be no one in Louisiana this year who will be so thoughtless and indifferent to the world's needs as to glibly get up and say, "I move our pledge be the same as last year." For that pledge, my friends, will not do if we are to meet in any way as Christians the demands that are upon us.

The Executive Committee of the Conference has stepped out on faith and has voted that the Conference pledge for 1945 be increased $2,200, making the pledge $35,500. We are confident that we have the backing of every society in the Conference as we do this.

Officers' Training

Plans are now being made by every district secretary in the Conference for our Officers' Training Day, to be held in each district early in January. We urge you presidents to do your best to see that a large number of your local officers attend these meetings. We simply cannot be effective leaders unless we fit ourselves for Christian service. If you find no car or gasoline available to attend these meetings, we insist that at least the president or one other go by bus and take back the message to each of their fellow officers.

Missionary Education

Let us enter heartily into our studies for the new year. I know of no better way to start the work for 1945 than for every society to enter thoroughly into the study, "The Christian Faith and the Christian Way," according to the book of Ephesians.

Then, too, we must be ready to help our pastors with the general study, "Christ After Chaos." Let them know they can count on the women to help launch this all-important study, for it will help the entire Church to know the work of the Methodist Church around the world in no uncertain way.

Christian Social Relations and Local Church Activities

The Louisiana Conference Woman's Society of Christian Service has recently identified itself with the Louisiana Legislative Council, which meets quarterly in Baton Rouge. This will enable us to become better informed and act more intelligently in all matters pertaining to social betterment. So let us watch closely for all communications from the Conference secretary of Christian Social Relations and earnestly endeavor to carry the instructions out so that our influence will be felt and that we may actually have a part in making Louisiana, our nation, and our world more Christlike in character.

Crusade for Christ

Every Methodist in Louisiana has already been informed concerning the great forward movement inaugurated by the General Conference of the Church, known as "The these, namely: A new world order, relief and objectives of this Crusade I am struck with the thought that the women of the Church are already deeply concerned over each of hese, namely: A new world order, relief and reconstruction, evangelism, stewardship, and increased enrollment and attendance in our church schools. But now is the time for us to join with the other forces of the Church to make these objectives actually come to life. The president of the local society is a member of the Local Church Council for the Crusade, and it is your responsibility to keep the women of your church informed and interested. It is my earnest desire and prayer that the women of each local church will do all in their power to help this church meet its goals. There is something very thrilling and challenging in the thought that we are **crusaders for Christ.** Let us make this indeed a holy Crusade.

Future Meetings

Two important dates stand forth on the calendar of events for 1945 for Louisiana Methodist women. The first (chronologically speaking) is a "Workshop on Demobilization" meeting, that is being sponsored by the Department of Christian Social Relations. This meeting will be held in New Orleans at the Y. M. C. A., March 2 and 3, and will be interdenominational and interracial. Mrs. Pomeroy is arranging for out-

(Continued on page 13)

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CHRISTIAN EDUCATION

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CHURCH SCHOOL LESSON, JANUARY 7, 1945

By Rev. W. C. Newman

JESUS' WORLD AND OURS

Lesson Text: Matthew 2:13-23.

Golden Text: When the fullness of time came, God sent forth His Son.
—Galatians 4:4.

One of the commonest excuses given for our sorry living is that we live at the wrong time or in the wrong place for great living. The world is out of joint, we say to ourselves, and a man just can't be as good as he wants to be. Or else we cry that old, old fallacy that "everybody else does it, and I will be left out if I don't." As one Mississippi politician facetiously put it in his campaign, "I'll be as honest as the times will permit."



W. C. Newman

So we go on living below the highest level possible for us on the theory that had we lived at a different time and place we, too, might have been great Christians. This may have been a part of what was in the mind of the writer of the hymn when he said, "I should like to have been with him then."

How illegitimate is such an excuse we have only to study this lesson carefully to discover. What kind of a world was it in which Jesus lived so greatly that he became the standard for the perfect life? The answer is that it was a world amazingly similar to ours in its essential aspects.

Greed Then and Now

One of the factors in our modern world that makes for dishonor, the corruption of public servants, was certainly manifest in the world of Jesus. All manner of graft was practiced by them, even upon their own countrymen. So also were business and economic injustices the common rule. Exploitation of human beings by their fellows was practiced everywhere. Drunkenness and prostitution were encouraged then as now in order that a few might profit from these immoralities. Greed even invaded the inner circle of Jesus' followers—two of the disciples fell to arguing about which would have the highest place in the Kingdom, and one of the disciples sold out his Master for money.

Yet it was in such a world that Jesus set forth the principle of saving one's life by losing it in perfectly unself-seeking service. Let no man, then, excuse our lack of sacrificial spirit to the times. A man still saves his life, if he saves it at all, by investing it in eternal values.

Minorities Then and Now

Racial and religious prejudices are not an invention of the modern world. Much of the conflict that raged around Jesus and resulted in his death are directly traceable to these violent emotions. Jesus himself belonged to a minority group, and he championed others. In his world there were the Samaritans, one of whom he made the hero in a never-to-be-forgotten parable because he rose above prejudice, who occupied very much the same racial status as the Negroes of our time and country.

And most of all, there was the perennial minority group—the meek, the good, who must retain their meekness and goodness only by the most assiduous resistance to pressure from the world at large.

So one finds no comfort for his failures in reminding himself of his misfortune in belonging to a minority. The fact of the matter is that the world has always advanced by the effort of minorities; the world's great have been almost always of the minority group.

Religion Then and Now

A somewhat careful review of church history convinces me that practically every generation of the Christian era has felt that religion and the church were at a very low ebb in its generation. Yet in each generation a few have managed to live so greatly that they became immortal.

To the weaknesses of religion in our time we must not be blind. Yet there is no weakness of the church today that could not be paralleled by religion in Jesus' world. Narrowness, bigotry, superstition, preoccupation with creeds, formality, lack of evangelistic zeal, inadequate ministry—all these characterized religion then as now.

But it was to religion that Jesus turned for power for his great living. Faith in God, constant prayer, public worship, knowledge of the scriptures—these were his resources, as they must be ours if we are to live our lives above the ordinary.

LOUISIANA W. S. C. S.

(Continued from page 12)

standing speakers who are specialists in their respective fields. It would be well, as you arrange your budgets for 1945, to allow expenses for at least one from your society to attend this meeting, for vital things will be discussed. You will hear more about this a little later.

Plans are now well under way for the big Conference meeting to be held in Baton Rouge. The date has just been set and it is April 17-19. Both the Conference Program Committee and the local Baton Rouge women are already at work to make this one of the outstanding Conference meetings of the year. Our own Bishop Paul B. Martin will be with us at that time, as well as other prominent leaders of the Church. "Delegate's Expense to the Annual Conference Meeting" is another item that should be included in your budget for 1945.

In these day when so many (even our sons) are sacrificing for us, is it not well that sacrificial Christian service be uppermost in our minds, hearts and lives this year?

With love and appreciation for each of you, I am,

Sincerely,
FRANCIS K. POLLARD,
Conference President.

THE ROOM OF REMEMBRANCE

The churches of the Southeastern Jurisdiction continue their response to the plan for erecting at Lake Junaluska a Memorial Chapel in honor of our service men and women. There will be no campaign or promotion of the matter while the churches are raising their Crusade quotas. But this noble and appealing enterprise must not be forgotten.

After the Crusade offerings are taken, the Conference and district lay leaders will be asked to promote the enrollment of all the service youth in the Room of Remembrance, and a specific date will be set aside for the completion of the task.

None of the churches—large and small—which have thus far responded have expressed any difficulty in securing the necessary amount—one dollar for each name on the service flag. You will have none. If you can do so without interference with the Crusade, send in the names and dollars at once. Otherwise, defer it until the appointed time. But do not let the names of the persons serving our country from your charge be missing from the honor roll in the Room of Remembrance.

BISHOP PAUL B. KERN,
Chairman of the Memorial Committee.

MISSISSIPPI CONFERENCE

Seashore District—First Round

Kreole, Jan. 7, 11 a.m.
Pascagoula, at Eastlawn, Jan. 7, 2:30 p.m.
Pascagoula, First Church, Jan. 7, 4 p.m.
Moss Point, Jan. 7, 7:30 p.m.
Gulfport, First Church, Jan. 8, 7:30 p.m.
Gulfport, First Church, District Youth Conference, Jan. 9, 6:30 p.m.
Epworth-North Biloxi, at Epworth, Jan. 10, 7:30 p.m
Handsboro, at Burton Memorial, Jan. 11, 7:30 p.m.
Ocean Springs, Jan. 12, 7:30 p.m.
Mentorum, at Alexander Memorial, Jan. 14, 11 a.m.
Wiggins, Jan. 14, 3:30 p.m.
Saucier, at Saucier, Jan. 14, 7:30 p.m.
Bay St. Louis, Jan. 15, 7:30 p.m.
District Institute at First Church Gulfport, Jan. 17, 10 a.m.
Long Beach, at Long Beach, Jan. 17, 7:30 p.m.
Biloxi, Main Street, Jan. 18, 7:30 p.m.
Logtown, at Logtown, Jan. 19, 7:30 p.m.
Leakesville, at Leakesville, Jan. 21, 11 a.m.
Lucedale, Jan. 21, 7:30 p.m.
Escatawpa, at Escatawpa, Jan. 28, 11 a.m.
Clermont Harbor-Lakeshore, at Lakeshore, Jan. 28, 5 p.m.
Carriere, at McNeil, Feb. 4, 11 a.m.
Poplarville, Feb. 4, 3 p.m.
Brooklyn, Feb. 4, at Maxie, 7:30 p.m.
Hickory Grove-Hub, at Olah, Feb. 11, 11 a.m.
Purvis, Feb. 11, 7:30 p.m.
Vancleave, at Mt. Pleasant, Feb. 18, 11 a.m.
Coalville, at Cedar Lake, Feb. 18, 3:30 p.m.

J. L. NEILL, D. S.

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THE CHRISTIAN FIRESIDE

THE TUMBLER

By Walter T. Pomeroy

Neddy is a friend of mine. I christened him, and he is now three years old. He has a sister called Anne. Anne is five years old. Neddy had been very, very ill. Just before the leaves began to fall I went to see him in Boston. He was getting better. His father, who is away in the war, must have been ever so pleased when he heard that Neddy was getting better.

In the house Neddy's mother brought him downstairs. He was very pale and thin, but he smiled happily. Anne came into the room. She adores Neddy. She does all kinds of things to make him laugh. While I was talking to Mother, Anne got on a chair. She stood on it firmly. "Look, Neddy!" she said. "Look!" and she tumbled from the chair to the floor. Neddy laughed. Anne did it again. Neddy laughed more. Anne did it again. Neddy laughed more and more. Hearing the little bumps and laughter, I turned from Mother and said, "What are you doing, Anne?" "I'm tumbling for Neddy," said Anne. Then everybody laughed.

And as I went away and walked across Boston Common, I thought about another tumbler. For, as you must have heard, once upon a time and long ago in a great stone church there stood a very beautiful statue of Mary the Mother. She was bright with gold and blue, and on her face was a tender smile, and in her arms was the little Jesus. And every day many people bought candles to light before the Mother, and some brought gifts, and even the grand and mighty ones knelt to pray. But one night, when the great church was empty, a funny, shabby little man crept in and stole up to the statue of Mary; and then he began to do the strangest things. He stood on his head, he walked and danced on his hands, and he twisted himself into odd and clever shapes. He did not notice that an old priest was standing in the deep shadow, watching him with horror. When the funny little man stopped the priest stepped to him and said most sternly: "What is this you are doing in God's House? Are you mad or very sicked?" And the little man hung his head and replied: "Father, I have no gifts to bring and I have not even a penny. And I came to offer such as I have. I am only a poor acrobat, a clown to make people laugh; and in my foolishness I thought God might accept even my poor gift." The old priest's face grew very kind, and he laid his hand on the little clown's head and said: "My son, God will accept your gift. You have brought the best you have. Go in peace. God in his great love is pleased to have his tumbler."

And as I walked across the Common, I remembered that lovely old story, and I said to myself: "No wonder, no wonder Neddy laughed so much. The good God must be very well pleased with his little tumbler Anne."—Reprinted by special permission of the author and the Christian Leader.

BIRDS AT HOME

What are birds' homes made of? All kinds of things, but let's just look at a few of them.

One of the most interesting is made by the kingfisher. You'd expect to find a bird at home in a tree, but the kingfisher's callers will never locate him in a leafy bower. This bird digs a long way into the bank of a river, and arranges an apartment perhaps twenty feet from the entrance. This one-room flat measures about four inches across, and the kingfisher carpets the floor with fish bones.

Some bird residences are unbelievably dainty and luxurious. That of the goldfinch, for instance, is exquisitely soft and tenderly filled with lighter-than-air thistledown. Sleeping on that bit of fluff must be like sleeping on an eiderdown comforter. The hummingbird uses thistledown, too. It's hard to find these midget homes, for they are lilliputian penthouses, seldom larger than an inch across, and about half an inch deep. So light are the tiny bungalows that the hummers use guy wires of spider web to fasten them to the trees.

Orioles are fond of colors. If they can find gaudy scraps, string or yarn, when they are building, their hammocks are sure to be gay with the bright threads woven firmly in with hair and grass.

The chipping sparrow likes a certain building material so well that it has earned him a nickname. He is called the hairbird, because he prefers sturdy swinging homes of horsehair.

—Ida M. Pardue, in Our Dumb Animals.

MISSISSIPPI W. S. C. S.

(Continued from page 10)

give the children more than the usual course. We are proud of the health program, which includes dental and medical inspection and care, and a mid-morning glass of milk or fruit juice daily.

"When I came I hated to work with children and now I love it," said Nilda. Not only on the playground, but in her afternoon Sunday School work she reflects this new joy. She has had encouragement from Zelda, who has the Adult class in the same Sunday School. She has not missed a week in visiting children to bring to the classes, and her class has grown from an enrollment of 3 to 12, with sometimes 16 present.

Contacts in the primary and junior departments of our church have been rich this year. In the primary unit, "Our Helpers," the children loved keeping weekly charts of things they did to help mother. One mother said, "D. Sarah, I'm so glad you sent that chart. It taught me a lesson. I hadn't seen how Miriam would grow helping me." Another said, "Diva had me mark everything, even to the fact that she has learned to sleep by herself. I'm happy because she has decided to be a Methodist." The Junior Department dramatized the stories of Joseph and Moses during the year. Once they invited another department to see their original play about Joseph, and another Sunday they wore oriental headdresses and represented Moses with the children of Israel in the desert.

The Founder's Day programs in September were very special this year. The mayor spoke at the ex-student's reception, recalling his days as a Methodista student; another speaker was the young doctor who volunteers his services for medical examinations. On Sunday, Bishop Cesar Dacarso Filho preached at what is called a "Thanksgiving service." His message impressed us with the vitality and forward-look of the Brazilian Methodist Church, with a new vision of how our part fits into the whole. Nor can we fail to mention the football game between our playground boys and the Educandario Quito Junqueira, a new social agency in Ribeirao Preto. Inspired by the present campaign for the Redemption of the Child throughout Brazil, this institution is affording abandoned and underprivileged boys a chance to become useful citizens. (Some of the team were ex-playground children).

"Everyone who works here should study at the Institute first, to know what an orphanage is for." "Working in our rural church, teaching my little sisters and neighbor children, taking part in the farm life, I'm thankful for the vision of service I got at the Institute." Thus we reach out into new fields through our graduates.

The missionaries' retreat, held at Colegio Isabela Hendrix in January, 1944, made a background for our year's work and thinking. There has been an awareness of unity with other institutions and of the urgency of contacts to bring the more abundant life to all.

With personal wishes and greetings for 1945,

SARAH BENNETT.

Fear not that thy life shall come to an end, but rather fear that it shall never have a beginning.—Cardinal Newman.

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MRS. JOHN FOSTER

To possess the powers of native and cultivated abilities, to use them for purposes and intents for good, and in using them, to extend to others a spirit of friendliness and good will, this was the province of Mrs. John Foster, our friend and co-worker. She was one, with the members of this the City Mission Board of Shreveport, in helping to plan its work and putting its plans into action. Her hearty cooperative interest continued for a number of years, manifesting itself in her regular attendance at monthly and other meetings, and in her willingness to help do its work. She always wrought worthily and well. The Board misses her vital interest, her inspiring Christian presence.

MRS. N. L. HUDSON,
MRS. H. B. WREN,
MRS. DELLA GAHAGAN,
Committee.

MRS. SALLY WILSON SANDERS

Mrs. Sallie Wilson Sanders, of Eunice, La., 75 years and 7 months of age, passed away on July 25, 1944, at the home of her daughter, Mrs. F. P. Goff, Sr., in Houston, Texas. She was a member of First Methodist Church and O. E. S. Chapter of Eunice. She is survived by four daughters and three sons, 17 grandchildren. Six grandsons are in foreign service. Her husband, the late C. J. Sanders, of Eunice, who was prominent in church and civic affairs in his community, died 3½ years ago. Their beautiful Christian lives and charitable hearts left a memory that will always be cherished by their loved ones and friends.

MRS. F. P. GOFF.

GOOD WOMAN PASSES

Mrs. Susan Ann Kennington Rawls, born July 12, 1861, in Lancaster County, South Carolina, came to Red River Parish sixty years ago, joined Holly Springs Methodist church when a young lady, and married O. H. P. Rawls in January, 1890. To them were born five children, three of whom survive—Homer Rawls, Agnes Keyton, and Ovie Rawls. She is also survived by seven grandchildren, also two great-grandchildren and two step-children—J. B. Rawls and Mrs. Artist Wilcox. Mr. and Mrs. Rawls would have been married 55 years in January, 1945.

They were honored and respected citizens of Red River Parish, and those who knew Mrs. Rawls best loved her and respected her as a woman of solid piety. Her pastor and the members of Holly Springs Methodist church mourn her going and pray for those left behind.

H. C. NORSWORTHY.

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MRS. ONIE TURNAGE GUESS

On November 8, 1944, God, in his infinite wisdom, called from our midst a friend and co-worker, Mrs. Onie Turnage Guess, and,

Whereas, we, the members of the Woman's Society of Christian Service of the Kosciusko Methodist church, desire to give expression of our deep sense of loss and our appreciation of her kindly, helpful life she lived among us.

Whereas, her faithfulness and loyalty to her church were and are an inspiration to us. God gave to her a wonderful mind, that she used for His glory. Being well informed of every branch of church work, she was a most useful member, always ready to do her part when called on.

Whereas, we deeply regret her passing. We will miss her. Her Christian spirit will always remain afresh in our lives. She is not dead but sleeping, to await the resurrection morn.

Resolved, that a copy of these resolutions be spread on the minutes of the Woman's Society of Christian Service, a copy sent to her family, and a copy to the New Orleans Christian Advocate.

Respectfully submitted,
MRS. WALTER DAVIS,
MRS. JOHN BOSWELL,
MRS. J. W. ALLEN.

RESOLUTIONS OF RESPECT

Miss Maggie Johnson was born on November 13, 1864, and died in Morton Hospital on December 12, 1944.

Funeral services were held in the Pelahatchie Methodist church, of which she had been an active member for sixty years, being a charter member. The service was very impressive, conducted by her pastor, Rev. R. I. Moore and the Rev. Mr. Sansing, pastor of the Baptist church.

Miss Maggie was strong in her convictions of right and wrong and was noted for her faithfulness to her religious duties. She supported the full program of her church, seldom missing Sunday School and morning services, even after she passed her eightieth birthday. Her last illness came while at church. She knew the joy of giving. She was a charter member of the W. S. C. S. and held a life membership in same.

In her young days she was an active teacher in the Sunday School. She was submissive to God's will and was ready when the end came.

Every citizen in this community will miss her, where she was loved and honored for her faithfulness, and her life has been a blessing. Her nephews served as pallbearers and members of the Adult Class of which she was a member served as honorary pallbearers.

She leaves one brother and several nieces and nephews. She was buried in Brandon Cemetery, beneath a mound covered with lovely floral offerings.

"Well done, thou good and faithful servant; enter thou into the joy of the Lord."

MRS. ROBERT PENNINGTON,

THOUGHTS OF ANOTHER RETIRED MINISTER

The winter has its sunshine,
Which makes our hearts aglow;
Our home is warm and cozy,
Though wintery winds may blow.

We may not have the money
To buy a lot of things,
But seeking first "His Kingdom
All other good things brings.

Our hearts are overflowing
With joy and gratitude,
And many friends bestowing
The gifts of an interlude.

There is no such thing as "Doing"
By the Church I love so well;
It is ever doing a service
In ways I count most swell.

Each day is marked with fullness
Of the things I find to do.
The Church still needs my service,
And this I find quite true.

For the love I have for Jesus
And the Church He led me to,
I'll work each day with pleasure
In all that I can do.

Say not "The day is over."
Life's brooks forever flow;
There is no end to service
In a world so full of woe.

C. A. SCHULTZ, Retired.

The time has come for a call to austerity—in living, in working, and in thinking, a call to a personal sense of responsibility, a national awakening to a higher spiritual life, and a greater sense of patriotism.

—Lord Woolton.



The sight of a white church above thin trees in a city square amazes my eyes as though it were the Parthenon.
—Amy Lowell

KEEPING SIGHT OF THE ESSENTIAL

The sight of churches will always be welcome as long as there are so many devoted church workers interested in furthering religious education and activity.

We offer a service which has helped more than 4000 organizations raise money for the support of church projects. It is dignified, effective, interesting. Write for details — no obligation.

SMILING SCOT
Dept. GC- 22, 5 E. Long St., Columbus 15, Ohio

Tomorrow is a tender seedling

In the hearts and minds of children lies the success or failure of every plan for a better world. Are we preparing today's little ones for the staggering task ahead? The Christian world can flower only after prayerful planting and watchful cultivating. Childhood is seedtime.

Like all growing things, children need tender nurture. Bodily food must be chosen with care, but even more carefully must food for the mind be selected. The teaching materials used in your church school are important to the making of tomorrow. Your official church publishing house knows your needs as no outside agency can know them. Its materials are prepared especially for your local church use. The spirit of its ministry is like that of your church. Won't you give your own publishing house your undivided support? The benefits are mutual.

CHRISTIAN TEACHING
THE SURE POSTWAR PLAN



PROGRESS through COOPERATION

YOU NEED YOUR PUBLISHING HOUSE

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This is a cooperative message from
THIRTY OFFICIAL CHURCH PUBLISHING HOUSES
in the interest of a better postwar world

Write to The Methodist Publishing House serving your territory for latest samples and prices of Methodist Church School literature.

New Orleans
CHRISTIAN ADVOCATE

Methodist
Crusade
FOR
Christ

THE LIVING CHURCH

Let every circumstance and event find thee standing firm as a stone. If our virtue fail in time of tribulation it is clear that in the time of ease and calm it hath not truly taken root in us. Not to him who avoideth the battle will be given the hidden manna and the new name.
—Gerlac Petersen, Divine Soliloques.

THE PRAYER-ROOM TODAY

Lord, I do believe that all the circumstances of my life are part of Thy wise and loving will for me. Forgive me that I can still go so complainingly along my appointed road. Forgive me that I miss so much Thou hast in Thy heart to give me. Yet I thank Thee for anything that in these difficult years I have learned of Thy wonderful ways, for any firmer hold I have gained upon Thy strength. Teach me yet more; make me more sure of Thy love, more tender toward my brethren, more strong to serve Thy holy purposes. And when this time of trouble is past, let me not lose what I have gained, or forget anything which now I am learning. Amen.

Vol. 92. No. 2,
NEW ORLEANS 12, LA.
THURSDAY, JANUARY 11, 1945

The Bible in American Life--Now

Hundreds of thousands of men and women of the armed forces and multitudes at home are finding the Bible an inspiration and guide now as never before. By a more extended and simultaneous reading now by those in service and by those of us at home a spiritual bond will be created that will be full of meaning for millions of families and that will make a priceless contribution to their hope and faith.

Above all the measures of war-time and post-war planning—in industry, business, education, religion—the supreme need on the part of us all is for clearer moral insight, more unyielding devotion to truth, a more steadfast and farseeing spirit of brotherhood, a new determination to be more worthy of the great sacrifices that are being made in our behalf. No one source of inspiration is better able to provide for our need than the Bible.

Through long generations and among countless people of many nations the Bible has done this for those who gave heed to its guidance. It has influenced the deep springs of our national life. We may well expect that if fresh attention be given to it now by the American people, there will flow into our national life purifying and tonic streams of moral purpose and faith that will count tremendously in the remaining months of the war and the perilous years that follow.

The time is ripe to give the Bible a new share in our American life. Millions of men in the forces carry and read their Testaments. The prayers of the nation on D-Day reveal the depth of its sense of need. The lad reading his Testament in an LCT as it approached the French coast is symbolical. Let every American share in making the Nationwide Reading of the Bible between Thanksgiving and Christmas an occasion of great value to the people and the nation.—Bible Society Record.

WALLET OF THE WEEK

ILLEGITIMATE BIRTHS in Britain are reported to have risen from a prewar rate of nearly thirty thousand annually to an all-time high of more than forty-three thousand in 1943. One of every fourteen babies born last year, 1943, is said to have been born outside of wedlock. During the same period British divorces rose from five hundred and fifty to twenty-two hundred and fifty. All this collapse of the ideals of a great civilization is but a small fraction of the cost of war to England and to other lands alike.

* * *

THE ALEUTIAN AND PRIBILOF ISLANDS have about six thousand U. S. citizens who speak a dialect so different from other Eskimo tribes that it is difficult to communicate with them. A dictionary of the dialect was begun by a Russian missionary more than a hundred years ago. The Russian-Aleut handbook and grammar in Russian print is to be the basis of an English dictionary which will be brought out by the Interior Department of the United States early in 1945—the first translation of the difficult Aleut language into English.

* * *

FINE ARTS COLLECTIONS and historic monuments in Europe are said to have escaped with little damage, but the museums, monuments and libraries of Britain are said to have suffered heavily as a result of war. Everything possible has been done to protect priceless treasures from damage, but the area covered by war activity has made it impossible to place many treasures beyond the range of danger. Of course, the buildings have suffered greatly along with all other structures of the British Isles.

* * *

THE FESTIVAL OF LIGHTS, associated with Jewish Hanukkah ceremonies, is reputedly founded upon the miracle at the rededication of the temple by Judas Maccabeus in 165 B. C., when a day's supply of holy oil for the "eternal lamp" miraculously burned continuously for eight days. Hanukkah corresponds in time with the Christmas celebration of Christianity, and Father Hanukkah corresponds to Santa Claus. At Hanukkah, Jewish families light one candle the first day, two the second day, and so on throughout the eight days of the feast.

* * *

THE UNIVERSALIST CHURCH OF AMERICA was refused admission to the Federal Council of Churches at its meeting in Pittsburgh recently. The vote was twelve to six. The six votes for admission were cast by the Congregational-Christian, Disciples of Christ, Friends, Seventh Day Baptists, Colored Methodist Episcopal in America, and African Methodist Episcopal churches. Those voting against were National Baptist Convention, Church of the Brethren, Evangelical and Reformed in America, Reformed Episcopal, Lutheran, Methodist, United Brethren, United Presbyterians, Presbyterian U. S. A., and the Church of Canada. The Northern Baptists and the Protestant Episcopal voted for admission conditionally.

A NEW COLOR PROCESS has been developed by a machine which simultaneously prints four-color labels directly on tin, china, or glass containers. Mrs. Frederick Shirley and her chemist husband are co-designers and patentees of numerous inventions which may be used to lessen the danger of unmarked goods, or goods from which the label may have been lost. A wartime use of one of their inventions is to print identifications on hand grenades. The Shirleys are connected with the Detroit Institute of Technology.

* * *

SUPERFORTRESS BOMBER CREWS on long missions are provided with hot meals on their flight. Instead of thermos bottles for hot chocolate and coffee, they now have a "flight food warmer," and at the takeoff precooked foods, including meat and vegetables and coffee, are placed in the warmer and when meal time comes an extension cord is plugged into an electric outlet on the plane and soon a hot, well-balanced meal is ready to serve. This new equipment has been found both effective and satisfying to the men on their long flights.

* * *

AIR SHIPMENTS OF MEDICINE to China are reported to have broken all records in September of 1944. Forty-four tons were flown over the Himalaya Mountains from India, according to announcement made by the director of the American Red Cross. The original plan was for the shipment of ten tons per month, but increased drug needs and added flying facilities now make it possible to supply forty to fifty tons per month. It is doubtful whether the larger shipments will care for more than a fraction of the needs of that helpless people.

* * *

AN ENORMOUS SCHOOL OF JUMBO SHRIMP has been located in the Gulf of Mexico about twenty miles off Terrebonne parish, La. The ordinary shrimp are from three to five inches long, but the deep water shrimp are from eight to ten inches long. The larger variety is said to be the adults which, after spawning in the shallow waters, disappear into deep water. It is said that the adults are just as inexhaustible as are the younger age, for the younger shrimp spawn and then replenish the supply in deep water. A fleet of deep-sea trawlers has been fitted out for working the school.

* * *

GUIDEPOSTS is the name of a new church paper which is being launched by Dr. Norman Vincent Peale, of Marble Collegiate Church, New York City. The purpose of the new journalistic venture is said to be to counteract "materialism and collectivism." The advisory board will include Captain Eddie Rickenbacker, Stanley S. Kresge, Branch Rickey, Lowell Thomas, Frank Gannett, and others. It will be a weekly publication, the subscription rate one dollar, and it is hoped will reach at least a million circulation. Its weapon for stemming the tide of materialism and collectivism is to be religion rather than politics.

New Orleans
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Associate Editors: ALFRED P. HAMILTON, H. T. CARLEY, D. D., B. P. BROOKS, HUGH N. CLAYTON (In the Service)

EDITORIAL

PESSIMISM—RESULT OF UNCERTAINTY AND CONFUSED THINKING

The disturbance of any area of life is reflected immediately in every other area. Worst of all, the disturbance generally finds expression in a pessimism based upon utterly unsupported generalities. Such reaction would seem to be a defeatist gesture and in no sense a sound and sane approach to the problems involved.

A recent issue of a London Free Church periodical carried a manifesto which was issue by a group of forty-four British clergymen serving as chaplains in the Royal Air Force. Exactly one-half of the number were Methodist ministers and all were Free Church ministers. These chaplains met some time last October and formulated a statement which was in effect an indictment of the Protestant churches based upon their evaluation of the attitude of men of the Royal Air Force who were "uncommitted to any open profession of the Christian faith." Their discussion of "The Church of the Future" represented their collective opinion expressed in unsupported generalities. They supplemented the phrase "Kingdom of God" with the now popular parallel, "The Christian Way of Life." The manifesto failed to emphasize a single fundamental of Christian experience. It seeks to implement a thoroughly undefined religious idea by the suggestions that the churches "sink their denominationalism for the good of the Kingdom of God;" that they evolve a "co-ordinated scheme for the training of ministers, lay preachers, Sunday School teachers and youth workers;" that they jointly establish a "Free Church weekly paper of high quality;" and that they join in the compilation of "one hymn book for all the churches." To this compromise, emphasizing only the superficial aspects of religion, they would commit the spiritual destiny of the hosts of "uncommitted" folk after the war.

A second instance was that of one of our metropolitan experts who recently laid at the door of the church responsibility for the present war. He was quoted as saying that "the blackest sin is not in Hitler's Germany but in the Christian church." We know that the speaker probably said other things as an offset to this statement, but we do not believe in the justice of a broadside of unsupported pessimism. We do not admit that any man has a right to use such terms in wholesale condemnation of the "custodians of the Christian Gospel." In traditional fashion, the speaker proceeded to prescribe "that the church be revised to meet changing world conditions."

We believe that both of these pronouncements assume too much. They are over-simplifications of religious problems, and they plead for an approach from which Christian values have been extracted. We know the value of a sane approach in evangelism, but to permit the "uncommitted" to fix the conditions of their interest in Christ and the Church is an approach without evangelistic content. A looseness of thinking is indicated by likening the Christian goal to "a way of life." It proposes to coordinate the pattern of Christianity with a transient and unleavened public opinion. It assumes that a scheme utterly without religious depth can be made effective by making it to appear easy and obvious. It completely ignores the variables and the conflicting interests of life which are always radical and real.

Protestant leadership seems to have a genius for discovering peddlers of senseless and unrelated generalities and putting them forward as denominational planners and youth speakers. The logic of the indictment of the Church is that if it had not been for organized Christianity, there would have been no war and the Millennium would be just around the corner. It would be more consistent for these experts to join Hitler's revival crusade without wasting time counselling those whom they blacken as religious duds and worse. They steer away from particulars in their denunciations. They know that it is easier to dispense general maledictions than to blueprint an irresponsible notion. For our part, we are for the Church. We regard it as being the only agency laboring on the hopeful side of the meridian which separates the human race from despair. We know that religion means infinitely more than singing out of a common hymnal. We are unable to enthuse over the negative nostrums of those reformers who would burn down our ecclesiastical house in order to rid it of imaginary mice.

VICE AND INNATE DISLOYALTY

The "request" for the closing of horse racing throughout the nation not later than January 3, met with an unenthusiastic but seemingly general compliance on the part of racing promoters. Newspapers carried expressions of loyalty to the order as a war measure, and pictures of those who draped their racing charts with crepe appeared in the news prints also. But the fraternity of bookies now seems to have been less patriotic. It is reported that they have gone underground and will receive bets and supply service on racing in Havana and Mexico City. Or, to put it mildly, they choose to become outlaws by their practical defiance of the order, and they

show their lack of patriotism through their failure to take positions for the promotion of the war effort in a time of great national crisis.

"ATHENS, THE VIOLET-CROWNED"

The ancient land of the Greeks has stirred the imagination of the world for generations. It has led Europe and the Western World in art, in philosophy, in political science, in literature, for centuries.



Dr. A. P. Hamilton

In such a world Athens has become the symbol, the apogee of human achievement in the realm of the mind and spirit. Just as Jerusalem through the ages has been symbolic of religion, Rome of law and order, so Athens has been the capital of man's creative intelligence. St. Paul felt its inescapable lure and attraction in his day.

Greece has stood as the Great Divide of Asiatic mysticism on the one hand, and European rationalism on the other. It has served as the magic crucible for the fusion of these two elements in human thinking. It was here that the other-worldly mystics of Palestine combined with the long line of pre-Socratics and Socratics into the neo-Platonic schools of thought to form the theological framework of early Christianity. And so the church produced Augustine, Irenaeus Thomas Aquinas, and a long line of religious thinkers and scholars and preachers.

Christianity became indeed such an intricate pattern and weaving of philosophy and religion that it is hard to say where the Hebrew influence and background leaves off and the Greek begins.

But such is our heritage. We can't escape it. How pitiful, then, the sight today of a Greece torn asunder, racked with the pains of five years of Teutonic torture and bestiality!

What a sight for gods and men, to view today the agony of a Greece that gave us our democratic ideals, now and for four years past bereft of that freedom of which Pericles proudly boasted in his immortal funeral oration nearly twenty-five hundred years ago. And how significant the very name "funeral oration" has become. For even as he spoke in praise of Athens the violet-crowned, and the liberties enjoyed there, the seeds of disintegration were already bearing fruit in the death of those heroes whose immortal deeds he was celebrating.

One feels with Shakespeare that "judgment has fled to brutish beasts and men have lost their reason."

We are on the horns of a dilemma in this situation, which has all the elements of a real Greek tragedy, and know not the solution for it, it seems.

We need another Lord Byron to come out of England standing forth as a champion of the ancient freedom and rights of a race that, more than any other in Europe, has given us ideals of human liberty and freedom of thought and inquiry.

The works of Plato and Aristotle have been a sort of second Bible for western culture for two thousand years.

Surely there must be some middle ground of adjustment for all conflicting claims in this devastating civil war in Athens, which deplorably reminds us of that Peloponnesian war which long ago destroyed the "Glory that was Greece."

It is certain that we, the giant democracy of the West, cannot pay back to little Greece any part of the great debt we owe her intellectually, spiritually, and politically, by maintaining a hands-off policy in this ominous hour of her crisis.

A. P. H.

Editorial Miscellany

By Dr. H. T. Carley

TOO MANY HATS

I'm kind of finicky about hats. I wore my straw pretty late in the fall. There wasn't any special reason for my doing it except that I liked it, the weather stayed good, and I couldn't find a wool hat that I liked well enough to buy.

Still, I couldn't keep on without a hat that would be in keeping with the season. I know very well that some people don't wear any at all, summer or winter, and they seem to get along pretty well. But I need one all the time—unless I have a hat on, there's nothing on my head. So I came across one in a store that I thought would do, and I bought it. It is one of these stylish—I run to style!—grayish, soft, light-weight hats with a brim that I can pull down over the front of my face to keep the light out of my eyes if it gets too bright (or to half-hide it if I think discretion is the better part of valor).

But it wasn't just exactly the hat I wanted. So I kept on the lookout; and one day I saw exactly what I wanted—that is, I thought I did. It was greenish-looking, very light, and very soft. It was a genuine John B., too, and it was plenty high; but I managed to finance the deal and walked out of the store with it on my head and the other one in a paper sack in my hand. Now I have two perfectly good, reasonably new, hats. The trouble is, I hardly ever know which one to wear.

But there are other hats to complicate the situation. When one of my hats has just about seen its day for regular wear, I promote it to my collection of fishing headgear. I suppose there are people who think a man can fish comfortably in any kind of hat; but they have either never given the matter serious consideration, or they don't know very much about fishing. A good fisherman thinks as much of his hat as he does of his tackle.

I am sure Bro. Crow, the popular pastor of the Baptist church at Tallulah, would back me up in this contention. Bro. Crow is reputed to be the best fisherman in Madison Parish—not to say in Louisiana or Arkansas. His friends—and they are legion—say he was named for the wrong bird, since he is the king fisherman of these parts. You ought to see his hat!

It's not that I have too many fishing hats, though; the trouble is that I have two perfectly good every-day hats—and I hardly ever know which one to wear. If I didn't have but one hat, I shouldn't have to worry.

Sometimes it's what we have that gives us trouble instead of what we don't have.

SOUTHWEST MEXICAN CONFERENCE EXCEEDED CRUSADE GOAL BY SEPTEMBER 1

Credit as the first Annual Conference to reach its Crusade for Christ goal has been awarded to the Southwest Mexican Conference of the Houston Area, following the filing of a report by Bishop A. Frank Smith that $16,535 on a quota of $15,075 had been pledged by September 1. More than half of the amount had been paid in cash by December 15, with a definite commitment from the district superintendents that the entire amount would be paid by Easter.

"The amount assigned to the Southwest Mexican Conference was not large," Bishop Smith reported, "but it was made on the same basis as employed for the quotas of all our Annual Conferences. Considering the resources of our Mexican people, this record is all the more remarkable.

"Our Mexican people in Texas and New Mexico are loyal and generous to the utmost. Most of the charges have paid World Service apportionments one to two years in advance. No other group in Methodism will make so large a contribution in interracial relations during the coming years as will this group."

The Rev. Alfredo Nanez, chairman of the Conference Commission on World Service and Finance, reports that last June when the Ad Interim Committee for the Crusade for Christ sent the allotment to the Southwest Mexican Conference, his Commission distributed it among the three districts in the same proportion as the regular World Service askings.

"Then the district superintendents met with the district stewards and distributed the amounts among the churches as an extra offering to be raised during the year," Dr. Nanez writes. "By the time the first round of quarterly conferences was completed the last week in August, the entire amount had been pledged."

District Superintendent Jose Espino, of the Southern District, reports that more than 60 per cent of their quota has been paid in cash. The Northern District, Rev. Felix E. Soto, superintendent, and the Western District, Rev. N. B. Stump, superintendent, have raised more than 50 per cent in cash.

BISHOP OXNAM SPEAKS OUT

Branding Fascism as the utter rejection of Christianity and a repudiation of the truths proclaimed by Jewish prophets, Bishop G. Bromley Oxnam, Methodist Bishop of the New York Area and newly-installed president of the Federal Council of Churches, strongly urged a diplomatic break between the United States and Spain in an address prepared for a mass demonstration for Republican Spain which drew 16,000 people to Madison Square Garden, New York, on January 2.

"I desire the severance of diplomatic relations with Franco Spain," said Bishop Oxnam, "because I want to keep my faith in myself, and what men are and in what we may become. The hands of democracy must be clean. I do not want the hand of democracy made foul by clasping the hand of Fascism."

Speaking as a churchman, Bishop Oxnam, after pointing out the particulars in which Fascism denies the Christian faith, said: "I would not be true to myself if I did not add that whenever the Church, in a blind endeavor to preserve its privileges and its property, makes common cause with Fascism, allies itself with the great landlords and the military, it not only repudiates its Christ but deserves the wrath of the masses it has betrayed."

In making this statement, Bishop Oxnam said that he did not mean to attack a particular church. "It so happens that it was the Roman Catholic Church in Spain. It was the Greek Church in pre-revolution Russia whose voice was too often that of the Czar rather than of Christ. And if it be that Protestant bodies anywhere become more interested in the maintenance of the institutions of religion than in permeating the community with the spirit of Christ, then they will earn the rejection of the people who know that the Kingdom of God cannot be built upon foundations of injustice."

RED CROSS STREAMLINES HOME NURSING COURSE

"Six Lessons in Care of the Sick" is the title of a new streamlined Red Cross course requiring but 12 hours of attendance by students, who learn 32 basic procedures used in home nursing. Designed specially for office, store, and factory workers with limited leisure time, Red Cross chapters are providing this shortened but comprehensive course in centrally located classrooms.

Wherever given, the course is popular. In Cleveland, for example, classes for industrial groups were held this fall. Classrooms frequently were furnished by the management of participating concerns, which included the Higbee Company, the May Company, Wm. Taylor Son & Co., and the Bailey Company. Telephone workers attended classes at the Y. W. C. A., and still other groups met at Zion Hill Baptist Church. Classes are also being planned at Thompson Aircraft, Ohio Crankshaft, Lamson and Sessions, Parker Appliance Company, the International Institute, and Lindner Company.

Professional nurses teach classes limited to 10 members to insure practice time for each. The course is based on teaching methods developed by the Training Within Industry Service of the War Manpower Commission, and applies the same efficiency used in industrial job training.

Helps Prisoners

The International Red Cross Committee watches over the welfare of war prisoners of all countries that have ratified the convention covering this phase of warfare. The Committee's delegates make periodic visits to prisoner of war camps, inspect housing and food, talk to the prisoners' chosen representatives in privacy, ascertain physical and spiritual needs, and see that they are properly cared for.

Whole Blood

The Red Cross Blood Donor Service now supplies whole blood to the armed forces in addition to providing for the plasma program. Whole blood is flown to the war theaters, where it is used to supplement plasma transfusions.

Fly Light Bulbs to Italy

To beat the black market in Italy, the Red Cross recently shipped 2,500 light bulbs by air and 7,500 by boat for use in its servicemen's clubs. Shipments of 100 small pianos for Red Cross hospital recreation rooms have also been made to Italy.

Medical Kits for Prisoners

Red Cross medical kits for prisoners of war contain standard preparations in quantities sufficient for 100 men for one month.

Red Cross Clubmobiles

The American Red Cross has 200 clubmobiles in operation. Of these, 39 are cinemobiles, which bring movies and music to our fighting men in the field.

Beach-Head Canteens

Three hours after the initial landing on Leyte, P. I., American Red Cross men had established beach-head canteens, serving coffee and other refreshments.

Flight Kits for Wounded

Red Cross flight kits are provided wounded men evacuated from the Middle East to hospitals back home. Kits contain games, magazines, candy, and other items.

INDIA LOOKS TO TOMORROW

By James E. McEldowney, Jubbulpore, C. P., India.

India provides an interesting spectacle today. In spite of widespread military activity, there is something essentially unchanged. Customs, hoary with age, persist in home-life and social relations, in spite of mechanized shops employing members of the families. Bread is earned through the new but they dwell in the old. And underneath it all is a certain anticipation that they are going some place that they have not yet arrived, but want to desperately. That they are on the way is certain, but when or how they will get there has yet to be revealed.

Recently, while waiting at Allahabad for a train, I met a young law student who immediately confronted me with serious questions: "Why must there be all this suffering? What meaning has Jesus for these times," etc. As we talked long after the train was underway and far into the night, I discovered he is not a Christian but wants fellowship with Jesus.

Later the next day, a group of students from Lucknow Christian College entered my compartment and, till we fell asleep, tightly crowded together in a corner, they shared many of their problems, and I attempted to tell how American youth face and gain victory over their problems. I did my best to challenge them to spend their summer in constructive ways.

On the way down from the hills I met two others, both Hindus, with whom I had most interesting conversations. One was a student whose rich and influential parents recently left everything in order to live in poverty and meditation in the jungle seeking divinity. The other was a government official with whom I shared a good book and he caught a vision of how Jesus transforms life.

Where but in India might one have such interesting experiences?

A true friend is the Ivy—the greater the ruin, the closer it clings.—E. W. Griffith.

At a time when the energies of the nation are turned towards war, it is especially important that there be no slackening in the work of the church. Little would be gained in the long run if in our efforts to win the victory we should lose those things for which the church stands and which would be lost to the world were it not for the work of the church.—Christian Observed.

CONFERENCE NEWS AND PERSONALS

New Orleans Christian Advocate

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Rev. Ira W. Flowers reports that he has gotten off to a wonderful start at Franklinton, La., and that everything points to a significant year.

Dr. Lewis N. Stuckey reports a splendid beginning of the work at First Church, Baton Rouge, La., and that they had one of the best Christmas seasons he has ever known.

Our good friend, Bro. C. C. Bennett, Water Valley, Miss., continues his good work for the Advocate cause. The editor appreciates both Bro. Bennett and his loyalty to the paper.

Mrs. Joe B. Colbert, formerly of 433 Dale Street, Columbia, Miss., is now living at Apt. 661-2, 2167 Fern Street, South, Arlington, Va., according to request for change of address on our paper.

Bro. H. O. Middleton, of Mendenhall, Miss., asks for the list of subscribers to the Advocate for his church and indicates his purpose to press the campaign for Advocate circulation among the people there.

Miss Lela Mims, Minden, La., places us in her debt by her word that there is no other publication like the New Orleans Christian Advocate for her and that it has been in her home since childhood.

Chaplain J. A. Bridewell, of the Mississippi Conference, has been appointed to the U. S. Naval Hospital, Shoemaker, California. He has already taken over his duties and his friends may reach him at that address.

Rev. Walter W. Jones, Box 145, Lambert, Miss., is back with the people who are homefolk to him. Bro. Jones organized the first church which Lambert ever had, and some of his old friends and their children and grandchildren are still there.

Rev. F. H. McGee, who served the Acona charge in the North Mississippi Conference last year, is now located at Shaw, Miss., Box 216. Bro. McGee holds the retired relation and it is our understanding that he is not doing supply work this year.

Bro. L. H. Rainwater, layman from Waynesboro, Miss., sends two new subscriptions for the Advocate and with them a much appreciated message that, in his opinion,, the Advocate is at its best and should be in every Methodist home.

Dr. Guy M. Hicks, district superintendent, of Lake Charles, La., writes that his wife, who underwent an operation for appendicitis during the recent session of the Louisiana Conference, is now much improved and he expects her to be fully recovered soon.

Friends of that good soldier, Rev. C. D. Atkinson, retired member of the Louisiana Conference, will regret to learn that he was taken ill at the session of the Louisiana Conference and had to leave for home. We are glad to report that he is now much improved.

Rev. I. E. Johnson, pastor at Tremont, Miss., has our thanks for an exhibition of interest in the circulation of the New Orleans Christian Advocate in his charge. The interest is manifested both by a list of subscribers and by his word of personal appreciation.

Rev. J. D. Wroten, district superintendent, at Greenville, Miss., reports that Tunica charge has paid in full its Crusade quota,, $2,587.34. Rev. G. R. Williams is the pastor of the church. Tunica is the first charge to report in full to the Conference treasurer for this Conference year.



MISS DANNIE RICE,
Laurel, Miss.

Rev. J. H. Cameron, who was assigned to Lake charge at the recent session of the Mississippi Conference, was left at Chunky, Miss., in a post-Conference assignment. The Chunky charge increased his salary $500 over last year and has accepted in full the askings for Benevolences.

Rev. G. H. McBride asks us to give notice that the New Prospect Camp Meeting, on the Vancleave charge, has been postponed on account of a change in date of Conference. He says also that he is off to a good start with his year's work and that he was handsomely remembered by his people on Saturday before Christmas.

Our good friend, Rev. Rudolph R. Scott, of Huntsville, Ala., writes that he is enjoying a fine ministry with the people of that very pleasant Alabama town. Bro. Scott was in the North Mississippi Conference for a number of years and he keeps contact with his friends of that Conference through the New Orleans Christian Advocate.

We regret to learn that Mrs. Will A. Davis, of East End Church, Meridian, Miss., had the misfortune to fall and break her hip a few days before Christmas. Mrs. Davis, who is the mother of Mrs. Melvin Jones, of Ellisville, Miss., is in Rush's Infirmary and is doing as well as could be expected under the circumstances. Our information comes from Mrs. C. M. Martin, of East End Church.

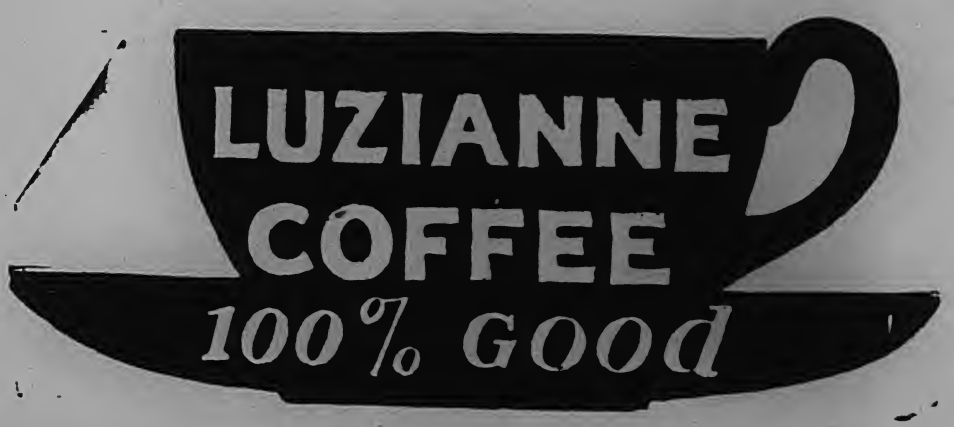
LAUREL METHODIST CHURCH EXTENDS ITS SERVICE

The Methodist church at Laurel, Miss., where Rev. R. H. Kleiser is pastor, is extending its service by giving two of its splendid young women to labor among the war-dispersed people of our country. The two women, whose likenesses appear in this issue, are Miss Susan Carmichael, who has taken up her work as assistant to Rev. Howard Amoss at Aberdeen, Maryland, and Miss Dannie Rice, who has assumed similar duties with Rev. R. A. Fedje at Astoria, Oregon. These two young women belonged to a class of fifteen volunteer workers who were trained at Scarritt College and consecrated to a year of voluntary service under the Church.

The Church School Extension Corps is a war emergency project designed to meet a need for religious leadership in industrial centers and other defense areas where they will promote community welfare by organizing nursery, recreational, and after-school activities and other lines of religious and social work under the direction of a local ministry or organization. In this way the church at Laurel is extending its ministry to migrants who have been shifted by thousands since Pearl Harbor.

Another class of women is being trained for this same type of work at Scarritt and will soon be off to service assignments as volunteers for their church and for the multitudes who have been disturbed by war and its demands.

The happiness of your life depends upon the quality of your thoughts.
—Marcus Aurelius.



PASTOR'S ASSISTANT ASSUMES DUTIES

Miss Ernestine Adams has assumed the position of director of Christian Education and assistant to the pastor of Main Street Methodist Church, Hattiesburg, Miss., Dr. B. M. Hunt announced.

A former resident of Macon, Miss Adams has lived in Hattiesburg where she has been employed a number of years. She has been an active member and worker in the church, and will give full time to Christian service in her new duties as church worker.

Hattiesburg (Miss.) American.

NURSERY BABIES ARE ENTERTAINED

Mrs. C. M. Martin, superintendent of the nursery department of East End Methodist Church, Meridian, Miss., and Mrs. J. V. Palmer, one of the teachers, entertained the babies with a Christmas tree.

Decorations of the room were in keeping with the season. Gifts were presented the children and they also remembered their teachers with gifts.

The primary department presented Mrs. Martin a gift.

NEW PASTOR APPRECIATES THOUGHTFULNESS OF HIS PEOPLE

Rev. W. F. Ragsdale, pastor at Angie, La., takes this method of expressing his sincere appreciation of the thoughtfulness of his people in the many remembrances since his coming to that charge. In addition to a gracious reception at the hands of his people, substantial remembrances were added at the Christmas time. Bro. Ragsdale is looking forward to a good year with his new people.

NOTE FROM REV. J. W. FAULK

Rev. J. W. Faulk, retired member of the Louisiana Conference, writes that he is still in the land of the living and that he is nicely located at Jennings, La., where he hopes to remain until the time comes for him to enter the Home above. Bro. Faulk is unable to write letters acknowledging the gifts of his friends at the Christmas time and he desires to express through the columns of the Advocate his deep appreciation of all remembrances and messages from his many friends over the State.

SYMPATHY APPRECIATED

I want to take this opportunity of expressing my appreciation to my many friends for the many cards, telegrams, and kind words of sympathy I have received during these hours of sorrow, in the passing of my father, R. W. Hamill.

Never did a boy have a grander dad than did I. All that I am or ever will be, I owe it to him who has just departed from this world to enter (as he said just a few hours before his passing) that house not made with hands, eternal in heaven, and to my sweet mother who is left there at home. I have always looked forward to the time for going home to be with my mother and dad; I will still look forward to that time as long as mother is there, then I will look forward to that home-going, that meeting in heaven.

Belmont, Miss. M. NASH HAMILL.

NEW PROSPECT CAMP MEETING CHANGE OF DATE

Due to the change in the date of meeting of the Mississippi Annual Conference, the next session of the New Prospect Camp Meeting, Vancleave charge, will be held October 2 through October 7, 1945. This is the first change in the date of this Camp Meeting since 1903. This change will close the Camp Meeting on the first Sunday in October instead of the regular date of closing—the third Sunday in October.

WATCH NIGHT OBSERVED

The Woman's Society of Christian Service sponsored Watch Night at Chatham, La. A variety of songs, talks, and plays was given during the hours from eight to twelve. The installation service for the officers for 1945 was given in a very impressive manner. The reading, "Our Flag," was given as



MISS SUSAN CARMICHAEL,
Laurel, Miss.

"America" was played softly and a special prayer was given for our men and women in the service of our country. Then refreshments were served to the group. The remaining time was spent in group singing, and as the old year faded out and the new came in a very inspiring prayer was given for the coming year by the pastor, Rev. J. T. Garrett.

It is the hope and prayer that the coming year will bring peace and happiness, and let us resolve to do our part with God's help in every way.

WESLEY CHAPEL CHURCH

The Wesley Chapel church, of which the Rev. A. W. Coody is pastor, accomplished much during the year 1944. At the end of the Conference year, all obligations of the church were paid in full and nearly $275 had been sent to the Orphanage at Ruston. This was by far the greatest collection ever sent to that institution from this church. We had in the treasury around $400 with which to begin the new year.

This, we think, is within itself enough to make us feel proud. But aside from the aforementioned accomplishments, we have built and furnished, almost free of debt, a beautiful parsonage. No wonder we are now crowing!

When the project to erect a parsonage and secure a preacher for the Wesley Chapel and Lee's Landing communities was launched, in early summer, much opposition arose as to the advisability of such a plan in wartime. "It can't be done;" "wait until after the war;" "we can't support a preacher," were some of the ideas advanced by the opposition. It has been done, and with the doing of it one of the fondest dreams of our members has been realized.

To whom does the honor of so great an achievement go? Does it go to the pastor and faithful members who gave untiringly of their efforts to make such a plan possible? Does the honor go to those who gave so generously of their time and money? Yes, the honor goes to each and every one who contributed in any way to such a worthy cause. We are indeed grateful to those friends not affiliated with our church who gave of their means, regardless of the size of the donation. It was through the cooperation of all that so great a project met with success. But was there not another who lent a helping hand? What about God and His infinite grace?

We received a challenge and accepted it. The greater challenge is ahead. Let us not fail in this great undertaking. With the help of God we must not and will not fail!

A MEMBER.

GREENWOOD, MISS., FIRST CHURCH

H. T. Odom was re-elected chairman of the Board of Stewards, and P. L. DeLoach chairman of the finance committee. The Board of Stewards carry all special collections except the retired minister's fund and the fund for the Crusade for Christ. The offering for retired ministers was taken at Christmas and we received $1,000. Our quota is $540. The quota for the Crusade for Christ is $4,121. Plans for the subscription and collection of this will be made in January, to be completed in March.

Mrs. R. G. Lord, Jr., Youth director, resigned the first of December to take further training, and Miss Martha McCafferty, of Winona, was employed in this position. Youth work is a vital factor in our work here.

Mrs. Nelson Taylor will again lead the Woman's Society of Christian Service in 1945. For the past two years the Woman's Society has been organized in community circles, but this year the circles have been organized through the plan of drawing names. Mrs. Kathleen Bankston is the new president of the Wesleyan Service Guild.

Price Memorial Church membership for the past year, and again this year, is under the care of the pastor of First Church. Capt. Moore, of the Salvation Army, is holding services in the church at present.

Service men and their families have made a definite contribution to church life at Greenwood for the past three years, and it is believed that, although the nearby base will no longer be a cadet center after January 15, there will yet be many service men and their families in Greenwood from the air field.

W. R. LOTT, Pastor.

Trust in God, not in man or circumstances, or in your own exertions, and God will help you in your time of need.

—George Miller.

PERSONAL NOTES AND INCIDENTS

Friends of Rev. H. M. Johnson, Monroe, La., district, will regret to learn of his recent illness, but will rejoice to know that he is now on the way to full recovery of his health.

Rev. L. T. Nelson, who was assigned to Madison and Pocahontas charge at the Conference, has been changed to Pachuta, Miss., charge, where he has received a warm welcome from the poeple.

Miss Leora Simpson, whose home is in Mississippi, is now the director of nurses at the Oklahoma Baptist Hospital, Muskogee. The Advocate has no more staunch friend or faithful reader than is she.

Bro. D. H. Sebastian, of Benson, La., renews his subscription and says that when we fail to get a response from him for the Advocate we may know that he has gone. He will be 91 years old on the 13th of June.

Rev. A. L. Davenport, pastor at Noxapater, Miss., leads the Advocate constituency in the number of subscriptions sent in since Conference. If we remember correctly, every subscription sent in thus far is a new subscriber.

Rev. J. E. Gray writes that he and Mrs. Gray have received a most cordial reception at the hands of the good people of Magee, to which place he was assigned at the recent session of the Mississippi Conference. He reports the work as going forward in a satisfactory way.

Dr. Joseph A. Smith, who returned to the Mississippi Conference at its last session, is stationed at Centenary Church, McComb, where he has been received with great cordiality. Dr. Smith says that it is a great joy to be back home in the Mississippi Conference, which Conference he places at the top of the list.

LOUISIANA APPOINTMENT CHANGES

The following appointments and changes have been made in the Baton Rouge District:

Rev. Donell Miller, a local preacher, is assigned to the Gonzales charge.

Rev. Douglas Richardson, a local preacher, is assigned to the Lottie charge.

Rev. William Wood, a local preacher, is assigned to the Springfield charge.

Rev. A. S. J. Neill is transferred from the Lottie charge to the Fisher church as full-time pastor. Mt. Hermon and Sunny Hill will be served as a part of the Fisher quarterly conference by Rev. E. E. Sylvest, pastor of Kentwood, as afternoon appointments.

This gives a regularly appointed pastor to every charge in the district, filling all charges left at Annual Conference to be supplied.

REV. VIRGIL D. MORRIS, D. S.

APPOINTMENT CHANGES, MONROE, LA., DISTRICT

The following changes in appointments in the Monroe district, Louisiana Conference, have been made since the session of the Louisiana Conference, and have been approved by Bishop Paul B. Martin:

Rev. F. A. Matthews, an elder, transferred to the New Mexico Conference from Mer Rouge, La.

Rev. J. A. Ward, an elder, from the New Mexico Conference, transferred to the Louisiana Conference and appointed to Mer Rouge charge.

Sunrise Church has been placed on the Bonita charge, with Rev. C. J. T. Cotten, pastor.

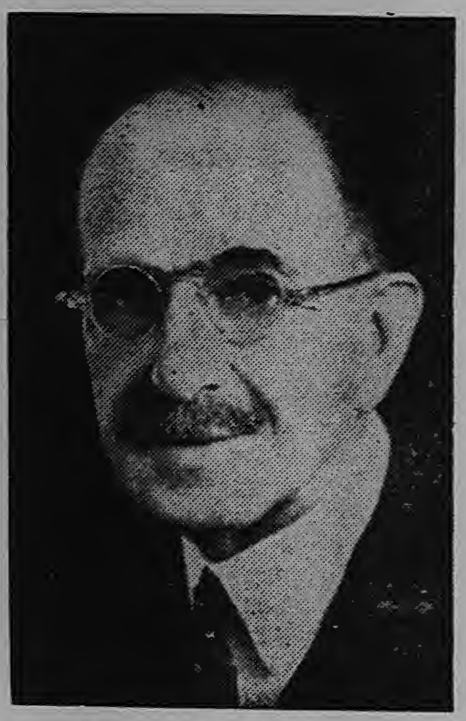
Rev. G. H. Corry has been appointed pastor of Oak Ridge charge.

H. M. JOHNSON, D. S.

DR. AND MRS. SULLIVAN CELEBRATE FIFTIETH WEDDING ANNIVERSARY

Dear Dr. Duren: The many friends of Dr. and Mrs. John Magruder Sullivan in Louisiana and Mississippi, and throughout the Methodist Church, will be pleased to learn of the recent celebration of their golden wedding anniversary. It was observed with simple but very impressive ceremonies on December 18.

The Millsaps Faculty Club presented Dr.



DR. J. M. SULLIVAN

and Mrs. Sullivan with a beautiful gold vase, which Prof and Mrs. O. L. Harrell matched. Prof. Harrell has been for many years a colleague of Dr. Sullivan in the Department of Science, and made the presentation speech in a very effective manner.

A few friends, among them Bishop and Mrs. J. Lloyd Decell and President and Mrs. M. L. Smith, gathered on the evening of the 18th to celebrate with this splendid couple.

One would have to search far and long to find a finer example of Christian culture than is exemplified in these two great souls who have faced life together for a half-century. During that time they reared a family of five children, each one of which is filling his or her place in society and the church in a splendid way, save one who has joined the family celestial.

The minds of these two great souls are as alert and their spirits are as fresh as they were fifty years ago at the beginning of this long and useful career. And that perennial freshness of spirit and mind bodes well for many more years yet to be. It is not without significance that on the evening of this celebration there was an interesting astronomical event: the moon and the evening star, the planet Venus, were in conjunction—an event of rare occurrence. While this conjunction occurred in the western sky, yet both of these celestial objects were ascending in their orbits, a portent not without significance when taken in connection with this celebration.

Yours truly,
ERNEST MITCHELL.

WORLD SERVICE REPORT FOR NOVEMBER, 1944

World Service receipts for the month of November, 1944—$571,612.30.

World Service receipts for the month of November, 1943—$525,110.27.

Increase—$46,502.03.

Fiscal Year to Date

June 1, 1944, to November 30, 1944—$2,092,792.98.

June 1, 1943, to November 30, 1943—$1,802,518.62.

Increase—$290,274.36.

Per cent of increase—16.10.

INDIAN BAYOU GUMBO NETS FINE AMOUNT

From Indian Bayou comes news that the gumbo and entertainment held last week for the benefit of the Methodist church was a decided success, a total of $486 having been cleared through this affair.

Rev. A. M. Martin, pastor of Indian Bayou Methodist Church, stated that he was highly gratified at the fine results of this entertainment, since through this one gumbo supper ample funds had been obtained to re-roof the church and attend to other minor details in upkeep of the building.

He asked that the Advocate express his sincere appreciation and that of the members of his congregation, to all who so generously assisted in this benefit, either by aiding in preparations for the occasion or by liberal patronage of the entertainment.

—Local Paper.

HAT COLLECTION NOT ENOUGH

By Dr. W. W. Holmes

Look at your newspapers. Listen to your radio. Stop and think. Thousands of dollars every day are spent in advertising the liquor business, with its related vice and corruption. This business is organized and has as its chief purpose the reaching of every home in America. Those of us who believe in the suppression of the liquor traffic, with its associated evils, should believe in it enough to put forth an organized effort and put up enough money to accomplish this end. The Louisiana Moral and Civic Foundation is a state-wide organization and, as the name would indicate, stands for the moral and civic betterment of the state. It operates on a broad basis, and does not confine its activities to a single departure from law and order. It is the organized effort of many churches and right thinking people throughout the state in suppressing the wrongs of society and fostering the good. The Rev. A. C. Lawton is the director of this Foundation and is giving his whole time to it. He has a fine record of achievement in many moral reforms.

The third Sunday in January (January 21) has been designated by church groups in Louisiana as "Louisiana Moral and Civic Foundation Day." The Louisiana Annual Conference of the Methodist Church approved the day and called upon every Meth-

odist church in the state to observe it with a message from the pulpit and an offering from the membership. Churches of other denominations are also observing the day. It is a challenging task to all. We confidently believe that every Methodist, if informed and given the opportunity, will contribute liberally to this most worthy cause. A hat collection is not enough..

Send offering to Mr. J. H. Cain, treasurer, Capitol Annex, Baton Rouge, La.

LOUISIANA MORAL AND CIVIC FOUNDATION

Since I am located in Baton Rouge, and this city is the headquarters for the Louisiana Moral and Civic Foundation, I feel that I should write through the New Orleans Christian Advocate to let the Methodists of Louisiana know of the really excellent work being done by our state secretary, Bro. A. C. Lawton.

Bro. Lawton has taken hold of this important task in the very best manner I have known anyone to undertake this kind of work in many years. He is not only reaching the churches and the people who attend church services, but through his advertisements and articles in the daily press he is reaching in a sane and effective way outside of the church. As I have watched his work since the session of our Annual Conference at Shreveport, I have felt impressed that if the Christian people of Louisiana will place in his hands the financial means sufficient to carry forward his program we are going to make much definite progress.

Of course, the whole program largely depends upon whether or not the ministers of this state present the cause to their congregations on January 21st and receive offerings from the people for this important work. More and more many of us are coming to realize that unless we present the facts concerning liquor and lawlessness to our people and overcome the vicious propaganda with which our people are constantly being deluged by the forces of wickedness, we are going to lose the battle against alcohol, gambling, and modern paganism and, therefore, as one of the ministers of Louisiana, may I urge that everywhere on January 21st we follow the action of our Annual Conference and receive an offering in every congregation for the Louisiana Moral and Civic Foundation.

Bro. Lawton has not asked me to write this letter, but I am writing it of my own volition in the interest of the cause and as a testimony of the efficient work being done by our new secretary.

LEWIS N. STUCKEY,
Pastor First Methodist Church,
Baton Rouge, La.

SEASHORE DISTRICT NEWS

Attention of this district is now being centered on the approaching district visitation evangelism campaign, January 29 to February 3, with complete plans to be announced at the district missionary-education-evangelism institute January 17 at First Church, Gulfport.

The Rev. T. A. Carruth, Conference secretary of Evangelism, and the Rev. J. H. Morrow, chairman of the Conference Board of Evangelism, are both enthusiastic over possibilities for success of the campaign, which is to be demonstrated first in seven churches near Gulfport and then carried throughout the district by the 30 pastors who are to come to Gulfport for a week of instruction and laboratory work.

District Superintendent J. L. Neill heads the committee on arrangements, preparation, and promotion. The participating churches in the Gulfport area are Gulfport First, Burton Memorial, Guinn Memorial, Ocean Springs, Pass Christian, Biloxi Main Street, and Epworth Biloxi. The types of evangelistic work to be studied and promoted are surveys, family evangelism, membership transfers, profession of faith, church loyalty, and areas for new churches.

Introduced by the Rev. C. C. Clark, pastor of First Church, Gulfport, the Rev. T. A. Carruth spoke over WGCM, Gulfport, December 31 on "Living for Christ in 1945" as the first in a series of addresses being planned on a "Methodist Hour" radio feature.

Among persons recently baptized on profession of faith by Methodist Chaplain A. M. Ellison at Gulfport Field was Pvt. Thos. Washington Davis, the son of a Baptist preacher. Davis, a young Negro soldier from Baltimore, Md., attended Hampton-Sidney College before induction.

The three sons of the Rev. and Mrs. Ira E. Williams, of Epworth Methodist Church, Oklahoma City, visited friends and relatives in this district during Christmas week. Ira, Jr., a high school senior with local preaching license, filled the pulpit at Burton Memorial, Gulfport, the night of December 24. His plans are to enter Millsaps College soon after graduation from high school this month.

A DEMOCRATIC METHODISM

Several years ago our Church took a step forward by providing that every pastoral charge should choose through its quarterly conference a lay member of the Annual Conference. This has done a great deal toward making the local church feel that it has a voice in church affairs.

There is, however, another step that needs to be taken, and that at once. It is indeed already provided for in the Discipline (pp. 174-175), although it is not made compulsory. It is my conviction that the local church needs to become more democratic and make it lay officials truly representative of its membership.

At present the situation is somewhat as follows: The pastor, or the nominating committee, presents to the quarterly conference at the close of each year a list of nominees for the various offices. The quarterly conference, composed of similarly chosen officials, accepts this slate as a whole. The quarterly conference chooses the member to Annual Conference; the lay member of the Annual Conference choose the lay members of the Jurisdictional and General Conferences. The Annual, Jurisdictional, and General Conference delegates are not truly representative of the laity of the church; they are representative of a small group of nominated lay officials. The result is to make a large part of our membership feel that Methodism is a church of "handed-down programs," in which the mass of our people have no directive voice or concern.

The gap between the thinking of the general membership and the preachers and officials is revealed in the figures given by Dr. Tyson in "White Harvest Fields." — "Sixty-three per cent of the rural churches felt there was a need for a change in local leadership; only 28 per cent of the officials and 32 per cent of the ministers felt that the local leadership should be changed."

Lest some one should say that we get men in church office of superior spiritual qualifications by our present method, let us quote the same investigation again: "When the Methodist leaders were asked if they had done anything to get any one to join the Church, 82 per cent replied negatively."

Fortunately, the General Conference has already provided a way for a mass representative government in the local church. By provision of the Discipline, any charge may provide for a direct election of the stewards of the church. It may further provide a limit on their term of office. Every quarterly conference ought to take these steps at once.

MILTON JAY PEDEN.

OBSERVATIONS FROM LAKE CHARLES, LA.

By C. C. Windham

Professor Seymour, of McNeese Junior College, teacher of the Men's Bible Class of the First Methodist church, announced two weeks ago that he would not teach in the regular way on Sunday, December 31, but would call upon the membership of the class to discuss the question of why boys and girls quit attending Church School and preaching services, as a rule, after reaching the ages of 16 or 17 years. The question was ably discussed by Mr. Hudson, Mr. Greggs, Mr. Smith. Mr. Ray, Mr. Seymour, and a number of other brethren. The conclusion reached after hearing these gentlemen was that they quit because of the lack of leadership from a trained youth leader—a leader who could devote full time to the task of teaching and training the youth of the Church in Christian living and Christian work. There is born in, possibly, every human breast a desire to live the Christian life, to attend church, and to be of help in the ongoing of God's Kingdom. Therefore, it is the belief that a well-trained youth leader, working full-time and receiving full remuneration and cooperation from the Church, would do wonders in supplementing the teaching of the home, the church and the Church School in the lives of these teen-agers. Prof. Seymour said that he would present this subject to the Board of Stewards at their next meeting. Some think that this is, probably, the most significant move made by this class in many, many moons. Mr. Seymour should be complimented on his vision in this matter.

717 Pujo Street, Lake Charles, La.

PHILIPPINE MISSIONARIES INTERNED AND WELL"

"All missionaries interned and well. Greetings to families."

This was the cablegram received from Dr. Ernest E. Tuck, superintendent of the Philippine Island Mission of the Methodist Church, on December 19, by Dr. R. E. Diffendorfer, of the Board of Missions and Church Extension.

This is the first message received in almost a year by the Board from some twenty missionaries interned by the Japanese on Luzon Island with the fall of Manila and Corregidor three years ago. Repatriates on the "Gripsholm," however, had confirmed the good health of the missionary families despite severe restriction of movement and action.

The cablegram came through the International Red Cross, and Dr. Diffendorfer immediately cabled Christmas greetings to the interned missionaries through the same channel.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2219 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

To Members of Local Committee on Study and Action

You will find below the schedule for the Educational Seminars. The purpose of these meetings is: "To learn how best to promote the Study and Action program for the year." We of the Conference Committee (Mrs. Deen, Mrs. Wilson, and Mrs. McKeithen) plan to be at all the meetings. **Go to the meeting nearest to you.**

Vicksburg District: January 18, 10 a.m.—Crawford Street Church, Vicksburg.

Jackson District: January 19, 10 a.m.—Grace Church, Jackson.

Meridian District: January 23, 10 a.m.—Fifth Street Church, Meridian.

Hattiesburg District: January 24, 10 a.m.—Main Street Church, Hattiesburg.

Seashore District: January 25, 10 a.m.—Burton Memorial Church, Gulfport.

Brookhaven District: January 26, 10:30 a.m.—Centenary Church, McComb.

We do not know the plans for lunch at all the places, but in the Hattiesburg district each carries two or three sandwiches and the hostess society furnishes dessert and drink. At McComb, lunch will be served at the church and each one will pay for her own.

We are urging you to order books for the first two courses listed below as soon as possible, as they may be hard to get later. **They will not be on sale at the meetings.** We would like for those who will teach these two courses to read the books and bring them to the meetings. You can get them from the Methodist Publishing House, 810 Broadway, Nashville 2, Tenn.

* * *

Study Courses for 1945

First Quarter

Topic: "The Christian Faith and the Christian Way."

Texts: The Bible. "The Word of His Grace," Costen J. Harrell; price 25 cents.

Supplementary material which may be used:

"The Epistle of Paul to the Ephesians," Erdman; price $1.

"The Story of the New Testament," Goodspeed; price $1.

"One God, One Word," Craig; price 75 cents.

"The Radiant Heart," Harrell; price 25 cents.

"The Art of Living," Peale; price $1.

Second Quarter

Topic: "The American Indian."

Text: "The Indian in American Life," G. E. E. Lindquist; price 60 cents.

Supplementary material which may be used:

"Indians Are People, Too," Ruth Muskrat Bronson; price 60 cents.

"Speaking of Indians," Ella C. Deloria; price 60 cents.

"This is the Indian," pictorial pamphlet by Earle Dexter; prce 25 cents.

"Discussion and Program Suggestions," by Eckert; price 25 cents.

Third Quarter

Topic: "The Church Among Uprooted Americans" (tentative wording).

This course will be taught at Pastors' School, which will be held at Millsaps College June 25-29, 1945.

Fourth Quarter

Topic: "Families in a New World Order" (tentative wording).

A seminar on this course will be held at Pastors' School.

Joint Course

The joint course will be "Christ After Chaos," Arthur J. Moore. Cooperate with your pastor in putting this on. You can obtain Special Jurisdictional Recognition for this course, as well as all the above-mentioned ones, if you follow the usual rules for Special Recognition. **Remember that you will need sufficient supplementary material for any course.**

We have not received the names of all the new officers yet, so please see that all members of the Committee on Study and Action of your society know about the seminars. Circle study leaders, where the studies are taken in circles, should also attend.

With best wishes for the New Year,

Sincerely,

MRS. E. E. DEEN,
Secty Missionary Education and Service;
MRS. STANLEY WILSON,
Secty. C. S. R. and L. C. A.;
MRS. E. E. McKEITHEN,
Secty. Spiritual Life,
Conference Committee on Study and Action.

* * *

Executive Committee Meeting

The Executive Committee of the Mississippi Conference W. S. C. S. will hold its January meeting at the Heidelberg Hotel, in Jackson, on the 16th and 17th.

Committees will meet during the afternoon of the 16th, and the first session will be held at 7 p.m. of that day. Then from 9 a.m. until 3 p.m. of the 17th.

This will be a very full meeting, with the closing of the work of 1944, the planning of the work of 1945, and the plans for the meeting of the Southeastern Jurisdiction W. S. C. S.

Prayer is asked that God will direct in all the plans which are to be made.

* * *

The Crusade for Christ

Every department of the Woman's Society of Christian Service will have some part to play in the work of the Crusade for Christ.

In a recent letter, Mrs. E. E. McKeithen, Conference secretary of Spiritual Life, said:

"With the coming of the Crusade for Christ, new opportunities have come to us. The General Conference of 1944 set the goal for daily devotions in three million Methodist homes. This is a vital part of the Crusade. The **Upper Room** is doing more than any other publication of its kind to establish daily devotions. Will you cooperate with your pastor, or whoever distributes the **Upper Room** in your church, to see that every family receives a copy regularly and encourage them to have daily devotions?"

In a joint letter from our president, Mrs. W. F. Mahaffey, and our secretary of Organization and Promotion, Mrs. T. H. Fore, we read:

"And now to the women of Methodism comes the challenge of the Crusade for Christ. The president of the local society is a member of the Local Church Council. We shall be expecting to enter into the planning and actively participate in all phases of the Crusade. Remember, all gifts go through the hands of **the treasurer chosen by the Local Church Council, and should not be sent to the Conference treasurer of the W. S. C. S.**

"The giving to the Crusade is 'over and above.' It does not apply on our pledges or apportionments. It is an extra gift that will help to meet the extraordinary needs of his time. At the same time, we are sharing one hundred per cent in this 'over and above' effort, we believe everyone will be conscious of the vital necessity of maintaining and increasing our regular work. **We can do both.**"

We suggest that your society order enough copies of "The Crusade for Christ and the W. S. C. S.'" to give to each member. Free. From Literature Headquarters, 420 Plum Street, Cincinnati 2, Ohio.

* * *

Have You—

1. Sent the list of the new officers of your society to your district secretary?
2. Made reservation for your delegate to the Jurisdiction and Conference meetings in Jackson, February 20-23, 1945, at the Walthall Hotel?
3. Sent a copy of your Year Book to Mrs. E. V. Perry, Rolling Fork, Miss.?
4. Increased your pledge for 1945?

* * *

Wiggins Reports

Mrs. Dewey Taylor reports for her society:

"The Woman's Society of Christian Service of Wiggins, Seashore district, has a membership of twenty-eight, seven being new members.

"We have had the four study courses recommended by the Conference Committee—'Christian Adventures in Learning and Living,' 'The Problem of Suffering,' 'Christians and the New World Economy,' and 'The Church in Southeast Asia.' An informal class using the course, 'The Church After the War,' was taught by the pastor.

"We have had all of the monthly programs, using supplementary material from the **Methodist Woman** and **World Outlook**.

"The society gave two adult Life Memberships, one bed to the Lewis Hospital in Africa, a box of clothing for Greece, and other supplies.

"We have paid our pledge in full and have spent $1,010.87 furnishing the new seven-room parsonage.

(Continued on page 15)

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WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. M. E. ARMSTRONG, EDITOR, JONESTOWN, MISSISSIPPI

The New Year

I am the New Year, and I come to you pure and unstained,
Fresh from the hand of God.
Each day a precious pearl to you is given
That you must string upon the silver thread of life.
Once strung, can never be unthreaded, but stays
An undying record of your faith and skill.
Each golden minute link you then must weld into the chain of hours
That is no stronger than its weakest link.
Into your hands is given all the wealth and power
To make your life just what you will.
I give to you, free and unstained, twelve glorious months
Of soothing rain and sunshine golden—
The days for work and rest, the nights for peaceful slumber.
All that I have I give with love unspoken;
All that I ask—you keep the faith unbroken.

—J. D. Templeton.

* * *

Columbus District

The Societies of Christian Service of the Columbus District deeply appreciate the valuable work done by Mrs. Z. O. Graham, of Kosciusko, who served so efficiently and faithfully as district secretary. She left the district in fine working order. As a new district secretary, I must admit that, at first, I was a little frightened, but found the pathway left open for me so very clear and easy to follow.

The Columbus district has had a very successful and busy year. Most of the societies have raised all funds necessary to close out the year's work. Many societies have made generous gifts to the Lewis Memorial Hospital Bed Fund; almost all of them have responded with some gift, even if they could not buy an entire bed, they helped to buy one.

I want to thank each society in the Columbus district for the interest, faithfulness, and willingness manifested in taking part in the program of the society for the year just closing.

I am wishing for each of you a happy and prosperous New Year.

MRS. RALPH BRYAN,
Columbus District Secretary.
West Point, Miss.

* * *

Columbus District News

Columbus, First Church

The Woman's Society of Christian Service of First Church, Columbus, makes the following outline of the outstanding work done during the year 1944:

The society has studied all the required Mission, Bible, and Christian Social Relations works as assigned by the Conference.

A bed to the Lewis Memorial Hospital in Africa was given jointly by the society and the Wesleyan Service Guild.

The pledge to Missions was increased more than ten per cent over last year.

Our Youth secretary, Mrs. J. L. Ferguson, has two missionary programs per month—one at the Church School, and one at the evening Fellowship hour.

A Vacation Church School was held last spring, at which time the Children's Work was well presented.

The Life Membership report includes three babies, two juniors, and three adults.

The Methodist Youth Fellowship has been under the direction of Mrs. J. D. Wroten. The organization had an all-church party honoring college students, college and high school teachers. Four times a year an all-day meeting has been held, having luncheon at noon.

We have eleven Scarritt Associates, and always support the work of Scarritt College.

Our college students at M. S. C. W., under the direction of Miss Tittsworth, have presented two of our programs and have assisted us on various occasions in our work.

In December, at the all-day meeting, an impressive and sacred memorial service was conducted by Miss Mary Stokes, at which time five of our beloved members were honored, namely, Mrs. Mayme Lou Beard, Mrs. A. E. Cheatham, Mrs. Nelle Drake, Mrs. Frank J. Gowdy, and Mrs. Bessie Lawrence.

MRS. A. H. STUCKENSCHNEIDER,
Corresponding Secretary.
Columbus, Miss.

Columbus Central

We shall try to report some of the things accomplished by the Woman's Society of Christian Service of the Central Methodist Church in Columbus. Our enrollment is not very large, only sixty-seven, but we have tried to carry on every phase of the work with some degree of success. There has been fine cooperation and a spirit of fellowship to carry us through. The Wesleyan Service Guild has twenty-five members and has done a splendid work.

Our secretary of Literature and Publications has aroused our members to the need of our Church publications, so that more women are reading the **World Outlook** and **Methodist Woman.** We believe that a well-informed membership will help make our work more effective. Our secretary also distributes the **Upper Room** to practically every home represented in our church.

We contribute monthly to the Child Welfare Auxiliary in Lowndes County, so we feel that we are helping in a very worthy cause. Our offering for Missions was almost $400; for Christian Social Relations and Local Church Activities, $310; for Supplies, $250.

We observed the World Day of Prayer and also the Week of Prayer. One of our members represented our society at the Leadership School at Wood Junior College in June.

We meet in circles the first Tuesday in each month in the homes, and on the second Tuesday we have an all-day meeting at the church. In the morning we have our business session; at noon we have a covered-dish luncheon, followed by a program meeting. We feel that this arrangement has been most satisfactory, especially when everyone seems to be so busy these days.

We are hoping that in the following year, 1945, we may be able to accomplish much more for the Kingdom.

MRS. FRED A. STONE.

Starkville

The Woman's Society of Christian Service of the Starkville Methodist Church is glad to make its annual report. We have an average membership of one hundred and seventy, which is divided into six circles, including a business girls' circle, which meets at night.

The total amount spent for all purposes was $2,496.67. Of this amount, $781.80 went for connectional work and Conference pledges, thus overpaying the latter by more than one hundred dollars.

Items of special interest from the financial report are: Three beds to Lewis Memorial Hospital in memory of Miss Lucy Eckford, Mr. Sanders Lewis, and Mr. Ross Bell, $80; one Life Membership honoring Mrs. C. J. Langston, of Cockrum, and given by her daughter, $25; decoration of church school rooms, $250; furnishings for the parsonage, including a hot water heater, Venetian blinds, mattresses, and a secretary donated by a circle, $360; dish shower and cash for the church kitchen, $31; refinishing church chairs, $15; songbooks for the church, $10; Rust College building, $5; Bibles for soldiers, $7.50; China Relief, $17.50; Week of Prayer, $59.72. The Cancer Control Drive and a Lenten offering for our Methodist orphans were special collections that brought in more than $20 each.

In the report of Supplies sent, there was 330 pounds of clothing to the European Relief, an annual fall box of clothing and groceries to the Methodist Home, and 967 pounds of magaines to the chaplain at Parchman for distribution among the state prisoners.

Telegrams and letters regarding bills believed to be socially constructive were sent to the Mississippi legislature. Women attended precinct meetings for the first time, and several were elected to the county Democratic convention. Women were urged to vote intelligently for the party of their choice.

Family visitation was done and relief given in cooperation with the case worker at the county Social Security Office.

Publicity was given to the Bishops' Crusade, Race Relations Sunday, and the Parents' Class.

During the North Mississippi Annual Conference held in our town, we gave a tea in the home of Mrs. N. J. Golding, honoring Mrs. J. L. Decell and Conference officers of the Woman's Society.

(Continued on page 14)

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

Edited by The Executive Committee of Louisiana Conference

By Mrs. G. W. Pomeroy

New Every Morning

I have proved it;
It is true.
Every morning
All year through
Is Thy love
Forever new.

In the autumn,
Or the spring
I can feel it
Thrill and sing
Like a bird

Upon the wing.
In the winter,
Or in June,
It has sung
The same sweet tune,
Every morning,
Every noon.

In my heart
The warmth, the glow,
Whatsoever
Blasts may blow.
This is life
To have it so;
This is life,
I know, I know.

—Ralph Spaulding Cushman.

* * *

Election of Officers

By now all societies have elected new officers and are now ready for the Installation and Pledge Service. Have you sent your district secretary your list of new officers? This is most important. Do it now. Your Conference officers will want to send out important materials. They must have your officers in order to do this.

* * *

Crusade for Christ

"The Crusade for Christ must take precedence over all else this year." These words were spoken by Mrs. Bragg, our Division president, at Buck Hill Falls, recently. Every woman will want to cooperate in this great movement. Each local church council will include the president of the local society. Be sure to read the November and December issues of the **Methodist woman** for full details of the Crusade.

* * *

Cultivation Fund

Have you paid your 1944 Cultivation Fund? It is 10 cents per member per year. If not, be sure to send it to Mrs. Kilpatrick. Let this be an item in your budget for 1945.

* * *

Membership Cards

Membership cards, to be used in transferring members, are off the press and should be used. If a member moves away, the corresponding secretary should send these cards, filled out, to the Woman's Society in the church to which this member goes.

New Report Books

Have you ordered your new Report Book? Be sure you do. Reports will be due in March. Many blanks have been revised. Be sure to get your order in.

* * *

Secretary of Christian Social Relations

Many are still sending reports to Mrs. Metcalf. **Please** send your reports to Mrs. G. W. Pomeroy, 311 North Broadway, Minden, La.

* * *

Demobilization Workshop

Plans for a Workshop on Demobilization are going forward. It will be held in the Y. W. C. A., New Orleans, La., March 2-3, 1945, for members of the two Louisiana Conferences. A fine program has been set up. Each society should plan now to send a representative. There will be four groups which will meet for discussion. The topics will be: "The Church's Ministry to the Family," "Education for Returning Service Personnel," "A Program of Full Employment," "Group Tensions and Democracy."

* * *

Dumbarton Oaks

At the recent meeting of the Woman's Division, the following recommendations of the department were adopted: "We recognize that the proposals of Dumbarton Oaks are not necessarily final, but subject to further improvement by amendment. We nevertheless realize that these proposals constitute the most direct approach toward the establishment of peace offered so far. We therefore recommend that Methodist women register their convictions with the Senate of the United States when this body is called to act on these proposals in the near future.

"We commend the Dumbarton Oaks Conference for recognizing full participation of small nations in the world assemblage and urge that in the final draft of the charter for collaboration of the United Nations the principle of racial equality be recognized; and that provision be made for a Council or Commission on International mandates for preparing independent peoples for eventual self-government.

"We urge study by local societies of the Dumbarton Oaks proposals and of the subsequent amendments and revisions, registering their convictions with their Senators."

A pamphlet, "Proposals for the Establishment of a General International Organization as Submitted by the Dumbarton Oaks Conference," may be secured free from the Woodrow Wilson Foundation, 8 West 40th Street, New York 18, N. Y. Order a copy now.

Every society should help her women to understand the significance of Dumbarton Oaks.

* * *

Code for Hospital Visitors

The nation-wide interest in returned war wounded points the way to some consideration of a code of conduct for hospital visitors, the Army Medical Department believes. Certain general practices, most of them the rules of common courtesy, might well be applied to prevent embarrassment and discomfiture to the patients and disruption of the hospital convalescent program.

Medical authorities recognize the therapeutic value to the patient of visits from his family, and will cooperate to the fullest extent. These reminders, addressed primarily to the relatives of wounded service men, may help them to do their part with confidence.

1. **Don't go to visit a soldier in a debarkation hospital.** He will be there only a short time before he is transferred to a general hospital nearer his home. You will be notified when he has arrived there and may receive visitors.

2. **Don't show pity for the injured.** The wounded soldier is striving to think of himself as normal, and would prefer to have his callers act as if nothing had happened.

3. **Don't look at the injury.** If you can't face a disfigurement without showing your reaction, drop your eyes for a minute until you gain control of yourself. Look at the cheerful, courageous expression in the eyes of the soldier, who is glad to be alive.

4. **Don't ask how he received his injury.** For any one of a number of reasons, he may not wish to talk about it. If he does, he will initiate the subject himself.

5. **Don't ask him about battles or engagements.** He may not wish to recall the experiences, or he may already have told the story to previous visitors so many times that he would be bored by repeating it.

6. **Don't ask questions involving military security.** The soldier knows he cannot answer, and embarrassment can be saved the patient and the visitor if the latter will observe the rules for security.

7. **Don't be a sensation hunter.** You owe it to society and the war effort to prevent the spread of horror stories about amputation wards, for instance.

8. **Don't criticize the hospital.** If you have specific questions about the administration of the hospital, ask an officer qualified to explain the practices you don't understand. Operating a hospital is a big job and a complicated one, not always easily comprehended by the inexperienced.

9. **Don't forget that he wants to be proud of you, too.** Dress suitably and meet his friends as graciously as though he had brought them home to you.

And

10. **Don't be surprised to find that he has cheered you!** The courage and determination of the American soldier does not desert him when he becomes a hospital patient. Many wounded men have made better adjustments to living than those of us who have not had their disturbing experiences.

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CHRISTIAN EDUCATION

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CHURCH SCHOOL LESSON, JANUARY 14, 1945

By Rev. W. C. Newman

FACING TODAY'S WORK

Lesson Text: Matthew 3:13-4:11.

Golden Text: Thou shalt worship the Lord thy God, and him only shalt thou serve.—Matthew 4:10.

In a world as desperately in need as is our world there is probably no sin more inexcusable than idle and useless living. Whatever may have been true in the past, today work is not only essential but sacred.



W. C. Newman

He who is content to be served rather than to serve, to be a burden rather than a burden-bearer, may well nigh be said to be guilty of an unpardonable sin.

For today we are being died for. And men who are living trivial, shallow, selfish, idle, useless lives are not worth dying for. That is true. And any man or woman who is so ungrateful for that sacrificial dying that he or she can go on their complacent way laughing, dancing, loafing, and refusing to take his share of human sorrow and labor is traitor both to his nation and to the God of compassion, whose heart cannot do other than break at the shocking total of human misery.

Jesus worked. Worked because he could not stand idly by and shut his heart against that misery. Let us draw from him and from our lesson for today some guidance for our own working.

All Honest Work is Holy

For one thing, Jesus refused to set himself apart in a separate category as regards his work. That he was unique in character not even his enemies deny; nor did he. But he forever identified himself with man in his pity for suffering, in his honoring of common toil, in his ministry of healing and helping, and in his energetic efforts to bring the Kingdom of God on earth as it is in heaven.

He called himself a shepherd, a vine dresser, a sower; he said, "My Father worketh hitherto, and I work;" he selected many of his disciples from the common laborers; he, himself, wielded the hammer and the adz.

Before and after Jesus, priests sought to get a special classification for themselves—calling their work holy beyond that of other men. But not Jesus. By all these means he dignified honest and useful toil, and made all such work sacred.

That is a lesson about facing work today. Let no man belittle his job, so long as he does it with a sense of serving God, even though his job be menial and poorly remunerated.

No Substitute for Work

There are many profitable interpretations of the temptation story. But for our purposes this week let us look at that temptation as an effort to draw Jesus into an idle life.

First of all, it occurred to him that he might substitute charity for labor. People everywhere in his world were hungry. There were stones aplenty on the hillsides; his word could make those stones bread—enough to feed every single person. Would not that be a great thing to do—and an easy one?

So many a man today, especially if he has plenty of "rocks," finds it easier to give to charity than to lay aside his expensive clothing and go down into the unbeautiful places where human suffering is at its worst, and with his own hands bind up wounds and clean out the gutters and right the wrongs and redeem the sinners of the world.

But Jesus was not to be thus deceived. He well knew that the need was for something far more important than bread alone. The need was, and is, for the warmth of love, and goodness acted out, and strengthening hands reaching for the fallen and the weak, and battling for justice and freedom for helpless people and helpless races.

Not all the charity in the world can relieve a man of his obligation to do his share of the redemptive work of the world.

Work—not Miracles—Will Save the World

Once again Jesus conceived the idea, surely it must have been suggested by Satan himself, that sensational, spectacular, miraculous exploits might relieve him of the pain and heaviness of individual labor. "Cast thyself down," the tempter said, and God will take care of you.

Subtle as it is, that temptation is mighty upon our generation. The wonder of science, the marvel of invention, the enchantment of education, and the magic of prayer have all been resorted to by the people of this century for the salvation of our world. And all have failed. Failed because science furnished power but not purpose; invention furnished motors but not morals; education furnished humanities but not humaneness; and prayer furnished release but not redemption.

"Work out your own salvation. . . ." How we need that today. If there is to be peace it will come when we labor as hard for it as we labor for victory. If there is to be goodness it will come as we work for a righteous world and fight against the powers of evil that too long have ruled it.

So Jesus walked down from the pinnacle of the temple and went to work among the needy throngs in the streets. Let our religion today do likewise.

Work—Not Comfort—Is Godlike

The third part of Jesus' temptation is also familiar in our own experience. For comfort, ease, and prosperity have become the primary desires of so many of us.

"All these things will I give thee," said Satan, showing Jesus the world's treasures and glory. And he could have done that, too. It was no idle boast. Most of the world's pleasures, most of the world's riches, most of the world's glories are in his hands. That is, they are owned by people who offer them to us in exchange for compromise, dishonor, servility, and betrayal.

But rather than something to be assiduously avoided, work is the one thing in which we humans can share the creative powers of God, and is therefore greatly to be desired and sought. Working, we work with him; for he works eternally. His creation is not finished and done with. "My Father worketh . . . and I work." So may we in some small measure resemble God himself.

POSTWAR CONSCRIPTION

Resolution approved at the Biennial meeting of the Federal Council of Churches, Pittsburgh, November 30.

The Congress and the people of the United States are now considering the possible adoption of legislation providing for postwar military conscription. The Executive Committee of the Federal Council of the Churches of Christ in America recommends that the Congressional action on this matter be deferred until after the war. The churches believe that the peace should establish procedures for controling military establishments everywhere. To this end, the Christians of many nations are now directing their energies. They are doing this not only in obedience to conscience but also because the war aims of the United Nations as defined in the Atlantic Charter anticipate the establishment of a permanent system of general security and encourage "all other practicable measures which will lighten for peace-loving peoples the crushing burden of armaments."

We cannot now foresee the precise nature or strength of the armaments that may be required by the world community when there shall have been established a general system of international security. We are not here pronouncing judgment for or against conscription, but we are pointing out that for the United States to change now its historic policy might be so interpreted as to prejudice the postwar settlement and jeopardize the possibility of achieving the kind of world order reflected in our government's war aims.

We are committed to working for a postwar settlement that will insure to all nations peace, security and justice. To this end we pledge ourselves anew in the hope that peoples everywhere may be released from the burden of competitive armaments and given the opportunity to develop a world community in accordance with Christian principles.

A strong man alone may last a long time, but men together somehow last longer.

—Capt. Eddie Rickenbacker.

THE CHRISTIAN FIRESIDE

THE PRESENTS

By Vivian T. Pomeroy

Matthew and Mark were ten years old. They were twins. They were alike as two peas outside, but very different inside. Matthew was rather careless, rather gay and inclined to get excited about many things Mark thought silly. Mark was rather careful, rather tidy, and he did not like his toys and things being borrowed by others.

On their birthday, among other things the twins each received an amusing money box. The money boxes came from Mexico, where it seems people have a sense of fun about money. One money box was a pink and extremely obese pig; the other was a tall and unnaturally blue deer. In the necks of these creatures was a narrow slit into which one put coins. No knife could get the money out; but, when the creature was full, he had to be killed, so to speak, to give up his treasure.

However, as more and more coins went in, the pig and the deer began to show signs of wear. They chipped and peeled, and it was plain to see that, before they were full, their days of beauty, if not of usefulness, would be over.

Matthew and Mark began to save for Mother's Christmas presents. Matthew had some difficulty in saving; Mark had no difficulty at all; he loved to save and he hated to spend. By December the fourteenth the animals were sadly chipped but fairly weighty. Mark made such a fuss about smashing his old pig that Grandma gave him a box with a key so that he might go on saving. She said he was a true New Englander and thrifty. She also hinted that Matthew must have a streak of some other ancestry which she regretted.

Just before Christmas the money-saving pig and deer were smashed. Matthew and Mark counted up their money. Oddly enough, they had about the same—to a few cents. Matthew would not have had so much if Uncle Matthew, after whom he was named, had not popped in two fifty-cent pieces. This seemed to Mark a little unfair. Careless people, Mark thought, often got the best things.

Matthew gathered up all his money. Two dollars and thirty-five cents. "Don't tell," he said, "but I'm going to buy roses. Mother loves them and I shall buy as many as $2.35 can get." "Why, you crazy thing!" cried Mark. "Roses won't last, and it's silly to spend money on what won't last. Besides, Mother likes things which don't cost much just as well."

Mark fingered his coins lovingly. "I shall," he said, "go to the Five and Ten, and I shall buy twelve handkerchiefs." "But that will only cost $1.20 and you have $2.50," said Matthew. "Yes, I know," said Mark, "but twelve handkerchiefs are a lot; and I can put the money I've got left in my new box and start saving again."

"Well, I call you mean," cried Matthew.

"And I call you dumb," cried Mark. And they both went off to do their shopping.

Mother was full of excitement and joy at her presents. "Handkerchiefs," she said, "are always useful, and such a good choice." "And roses!" she cried. "Oh, Matthew, if you only knew how much I love roses!"

"I think flowers are a waste," said Mark. "And he only got six for his money."

"I'm jealous! I do believe Mother likes roses better than a wrist watch," said Father.

"I believe I do," laughed Mother. "But I love all my presents."

Some weeks later Mark was sent to Mother's room for a handkerchief—one of those he had given her. There they were in a neat pile. Close behind was a pretty little box. Mark wondered what was in it, and peeped in. The box was full of dried rose petals. How very odd! Could they be, could they be Matthew's wasteful Christmas roses? He went down and asked Mother. Yes, they were.

"But why ever do you keep them?" asked Mark.

Father looked up from the **Evening Globe**, and said, "Perhaps Mother likes to remember that a splendid waste is better than meanness."

"But it isn't," said Mark.

"Oh, really!" said Father.

But Mother smiled kindly at Mark. You never could tell quite what she was thinking.—Reprinted by special permission of the author and the **Christian Leader**.

MAN AND MULE

The mule, he is a gentle beast; and so is man. He's satisfied to be the least; and so is man. Like man, he may be taught some tricks; he does his work from eight to six; the mule, when he gets mad, he kicks; and so does man.

The mule, he has a load to pull; and so has man. He's happiest when he is full; and so is man. Like man, he holds a patient poise, and when his work's done will rejoice. The mule, he likes to hear his voice; and so does man.

The mule, he has his faults, 'tis true; and so has man. He does some things he should not do; and so does man. Like man, he doesn't yearn for style, but wants contentment all the while. The mule, he has a lovely smile; and so does man.

The mule is sometimes kind and good; and so is man. He eats all kinds of breakfast food; and so does man. Like man, he balks at gaudy dress, and all outlandish foolishness. The mule's accused of mulishness; and so is man.—First Methodist Messenger (Birmingham).

NORTH MISSISSIPPI W. S. C. S.

(Continued from page 11)

The study courses for 1944 were: "God and the Problem of Suffering," "For All of Life," and "West of the Date Line." The latter was given as an interdenominational study in one day. Mrs. Paul Wartman, of the Presbyterian Church, reviewed the textbook; then Professor John Argelander, of Wood Junior College, a world traveler and former missionary and teacher to Japan, spoke realistically of oriental problems and conducted a forum afterwards.

The Wesleyan Service Guild is small but is growing. The eleven members meet monthly, having paid $51.95 to Missions this year and having given $12 to local funds spent by the Woman's Society.

* * *

(Editor's Note: Please send in your articles typewritten and double-spaced, if at all possible for you to do so. This would be a wonderful New Year's gift from you to me! Thank you in advance).

"It's surprising," said the professor to his wife at breakfast, "to think how ignorant we all are. Nearly every man is a specialist in his own particular line, and in consequence we are all as narrow-minded as it is possible to be."

"Yes, dear," said his wife.

"I, for instance," he continued, "am ashamed of my failure to keep abreast of modern science. Take electric light, for example. I haven't the least idea how it works."

His wife gave him a patronizing look, and smiled.

"Why, Herbert, I'm ashamed of you, too. It's simple! You just press a switch, that's all!"—Tit Bits.



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HOW QUINTUPLETS
promptly relieve coughing of
CHEST COLDS
Wonderful for Grown-ups, Too!

Whenever the Quintuplets catch cold—their chests, throats and backs are rubbed with Musterole. So Musterole must be just about the best cold-relief you can buy!

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That Hang On

Creomulsion relieves promptly because it goes right to the seat of the trouble to help loosen and expel germ laden phlegm, and aid nature to soothe and heal raw, tender inflamed bronchial mucous membranes. Tell your druggist to sell you a bottle of Creomulsion with the understanding you must like the way it quickly allays the cough or you are to have your money back.

CREOMULSION
For Coughs, Chest Colds, Bronchitis

BASIL CROWE TAYLOR

Funeral services for Basil Crowe Taylor were conducted December 26, at 3 p.m., at the First Methodist Church of Palmetto, La., Rev. Clyde T. Shaw officiating and Rev. W. D. Kleinschmidt assisting.

Basil Crowe Taylor was born on February 19, 1872, near Opelousas, La., and attended the public school of Waxia. On February 8, 1894, he was united in marriage with Laura McDaniel, and to this union were born five children, one son, Murphy, preceding him in death in 1929. He leaves the following to mourn his passing: Four sons, Jewell, Robert, Porter, Herbert, and Ulric; two foster children, Mrs. S. J. Hardee and O. H. Taylor; one brother, S. C. Taylor, six grandchildren and four great-grandchildren.

He was one of the oldest members of the Palmetto Methodist church and was identified with many Christian and civic undertakings. He was a man known for his deep convictions, and Christian principles dominated his long, useful life. He was a man of integrity. As a citizen, man, and leader he was held in the highest esteem by those who knew him. In public life his honesty was one of his chief characteristics. In the home he was a kind husband and father, and yet he insisted upon discipline based upon love and understanding. His was a Christian home; there the name of his Savior was loved and honored.

Basil Crowe was prepared for the journey into the beyond. Although for many months preceding his death there was much illness and pain, he was always charitable and tolerant and death held no terror for him as he entered into rest with calm and peace on December 25, 1944. His home has lost a dear counselor and guide; his church, a loyal supporter and friend; his community, a beacon of good influence.

No words can better describe his Christian faith and philosophy of life than the following lines from Tennyson:

"Sunset and evening star,
And one clear call for me,
And may there be no moaning at the bar
When I put out to sea.

For tho' from out our bourne of time and place
The flood may bear me far,
I hope to see my Pilot face to face
When I have crossed the bar.

C. T. SHAW, Pastor.

MARTIN COLLIER POOLE

Martin Collier Poole, one of the best-known and highly respected citizens of Washington Parish, died at his home in South Franklinton on Sunday, December 17, at 3:40 a.m.

The deceased was born in Washington Parish near the site of the City of Bogalusa on December 30, 1862, the only son of the late Abner C. Poole and Mrs. Margania Wood Poole, and the early years of his childhood were spent in that community. His parents lived for a short time near Kirklin Creek in Mississippi, moved back to this parish, and Mr. Poole spent the remaining years of his life in this community.

On December 8, 1889, he was married to Miss Margaret Wadsworth. In 1939 Mr. and Mrs. Poole celebrated their golden wedding anniversary, and in a year and one-half afterwards Mrs. Poole died. To this union were born seven children, six of whom survive, viz: Mrs. Vera Poole Chester and Joe O. Poole, of Franklinton; Mrs. Lora Poole Ford, of Angie; Mrs. Lucy Poole Stumpf, of New Orleans; John S. Poole, of Monticello, Miss., and Rev. D. W. Poole, of DeRidder, La. He is also survived by fifteen grandchildren, four of whom are in the armed services, and one sister, Mrs. Rosa Poole Wascom, of Mt. Hermon, La.

Mr. Poole was enaged in farming until a few years ago, when he retired from the farm and moved into the town of Franklinton. From his young manhood up until the time of his death he was vitally interested in the advancement and progress of his parish. In his younger years he took an active part in politics, and in 1916 offered himself as a candidate for member of the state constitutional convention and was elected, but did not serve, as the convention was voted down by the people.

As long as his health would permit he took upon himself the care and maintenance of the Morris Cemetery, and for many years kept the cemetery in good condition, often paying for its upkeep out of his own funds.

The deceased was an exemplary citizen, patriotic and loyal to his country, true to his convictions, a man of high integrity, dear to his many friends, and loved and revered by his family. His community has suffered a distinct loss in his passing.

Mr. Poole was a member of the Centenary Methodist Church and an honorary member of the Board of Stewards. Funeral services were held at the church on Monday afternoon at 2:30, with his pastor, Rev. Ira W. Flowers, officiating, assisted by Rev. Virgil Morris, district superintendent of the Baton Rouge district, and Rev. J. E. Albritton, pastor of the Franklinton Baptist Church. Interment was in the Morris Cemetery.

Now Many Wear
FALSE TEETH
With Little Worry

Eat, talk, laugh or sneeze without fear of insecure false teeth dropping, slipping or wabbling. FASTEETH holds plates firmer and more comfortably. This pleasant powder has no gummy, gooey, pasty taste or feeling. Doesn't cause nausea. It's alkaline (non-acid). Checks "plate odor" (denture breath.) Get FASTEETH at any drug store.

MISSISSIPPI W. S. C. S.

Continued from page 10)

"Mrs. R. L. Dancer will serve as president for 1945, and plans are being worked out looking toward a better year than the last."

* * *

News From Mary Cameron

132 Rawley Ave., Mt. Airy, N. C.
December 31, 1944.

Dear Mrs. Wilson:

How time does fly! It does not seem possible that it could be three and a half months since I was talking with you over the telephone that night, but that is just what it has been.

I came back from vacation, arriving in Mt. Airy around noon on September 18, and went to work that night on a study for one of the Youth Fellowship groups. It has been something almost every day and night since then. There were Mission Study classes and Week of Prayer programs to promote and to teach the study in five W. S. C. S. groups. All of that takes time for study and preparation, in addition to the time it takes to have the program. I have been busy most of this quarter, but I think that each of the societies in which I have been working has made a good record considering the size of their groups. One of them made an adult Life Member this quarter and one an Honorary Baby Member. I think that is good for small societies.

Our Sub-district Youth Fellowship organization is sponsoring a Watch-Night service, which will begin at ten o'clock and will run until twelve tonight. We have a religious motion picture in sound which we are showing as a part of the program. We will follow that with a period of hymn singing, and then close with about a twenty-minute consecration service.

We planned Christmas programs in four of the seven churches on the Mt. Airy circuit. The weather knocked out one of them and another fell by the wayside. We did have two, however. One of the groups used the play, "Candle in the Window," which was published in the Church School for November. It was regular preaching service at the other church, and they had a Christmas service with special music. The pastor and I went carolling with one of the Youth Fellowship groups.

Santa Claus was very good to me this year—much better, I am sure, than I deserve. I do appreciate the thoughtfulness of every one who remembered me with cards and gifts.

Now I am looking forward to the time for the Jurisdictional Conference of the W. S. C. S. in Jackson. I think that I could not resist going even if I wanted to. My plans now are to take a couple of weeks of my vacation following the Conference and stay in Mississippi that much longer. I just could not make such a trip and be right there without staying for a while to see a few people anyway.

We have had snow on the ground for three weeks now, and the weather is still bad. Looks very much like we will have more before it is all over. I think that it is misting rain. There has been snow on the tops of our mountains since the third Sunday night in November. Of course, it snows up on the mountain when it does not snow down here in town. We are about thirteen miles from the top of the Blue Ridge, and can often see snow there when there is none down here.

I must close. Just wanted you to hear from me, and I am really looking forward to seeing all of my Mississippi friends at the Conference in February.

MARY CAMERON.

WORDS THAT HINDER REVIVAL

"I heard . . ."
"They say . . ."
"Somebody said . . ."
"Have you ever heard . . ."
"Isn't it awful . . ."
"Just between you and me . . ."
"Now if I were Pastor . . ."
"The pastor's wife, she . . ."

Because of increased burdens on all church members, NOW IS THE TIME to REDUCE your church expenses. Let us show you how you can reduce your insurance cost.

NATIONAL MUTUAL CHURCH INSURANCE COMPANY
11 South LaSalle Street—Room 1533
Chicago 3, Illinois

FEBRUARY 16 IS WORLD DAY OF PRAYER

The annual World Day of Prayer, to be observed this year on February 16, under the auspices of the United Council of Church Women, carries the benediction of this first Friday in Lent throughout the world during the other 364 days of the year—into the lives of Oriental students, young and old readers, 13,000,000 transient migrants and sharecroppers and 320,000 original Americans.

Since 1887, when Presbyterian women met together to pray for national missions, the day's observance has grown in ecumenicity to include fifty-one countries and 10,000 communities in the United States, who will this year use the service of worship prepared by the committee under the chairmanship of Miss Margaret T. Applegarth. Four British members of the Woman's World Day of Prayer Committee for England, Wales, and Ireland prepared the program against their background of blitz and blackout. From their office at night searchlights safeguarding the city suggested the theme chosen for the observance—"That we should show forth the praises of Him who called you out of darkness into His marvelous light."

Four interdenominational areas helped by World Day of Prayer funds express gratitude where last year's increased offerings made possible expanded programs. There are also searching appeals for further service. Students of the three China Christian colleges (four others are established in India) have met countless emergencies in war-torn areas. The continuing miracle of spreading good literature to non-Christian lands—India, China, Africa, Egypt, South America and (established but suspended for the duration) Japan and Burma—last year broadened its service to include a Persian magazine.

In the United States the presence of religious workers on campuses of seven government Indian schools has already helped bridge the great distance between life on the reservations and in school or city. Wartime emphasis on food has charged the church with new responsibilities for crop-followers and sharecroppers throughout the country. They, like other beneficiaries of Day of Prayer funds, would be churchless unless included in this on-going program in twenty-four states.

Program material should be ordered immediately from denominational headquarters. The United Council warns that last-minute printings will be impossible. Calls to Prayer will be sent in limited quantities free of charge. Adult programs cost two cents each, or two dollars per hundred copies. The Handbook for Leaders, containing suggestions for program, publicity, community promotion among various civic groups, is ten cents each. The poster is five cents. Reports of last year's observances, "While Earth Rolls Onward into Light," sells at $1.25 per 100 copies and may be used to stimulate interest in this year's observance. Cash, money orders, or checks must accompany all orders.

A Yank soldier entered a music store in a little village in England and said, "I want an E-string for my violin."

After fumbling about for a time, the cockney clerk handed over a box of strings and suggested: "Would you mind pickin' one out for yourself, gov'nor? I can't tell the bloomin' 'es from the shes!"

PICTURES PLIGHT OF CHINA'S FAMINE CHILDREN

By W. W. Reid

"The condition of refugees who fled from Kwantung Province to southern Kiangsi Province, China, is the most pathetic that I have seen in these years of intense human suffering," says Miss Mollie E. Townsend, of the staff of the Women's and Children's Hospital, Yutu, Kiangsi.

"Many of the refugees came out following the famine in Kwantung in 1941-2-3. Those who came in Kiangsi in search of work and a place to make themselves a home, have had little encouragement. It seems that both towns and countryside have absorbed about all of the refugees they can support. So these people are just milling about from place to place in search of food and work, begging what they can, and starving by the wayside when they can go no further. They soon used up everything that they brought with them, sold all of their possessions, including their clothing, and then began selling their children. It was better, they said, to sell them than to see them starve to death; then, too, the price of a girl or two might keep a son alive until work could be found!

"Our local relief committee, with the financial help of the Kan Nan branch of the United China Relief Committee, is feeding and clothing these people who stop in Yutu, while the local officials furnish some sort of housing space for them. This is a temporary arrangement while we try to get them on their feet and work for such as can work. But this is also continuous, for new ones are coming all the while.

Malnutrition and disease mean that they need much medical care during this time of recuperation, and that is taken care of by Dr. Hwang and the staff of Women's and Children's Hospital.

"With regard to the children, while there is nothing that can be done about those that have already been sold, the Relief Committee is trying to make it possible for these refugees to keep all that they arrive with in Yutu. For the plight of these little slaves is the most pathetic of the pathetic. The people of the little own of Yutu own many, and I come in contact with them daily, knowing them both in the homes and out. The children who die of hunger and disease are fortunate, since the alternative is to be sold. The sight of these little folks, void of hope or any of those things which make life worthwhile, does not react on everyone as it does on those born to our way of life."

SOURCES OF INSPIRATION

By James L. Kraft, Chairman of the Board, Kraft Cheese Company, and Acting President of the International Council of Religious Education

Throughout a long lifetime I have drawn upon two sources for inspiration. The first is the scriptures—and here I seem to have again divided my source into two, one being Jesus Christ himself, the things he stood for, the things he said and did. The other is the deeds of Bible characters.

Jesus, the Christ

Surely no greater inspiration could emanate from any source greater than Christ. He was the perfect man because he was at the same time the son of God. His spoken and acted truths were simple, direct, and the only perfect standard of living ever written for man to live by. If today's young people could be persuaded that success in life most surely comes from the linking up of a devotion to the cause and from a following of the teaching of Jesus, then surely our churches would be full and active.

Bible Characters

From the scriptures I am also inspired by the deeds of Bible characters. Not all of them were good. Not all were bad. None were perfect. I discover in the history of these men and women the usual human traits, strength, weakness of character and moral fiber even as in you and me. But I also discover that those who tried to follow God's leading, day by day, became the leaders of their time. They were considered the successful men and women of their times.

I never tire, for instance, of reading the interesting and fascinating story of Gideon. He followed so implicity the spiritual direction of God that he won a battle against the greatest numerical odds ever known. I have said many times that it is possible for a person to so attune his life to the will of God that he will be conscious of God's will for him in all things. I actually believe this, and have lived by this precept for many years.

Christians of Today

My second source of inspiration is the good people of the world today; men, women, boys and girls with strong, unfailing Christian characters who stand like trees beside the waters, and cannot be moved. Too frequently we take for granted people of such characteristics. We may live with them or know them in the community or read about them, then just mix them into the great mass of humanity about us, not realizing that they stand head and shoulders above the crowd. If you study them, you will find in practically every instance that what makes them great is the fact that they are great Christians. It is as simple as that.

During this present week, I have been busily engaged day and night with the annual 4-H Club Congress meeting in Chicago. Here is an organization of nearly two million farm boys and girls who are more unanimously devoted to a cause than any other group comparable in size I know. In this organization will be found many of the future leaders of our country. During all the years of my association with them, I have found outstanding boys and girls who, by their devotion, strong character and adherence to a right principle, have inspired me without measure.

Here is a story to inspire everyone. In 1942, Joyce Lee Remsberg, of Middletown, Maryland, was named the National 4-H Club Champion Holstein girl of America. She was to come to the annual 4-H Club Congress in Chicago to compete for a college scholarship, and there was no doubt in my mind as to her winning it. But before her day of departure, she was stricken with infantile paralysis. That was two years ago. Now a well girl, after a two years' courageous and heroic battle, Joyce was present at this year's Congress and I had the honor of introducing her to 1,000 4-H Club delegates.

No greater harm can come to religion than to be divorced from the common economic life of man, and no greater harm can come to the economic life of man than to be divorced from religion.

—Samuel M. Shoemaker.

New Orleans
CHRISTIAN ADVOCATE

Methodist
Crusade
FOR
Christ

THE LIVING CHURCH

Scripture is among the most valuable means of grace. For instruction in the truths of our religion, for the building up of Christian character, for warning and for discipline, for comfort and encouragement, for example and inspiration, the Bible stands incomparable.

THE PRAYER-ROOM TODAY

My Saviour, take this cold and narrow and self-centered heart of mine, and teach me to love with a love that is not my own but Thy heart beating within me. Thy love in me still going forth to seek and save. Help me to care for others as Thou hast cared for me, to share their sorrows as Thou hast shared my own, to bear their sins as Thou hast borne both theirs and mine, to give myself for them as Thou on the Cross didst give Thyself for them and for me. Amen.

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THURSDAY, JANUARY 18, 1945

A New Song in the Night

By Clyde Edwin Tuck

My heart, the time has come to sing new songs;
The world has heard enough of gloom and pain.
It has grown weary under cruel wrongs,
And Fear, the tyrant, binds us with his chain.

The storm clouds linger over land and sea,
But let us sing a new song in the night,
A song of hope and courage that may free
Some soul of grief, revealing morning's light.

For only these things have the strength to stand.
Sing of a heart in harmony with God,
His will the guidepost for each stricken land,
If we keep faith who pass beneath fate's rod.

For after winter's shadows comes the spring
With sun-washed skies, and song of gentle dove
Which to my heart this message seems to bring—
The way to peace and justice is through love.

WALLET OF THE WEEK

THE STATE OF COLORADO is said to have consumed nearly two million gallons of beer, wine and liquor for the month of November, 1944. From this the state derived nearly four hundred thousand dollars in revenue, making it the most lucrative month of November since repeal in 1933. The financial balance sheet may have profited temporarily, but when the dividends in crime, sickness, wastefulness, and want have been paid off, as they must, then the picture may appear far less alluring.

* * *

CIGARETTE CONSUMPTION has registered an amazing increase since 1915, according to a news report in the Philadelphia **Evening Bulletin** of a few weeks ago. The figures, which are based upon revenue stamp sales, show that the output of all manufacturers advanced from eighteen billion in 1915 to an estimated three hundred and twenty-nine billion in 1944. This means that the consumption of cigarettes in 1944 was more than eighteen times as great as it was twenty-five years earlier. War periods showed the greatest ratio of increase.

* * *

THE GLACHAN BRIDGE is a historic structure which connects the island of Seil with the mainland of Scotland near Oban. Its name in Gaelic commemorates the time when the wearing of kilts was forbidden. Men on the island continued to wear the kilts, but they always took the precaution to change them before crossing the bridge into Scotland. The Gaelic name of the bridge means "House of the Trousers." The name, "Tigh-an-Truish," keeps alive the story of one of the conventions of dress which became the occasion of acute differences.

* * *

SHINTO PRIESTS, masquerading as Christian missionaries, are said to have been appointed to "missions" in Japanese-occupied territory. It is reputedly a scheme designed to sabotage the Christian faith. Robert Bellaire, the newspaper correspondent to whom the statement is credited, says that Japan has sent to China and the Philippines fifteen times as many of these bogus missionaries as the number of Christian workers sent to Japan in the past thirty years. The effort to steal the hearts of the Christian converts runs true to Japanese character.

* * *

THE MIZPAH BOMBER is said to have been named from the prayer: "The Lord watch between me and thee while we are absent one from another." Before each mission the crew holds a prayer meeting over the interphone system and, according to radioman and gunner, every member of the crew feels that the prayer is a kind of shield and protector, and that for that reason the plane has come through every mission in safety. Such a prayer and the faith with which it is saturated would go far toward staying anyone on a hazardous adventure, whether in war or peace.

PALESTINE TROUBLES seem to be mounting in intensity, according to reports which trickle through the tight censorship being maintained. **Time** is quoted as saying that the country appears to be tense with troubles arising out of Jewish terrorism against the British. It is reported that gangs of Jewish gunmen, often disguised in British battle dress, have tried to blow up police stations, fired at policemen, and even tried to assassinate the British High Commissioner for Palestine. It is to be hoped that such reports are untrue.

* * *

DR. ALBERT SCHWEITZER'S HOME, in the village of Gunsbach, near Munster in Germany, is said to be on the Allied line of march into the Reich. Dr. Schweitzer will be seventy years old on January 14, and he is firmly anchored by his hospital enterprises in Africa, but he has maintained the home in the village where his father was so long a pastor. His numerous guests are entertained at the home even though the great missionary is away in Africa, and they have the privilege of his study and library.

* * *

THE LONDON TIMES published its fifty thousandth issue on November 25. During its long period of publication it has rendered great and distinguished service to the British Empire and to the cause of civilization. It is faithful and accurate in its publication of the news and is fearless and independent in its interpretation and comment. It is a secular journal, but it has emphasized the importance of the application of Christian principles in all public questions. It is justly ranked as England's most famous newspaper.

* * *

SEMINOLE DEER in Florida were ordered to be slaughtered a few years ago. The Bureau of Animal Industry ordered their destruction for the supposed eradication of cattle tick fever, of which the deer were supposed to be carriers. The Seminole Indians challenged the order as being based upon findings which were false. The issue was finally carried to Washington where, after extensive investigation, it was found that the Indians were right in their claim and the Bureau of Animal Industry wrong. The quarantine was lifted and the deer live on.

* * *

THE TACOMA INDIAN HOSPITAL, recently completed at Tacoma, Washington, replaces fifty-six obsolete frame buildings which were insanitary and inexcusable fire hazards. This new hospital is intended to serve the Indians of the Northwest, including Alaska, and it is to carry out a treaty agreement made in 1855 providing for free education and medical care for enrolled members of recognized tribes. The new hospital will accommodate only three hundred and fifty patients, which is rather meager provision for the many thousands of Indians included in its purpose.

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C. MILTON CHALMERS, Publisher

EDITORIAL

A GREAT PREACHER

How often do we hear these words applied to preachers in our day. As often as not there seems to be so little point to such judgments that the very words have become commonplace and unimpressive. We have long felt that listing any man as a great preacher is something which shows the author's approach to the pulpit and preaching, and that it does not account for all the facts, nor does it always appear to be justified by the performance to which it relates. At any rate, the merit of such a rating depends upon the range and discrimination of the person by whom it is given.

The death of Dr. William Temple, Archbishop of Canterbury, seems to us to have brought out the very things to which we have referred. There is no doubt that Dr. Temple was a great religious leader. He was scholarly and a man of master mind. More remarkable was his great social understanding and humane sympathies. It is likely that he did vastly more than any of his illustrious predecessors to make the Church of England a shrine for all Britons, and a citadel for the defence of the rights of humanity. He will assuredly be ranked as a great ecclesiastical leader, not as a social revolutionist, but as accepting his own social views so completely and so confidently as to win conservative Britain to his broader concept of the mission and the universality of the Church.

But was he a great preacher? It is now recognized that his strength was intellectual rather than deeply and movingly spiritual. He had a profound knowledge and appreciation of the historic doctrines concerning the origin and the ideals of Christianity. He was able, therefore, to make convincing appeal in behalf of the economic, political, and moral values of Christianity as he perceived them. But, and here the tide turns, he lacked a pleasing voice, he was a poor judge of men, and he lacked the evangelistic gift which by every token is a necessary quality of great preaching. He was an ecclesiastical statesman and a Christian philosopher rather than a great preacher.

Over against Dr. Temple, let us set such men as John Wesley, George Whitefield, Charles H. Spurgeon, and a host of others who, without a great national credential, were among the mighty evangels of Christian history. The radiance of a preacher's crown does not depend upon popular enthusiasm, neither upon his masterly intellectual isolation. Like the diamond, its radiance is composed of flashes from many facets—the glory of little things which betoken his unreserved devotion to the God of all truth and to His Son, the Redeemer of mankind.

A GOOD SOLDIER HAS FALLEN

In the death of Major James E. Crown, of the New Orleans States, a courageous soldier, a good citizen, and a worthy man has fallen. He was a friend whom we had known for twenty years, half that time as an editor-neighbor whose office was just across the street from our own. Well was he called "one of the last of the old-school crusading editors." He was every inch a crusader, fearless and able, and the traditions of the Old South ranked along with devotion to his native Virginia.

Major Crown's introduction to life was by way of a humble Methodist parsonage—that of Second Street Church, Portsmouth, Virginia. In his early years he learned from his father the way of the Methodist circuit rider and his mind and heart were steeped in the interests and the loyalties of that minister father. He learned first hand the value of noble and unselfish thinking and the joy of sacrificial service.

When Major Crown was fourteen years of age the circuit-rider days of his father came to an end. At Lancaster, Virginia, in 1889, his father died. In that hour of tragedy his life took a new turn; he was on his own. He retained the treasures of those beautiful years and by a perfectly normal course grew to the realities of life and to the exactions of the great task to which he devoted his energies. In his going the causes of social and civic righteousness have lost a great champion, and manly honor a great exemplar. The Louisiana of the last decade probably owes more to him than to any other editor within its borders. In the very hour of his going, his sword flashed in combat with the foes of decency and good government. Alas, good neighbor, we must say goodbye when the battle is yet at its height.

We fervently pray for the repose of his noble soul, and not less devoutly for the gift of a new leader with his high standard of life and crusader spirit.

FORTY LENTEN DEVOTIONS

Elsewhere in this issue will be found an advertisement of "Forty Lenten Devotions," prepared by Dr. George S. Reamey, editor of the **Virginia Methodist Advocate.** These are Lenten meditations each of which consists of a page of readings in the Gospel of John with a page of interpretation and devotional comment by Dr. Reamey.

The author of these Lenten meditations began the pro-

motion of daily Bible reading in a series of studies which he later published in the booklets with the title: "Do You Know Your Bible?" Dr. Reamey is a fellow editor and our personal friend. He is sound in faith and is one of the strong men of the Methodist Church. We commend this series of Lenten Devotions to our readers and to all who are interested in helpful and suggestive meditations based upon the Scriptures.

WHAT IS LIBERAL EDUCATION?

There is a general idea among a great many educators that educational training must be **either** technical, that is, vocational, or the so-called liberal arts type. Exponents of each of these schools of thought are terribly exercised because the whole world will go to the demnition bow-wows if the other group should gain the ascendency. Of course, the world hangs breathless on their fate.



B. P. Brooks

We are going to have to be very wise when the war is over if we maintain full employment, with jobs for all who are mentally and physically able to work. This will mean the necessity for the employment of at least 15,000,000 more persons than in the previous peacetime high period. To accomplish this, every community in the nation must find and create new employment opportunities, new services, new types of agricultural programs, more soil conservation, better plants and animals, better preservation of foods, and better means of transportation. We will have to revise taxation policies, make new adjustments in price and production policies, better provisions for nutrition, health and education, and many other things, ad infinitum.

In the solution of these many and varied problems education has a serious responsibility to discharge, for through education alone can come the understanding that is essential to worthwhile attainment. There must be intelligent, sympathetic, tolerant understanding in every segment of our society if the whole is to succeed. In the development of such understanding in the post-war period, our colleges and universities have a great responsibility.

Leadership in the promotion of this broad and tolerant understanding, however, will not come to our higher institutions of learning if they are satisfied merely in training technicians and specialists in certain fields. Most specialists, though thoroughly trained in their own fields, are frequently dogmatic and sometimes prejudiced in other fields. It is not enough that a man be able to build a great cathedral, he must be a worthy citizen as well. It is not enough that a man be a great farmer and produce much food and fibre, he must know how to assume his share of the obligations of the society in which he lives. It is fine if one knows how to improve plant and animal life, to apply to best advantage the mechanisms and technical inventions of our modern civilization. But none of these essential abilities, important as they are, is sufficient unto itself. They must be accompanied by other qualities essential to cultured, refined, responsible citizenship, and unless our colleges provide opportunity to develop these essential qualities, they will fall short of the goal for which they were established.

It isn't trite to say that education has as its ultimate objective not only the making of a living but the making of a life.

B. P. B.

Editorial Miscellany

By Dr. H. T. Carley

EASY ENOUGH NOW

One of my earliest recollections of the turning of the itinerant wheel is the move my father made from Enon to Mayersville. I was not more than four years old at the time—so it was rather long ago. Some of the details of the trip may have faded from my memory; but I recall that we had to take a roundabout way.

Enon was an interior village somewhere below Hattiesburg, Miss. Mayersville was on the Mississippi River a considerable distance above Vicksburg. I don't remember anything about what railroads were in existence then, or whether it was possible for us to have made an easier trip. Evidently it was not, though, for my father was a man who always tried to do things the quickest and best way.

So we went from Enon to Pass Christian, on the coast, traveling in an ox-wagon and camping out overnight. At Pass Christian we took an L. & N. train for New Orleans. At New Orleans we took a boat—the John A. Scudder, if I remember correctly—for Mayersville, where we arrived several days later. I remember only two things on the boat—how steamboat hash smells, and the excitement when a fire broke out. The fire was soon extinguished; but the smell of hash was still aboard when we left the boat at Mayersville.

I have a faint recollection of rain and mud when we landed, and of a hard time getting to the parsonage; but I remember also that there was a committee at the landing to meet us. I do not recall any of the names; but I know I shall never forget, little though I was, the gracious welcome that made the weary and lonesome family feel at once that they were among friends.

I remember rather vividly just two things at Mayersville: I had my first (and only) taste of bear meat there, and all of us except my father came so near dying of malaria that the doctor sent us to the hills before the year was out. My father stayed, but the rest of the family went to Hillsboro, in Scott County, to the home of the maternal grandmother, Mrs. Ransom Thompson. Mosquitoes caused all that trouble—but we didn't know then what villians they are.

We went to Vicksburg the other day, crossing the Mississippi River en route, and drew up at the post office about forty minutes after we left Tallulah. Automobiles, paved roads, and bridges have done wonders.

Maybe "the good old days" were not as good as we sometimes pretend to think they were.

I grow weary of speakers getting up and trying to scare us by telling us that some day our soldier boys will come home! They may be changed in experience, but they will be the same humanity and in the same need of the Grace of God that men have always been.

—From a Personal Letter.

IDEALS AND PROPOSED WORK PROCEDURE FOR THE DEPARTMENT OF TOWN AND COUNTRY WORK

Emphases to Motivate the Spirit and Direction of Town and Country Work

1. For the Church in general: The Methodist Church should—

(a) Develop appreciation for the town and country church, its pastors and workers.

(b) Encourage and promote the training that needs to be provided for those who work in the rural field.

(c) Discover and encourage the development of the kind of literature and materials needed by the town and country church and its leadership.

(d) Make definite study and recommendations concerning the finances of the town and country church. Study and evaluate maintenance. Stimulate study and attention to the best methods of rural church finance. Encourage Conferences to provide a living wage for ministers. Develop a small handbook on "Financing the Town and Country Church."

(e) Stimulate a larger consideration of the supervision of town and country church work. A better conception of supervision. Some materials and guidance for rural church supervision.

(f) Promote a vigorous interest in reaching the unreached. Help the local church to become missionary in relation to its own community. Discover all persons for whom responsible. Visit and have fellowship with the unreached.

(g) Seek to interpret life trends which are and will effect changes in rural church work.

(h) Conduct experiments and investigations to discover the most helpful ways of doing town and country work.

For the Local Church

The local church should—

(a) Build a better local church program.

(b) Train workers to develop and direct a better and broader program.

(c) Become more vitally interested in people. Be missionary toward the local area.

(d) Provide religious services for homes and community areas which are now unreached by the church.

(e) Give more attention to a Christian program of church finance.

(f) Give special attention to the development of community friendship, fellowship, and cooperation.

(g) Give large attention to developing various ways to make known and useful the worthwhile heritage of the race.

(h) Give more attention to human needs.

(i) Develop more interest in Christian ecohomic, social, and recreational life.

(j) Provide more simple and practical guidance for every lay worker who accepts responsibility for some task in the church.

Work Procedure and Projects for Promoting Town and Country Work

1. Pastor's planning conferences and retreats—

In these church and charge programs of work to be planned and the methods of promoting each item considered.

2. Worker's institutes—

In these the work of the local church or charge is to be considered to discover what is being done that should go on and be improved. New items of work and new approaches should be studied to see their applicability to the local situation.

3. Rural life institutes and conferences—

In these it is desired that every interest and activity of the community be represented and all the aims and achievements of each evaluated. Means of cooperation and enrichment are to be planned and promoted.

4. Bible conferences—

These are helpful in winning attention and consideration for every phase of town and country work. They are planned for community or charge. Two hours each evening is given to the work. One hour is Bible study, guided and based on some book of the Bible so that the people can follow up the conference with further study. The second hour is given to a study of the local church program as it is promoted to get the Bible lived out in the lives of all in the area.

5. Training schools and classes—

In these the local workers are discovered and trained for the various tasks that devolve upon them in the town and country church. Each community has leadership. Our task is identifying and winning it to take the needed training and accept service.

6. Organize group ministry units—

The district superintendent should group related charges so that the pastors can work as a unit. He should serve as chairman and help the group to work out individual programs for each church and community, and co-ordinate them into an area program.

Promotion

To promote the various activities needed in making the above suggestions effective in church life, the Department's general office will undertake the following:

1. Consider all problems possible through correspondence.

2. Develop booklets and materials needed by town and country workers.

3. Hold field conferences and institutes and teach in training situations where groups of workers can be fitted for their tasks.

4. Make investigations concerning town and country ministers, the formation of charge lines, the type of service rendered by town and country ministers, the financing of town and country church work, and the need for maintenance.

5. Provide news articles concerning the town and country church for various church publications and the daily press.

6. Conduct experiments, direct surveys, and open up new fields of town and country work.

7. Share with seminaries in developing and promoting better training for those who will do town and country work.

8. Encourage town and country pastors to attend Pastors' Schools and make preparation for better work.

9. Teach in training situations and help to provide instructors to train in special areas of town and country work.

10. Share with Conference Board of Missions and district superintendents in planning the maintenance program for town and country charges.

11. Share with bishops and district superintendents in planning better supervision of all charges receiving mission aid in any form.

12. Give special attention to disadvantaged people and committees seeking to provide for them the blessings of the Gospel.

Nothing but a fire kindles fire. To live in Christ and to be His and not your own, makes preaching a perpetual privilege and joy—Phillips Brooks.

TURN THE PAGE

By Lucia Mallory

Look, Mother! I made just two mistakes and they brought my grade down to eighty!" Disconsolately, Bobby Barron came in to show his arithmetic paper to his mother.

"I'm sorry, dear," his mother answered. "You'll do your work more carefully tomorrow, won't you?"

"Yes, but if I hadn't made those two mistakes, I'd have had one hundred instead of eighty!" Bobby continued to dwell on the subject. "I wish I had looked my paper over before I handed it in. I thought those problems were all right."

"Put today's paper aside Bobby," Flora Barron said firmly, "and make up your mind to do your best tomorrow. Would you like to go to your garden and cut some chrysanthemums for Aunt Lucia?"

"Oh, yes, Mother," Bobby replied, turning to me. "I have some new pink ones that I know you'll like, Aunt Lucia."

"Why did you change the subject so abruptly, Flora?" I asked when the small boy had left the room. "Don't you believe that a child should profit by his mistakes?"

"Oh, yes indeed, he should profit by them, but he should not dwell on them," Flora replied. "Too many people spend their lives in useless regrets.

"Two of my neighbors taught me that," Flora continued. "As you know, this is a district of homes of moderate circumstances, where the homemakers do practically all of their own work. These neighbors of mine were at one time very wealthy. One of them continually regrets her loss and blames her husband for what she considers the mistakes that brought such misfortune upon the family. She had been fond of travel, and she is so discontented at having to stay in one place that she makes everyone around her unhappy. This neighbor is spoiling her whole life with regrets and going back over a past that cannot be changed no matter what she does now.

"It was only by chance that I learned that my other neighbor had ever experienced a different sort of life from the one she lives now. We were sewing together one afternoon, when I happened to mention something that took place in the year that I finished college.

"'That was the year we lost our money,' my neighbor said, and then flushed and seemed to wish she might recall the words. She went on, however, to tell me that her husband had been an officer and a large stockholder in a company that had failed, causing them to lose everything—home, servants, income. Her husband had had to go through a long period of seeking employment and had finally found it in Barnard, but at a comparatively small salary.

"The second neighbor concluded her story by telling me that she hadn't meant to complain about their losses, and saying how very much they had enjoyed living here in Barnard.

"That home just radiates happiness," Flora finished, "even though the mother's life is one continual round of hard work and petty economics. Do you see now, Lucia, why I don't want my children to dwell on their mistakes?"

"Yes," I answered soberly "the past is finished. You want your children to learn to turn the page and begin again."

—Religious Telescope.

CONFERENCE NEWS AND PERSONALS



CHAPLAIN CHARLES E. LEE



cause of an evangelistic fire in the hearts of men. Wesley, Asbury, and others, worked with zeal to evangelize the world. We must do that today. Assuredly they had much territory to cover, but this is another day. We must concentrate on fewer churches to our preachers if we are to win in this battle of life. I, as a rural minister, with four churches, with half-time at two and doubling up for the others, realize this more and more. Come on, Methodists, let's work toward this end. Let us climb, step by step, up the ladder that leads to everlasting goodwill and glory.

B. P. DURBIN, Pastor,
Athens Methodist Church.

CONFERENCE-WIDE CRUSADE MEETINGS CANCELLED

Bishop J. L. Decell announces that a positive ruling from Washington includes church gatherings. Director Byrnes requests the cancellation of all group meetings of over 50 persons, and Conference-wide Crusade meetings, as announced at the Oxford, Miss., Area Conference, are cancelled accordingly.

CHANGE OF MEETING DATE

Dear Commission Member:

Due to a conflict with a meeting of the Board of Trustees of Centenary College, the Student Center Commission meeting will be postponed until Thursday, February 15, at the Faculty Club, L. S. U., at 10 a.m.

Please make your reservation for the luncheon on the basis of this reyised date.

We are sorry that this change is necessary, but we feel that everything should be done in ordèr to have the largest possible representation at the Commission meeting.

Sincerely yours,
ELMER C. GUNN, Chairman;
WILLIAM E. TRICE, Secretary.

LOUISIANA MINISTER'S DAUGHTER HONORED

Miss Winnifred Seegers, daughter of Rev. and Mrs. S. A. Seegers, of Columbia., La., who will receive her B. S. degree from Millsaps College in June, is among those students who will be listed in the 1944-45 issue of Who's Who Among Students in American Universities and Colleges.

The book, to be released in April, is published through the cooperation of over 600 American universities and colleges. It is the only means of national recognition for graduates which is devoid of politics, fees, and dues. Several students from accredited colleges are selected each year by an unprejudiced committee for their biographies to appear in Who's Who Among Students in American Universities and Colleges.

The purpose of Who's Who is to serve as an incentive for students to get the most out of their college careers; as a means of compensation to students for what they have already done; as a recommendation to the business world; and as a standard of measurement for students.

Miss Seegers is a member of Beta Sigma Omicron social soroity, of which she is secretary; vice-president of the Millsaps Academy of Science; president of Theta Nu Sigma, science honorary fraternity; secretary-treasurer of Alpha Epsilon Delta, premedical; and a member of Eta Sigma, scholastic, and Sigma Lambda, leadership, honorary fraternities. She served on the staff of the 1942-43 Bobashela; is a member of the Millsaps and Jackson Symphony Orchestras; and holds a student laboratory assistantship in Chemistry.

CHAPLAIN FULKERSON AWARDED BRONZE STAR

Captain Maurice D. Fulkerson, 33, of Baton Rouge, chaplain for the 388th Flying Fortress Bomb Group, is believed to be one of the first chaplains in the Eighth Air force to be awarded the Bronze Star Medal.

Chaplain Fulkerson was decorated for "meritorious achievement" in connection with his work at this station during a period of nearly 18 months.

"He has worked unceasingly in giving the officers and men of his group his counsel," the citation said, adding that he had missed attending only four briefings for 217 missions for his group at the time of the award.

During the early months of the group in England, Chaplain Fulkerson was responsible for Catholic and Jewish services as well as his own Protestant services.



CHAPLAIN M. D. FULKERSON

"He has made an immeasurable contribution to Anglo-American relations," the citation said, by speaking in English pulpits and having English ministers speak at the station.

Chaplain Fulkerson is the son of Mr. and Mrs. Cortez Fulkerson, of 2603 29th Street, Santa Monica, Calif., and his wife is Mrs. Wessie Lou Fulkerson, of 154 East Boulevard, Baton Rouge, La. He was minister of Oak Grove Methodist Church, in Oak Grove, La., before entering the AAF in February, 1942.

A native of Trenton, Mo., he attended Central College in Fayette, Mo., and Southern Methodist in Dallas, Texas.

GREENWOOD METHODISTS GIVE OVER $1,000 FOR RETIRED MINISTERS

Each year the congregation of the First Methodist church makes a contribution to the Retired Ministers' Fund.

This year the offering was taken on Christmas day, and it amounted to $1,000, which was the goal set by the board of stewards.

Retired ministers in the Methodist Church receive support from two sources: the interest on a general endowment fund, Rev. A. T. McIlwain, general secretary; and the Annual Conference contributions from local congregations.

The minimum amount expected from any congregation is 12 per cent of the amount paid for the pastor's salary. The Methodist Church is making a determined effort to increase the amount paid to retired ministers until each minister may be retired and have a sufficient income.

The laymen of the church are taking a hand with determination to secure an adequate old-age support for men who have given their lives for the ministry.

—Local Paper.

VIVIAN, LA., METHODISM

The Vivian church is now improving its program and enlarging the scope of its work with the purpose of cultivating intensely all members and reaching out into the community for those persons as yet unrelated to church life.

Couples in various parts of the town have been selected to do friendly services for the church among their neighbors and to enlist their active interest and cooperation in the program.

The stewards are studying their work, and a period at each meeting is given over to a multiple choice test on the program and work of the Methodist Church, using as a basis of the study some recent pamphlets on Methodism. Poor and medium scores stimulate the stewards to further study and research in the history and meaning of Methodism.

The current operating budget has been set at $7,011, and the building fund budget for 1945 will be $6,000. These amounts represent approximately 75 per cent increase over a year ago. The program of stewardship cultivation has reached about 90 per cent of the members.

The Crusade for Christ is being introduced into all phases of church life and our financial assignment of $1,625 will be fully met. We are beginning a series of educational programs, to be presented each Sunday at the assembly of the Church School and at the preaching service. These programs, discussing various phases of the Crusade, will be directed by the charge lay leader and a committee from the Woman's Society of Christian Service.

Arrangements have been made for an all-church social each quarter in the community center recreation hall. A program for all members of the family will be provided on each occasion, and members of the church will be given an opportunity to feel stronger ties of church unity and Christian fellowship.

Although handicapped by inadequate room space and equipment for the church school, the Vivian church is making the most of what it has and making plans for building immediately after the war. The blue prints call for a complete building arrangement to meet the total needs of a modern congregation. At the end of 1946 we shall have over $20,000 in cash, which is estimated to be half of the total cost of the project.

BENTLEY SLOAN, Pastor.

Your mental attitude at the beginning of the new day will largely determine the results. If you are hopeful, energetic, ambitious, these qualities will manifest themselves in all your activities and enhance your chances of success.

—Greenville Kleiser.

A PERFECT RECORD

Dear Dr. Duren: Time out for a few minutes to tell you of one of the faithful members of First Church, New Orleans. Miss Cecelia Veith, of 2829 Carondelet St., has not missed Sunday School a single time for 25 years. How's that for a record? Have you got any others in your circulating membership to equal or beat that record? She has almost that good a record for church and mid-week service. Has had to miss there just a few times, mostly because of illness in her family and she stayed home to serve. Miss Veith would be glad to correspond with any others in the 25-year group.

Sincerely yours,
N. H. MELBERT.

RAYNE MEMORIAL CHURCH AND RETIRED MINISTERS' FUND

Mr. W. D. Davis, treasurer, Rayne Memorial Methodist Church, New Orleans, has in cash a total of $2,140.40 on an asking of $480 for the support of the retired ministers of the Louisiana Conference. In this splendid achievement, Mr. Douglas Kelly was the leader. As will be seen, the amount collected is nearly four and one-half times the quota assigned to the church. Dr. H. L. Johns is pastor of the church.

DOELL-BROWN MARRIAGE

A marriage of wide interest occurred at Rayne Memorial Church on the evening of January 10. The contracting parties were Miss Hazel Doell and Mr. Beverly Brown, both of New Orleans. The groom is a son of Mrs. George S. Brown and the late Dr. George S. Brown. The only attendants were the Maid of Honor, Miss Kane; Best Man, Mr. Arthur Luherman, and the flower girl, a niece of the bride.

CORRECTION—CONFERENCE JOURNAL

My Dear Dr. Duren:

The statistics printed in the Journal of the North Mississippi Conference are not those compiled by the treasurer of the First Methodist Church, Tupelo, Miss., and duly audited, and duly reported. The changes made somewhere were without authority. The total sum raised was just under thirty thousand dollars. (I do not have a copy of the report here). This great church is entitled to its full credit.

W. A. TYSON.

MILLSAPS COLLEGE

Recently we received the news that Prentiss Patton Perritt had been killed in the service of his country. Perritt graduated at Millsaps in 1929 and was the son of a Methodist preacher, and his home was at Wesson.

Beginning January 22, the college is opening three classes for those young peopl who are finishing high school at mid-year.

Dean William E. Riecken is on the program for a speech at the Deans' meeting of the Southern Association in Memphis, Tennessee, March 12-16.

Bishop Fred P. Corson, of the Philadelphia, Pennsylvania Area, will be a visitor on the Millsaps campus Thursday and Friday, January 18-19. Bishop Corson, until he was elected Bishop by the Northeastern Jurisdictional Conference last year, was president of Dickinson College at Carlisle, Pennsylvania.

The Mississippi Methodist Student Conference will be held at Millsaps College February 9-11.

The Rockefeller General Education Board Gift

Recently the General Education Board of New York made a gift of $25,000 to Millsaps on condition that the college raise $50,000. We will receive $5,000 a year from the General Education Board for the next five years, provided we raise $10,000 a year over the same period. This money is to be used as follows: The library building will be enlarged at the cost of $30,000. A floor of steel book stacks will be installed for $5,000. A department of sociology will be established at a cost of $15,000. New science equipment and apparatus will be installed for $10,000, and additional books for the library will be purchased in the amount of $15,000.

RUSTON DISTRICT CHANGES AND ELSE

Dear Dr. Duren: I wish that you would make the following announcements as to changes in the Ruston District:

J. W. Ailor, from Bernice-Dubach, goes to Belcher-Gilliam, in the Shreveport District.

L. P. Moreland, from Simsboro, goes to Bernice-Dubach.

R. H. Hearne, from Claiborne, goes to Simsboro. F. P. Moss will serve the Claiborne charge.

Morris G. Lee will serve the Bienville charge.

R. L. Elmore will serve part of the Shongaloo charge.

D. F. Anders, at Springhill, will serve the Shongaloo church as an afternoon appointment; and A. R. Hoffpauir, at Cotton Valley, will serve Whitehall as an afternoon appointment.

This announcement is made by permission of Bishop Paul E. Martin, and this completes the appointments, with all churches in the Ruston district supplied with pastors.

We might add that Dr. Raulins came out considerably ahead in the making of the appointments for the district, and we wonder how he managed to secure all the top men for one district. With the very fine work done by Dr. Raulins during these past six years, where his noble life has been a blessing to all, and with the fine group of men he secured, it will be a happy privilege for us to serve these our friends of a former experience on the district.

Thanking you to make these announcements, I am,

Sincerely yours,
LOUIS HOFFPAUIR.

P. S.—Rev. J. F. Kilpatrick, at Hodge, will serve the Quitman church as an afternoon appointment.

L. H.

BERWICK, LA., SPECIAL SERVICE FOR ARMED FORCES

Dear Dr. Duren: Two weeks ago we held in our Berwick Methodist Church a service dedicated to all our men from the church who are serving in the armed forces. The whole service was so impressive that it occurred to me that others may be interested in the idea and would like to do something like it.

First, we wrote letters to all our boys. We began about the end of October. In the letter we told our boys we were planning to have a Service Men's Day in the church, in which we would especially remember our indebtedness to them and in which, of course, we would remember them in prayer. Then we also enclosed the Bible Readings from the American Bible Society, and asked each of our boys if they would send us a brief message, just a little note that we could read in church.

The result amazed us. We sent out about thirty-five letters, and received about twenty-five replies. The boys were all delighted with the idea, and practically all of them said, "Please pray for us." There was an hunger revealed in these letters, an hunger which the boys couldn't put into words, but an hunger which was brought to light in a sentence such as this, "The biggest thing you can do is to pray for us." Needless to say, we shall not let them down.

As the letters came in we told the various families who were intimately related to the boys, and of course the church was crowded for our service. We began with a simple worship service, which was followed by lighting the cross which had been placed in the church over the stars representing our boys. Then there was the roll call, followed by silent prayer. The reading of the messages came next, after which we had two very brief talks. The whole service was simple, but amazingly effective. It was almost like holding a revival meeting.

In our Berwick Methodist church, there are two things which we are doing for our boys: first, we are praying for them and, secondly, we are keeping touch with them. God helping us, we intend to keep on.

Sincerely yours,
T. F. KING.

SEASHORE DISTRICT NEWS

Driving 100 miles farther than any party in the Jackson area to attend the tri-conference Crusade for Christ rally at Oxford, January 4-5, District Superintendent J. L. Neill, with six others from the Seashore district, returned with enthusiasm for the cause, and already reports are coming in of success of initial efforts as first round quarterly conferences are in full swing.

Pastors, youth, and laymen are organizing into three sub-districts corresponding to the W. S. C. S. zones to be known as the east, central, and west sub-districts to promote the Crusade and other causes this year. At east and central sub-district pastors' meetings last week Crusade information and techniques were shared, and plans laid for monthly meetings throughout the year.

The Rev. C. C. Clark, Gulfport, and the Rev. J. B. Cain, Columbia, represented the pastors at the Oxford rally, while the laymen were represented by Judge L. C. Corban, Biloxi, and C. O. Underwood, Picayune. It is expected that the Conference Crusade Rally at Galloway Memorial, Jackson, Feb. 7, will be heavily attended by Seashore district pastors and laymen who are already anticipating it.

Increased interest is being shown in the approaching district school of evangelism, first to be held in the Mississippi Conference, which is slated January 29 through February 2. The Rev. T. A. Carruth, Biloxi, and the Rev. J. H. Morrow, Picayune, of the Conference Board of Evangelism, are each busy promoting such plans for every district in the Conference. The Seashore district pastors are to meet at 3 p.m., January 29, at First Church, Gulfport, for instructions and assignment to the seven near-by

churches who are responsible for entertainment and visitation lists.

The Conference Board of Evangelism will furnish all materials required for the campaign, and host churches will provide entertainment, but the visiting pastors are to pay their own traveling expenses to and from Gulfport. Ministers from outside the district who desire experience in organized visitation evangelism should write the Rev. J. L. Neill, district superintendent, Box 234, Gulfport, immediately, as additional visitors from outside the district may be needed to substitute for several Seashore pastors who necessarily must be absent.

A well-attended session of the district Youth Council was held in Gulfport on Jan. 9, at which time a constitution, a budget, a statement of policy, and nominations for officers were agreed on. These all will be submitted to the district conference of the Methodist Youth Fellowship, which meets April 10 at a place to be announced.

The combined district education-evangelism-missionary institute scheduled for January 17 at First Church, Gulfport, was to have had as the featured speaker Dr. John C. Hawk, representing the General Board of Missions. Dr. Hawk, who has been a missionary to China since October, 1905, is distinguished for his marked success as director of great evangelistic movements. For two years he served as Director of Evangelism for the entire Church in China, and later he had oversight of the Five Year Evangelistic movement, in which all the churches of China participated. He is a native of Tennessee and a member of the Holston Conference. He was a clerical delegate from the China Conference to the General Conference which met in Birmingham in 1938. During his last term of missionary service he was actively engaged in work among the millions of refugees left by the onrush of the Japanese armies, and served as district missionary on the Huchow district, the only evangelistic missionary worker on this district. He was interned by the Japanese and returned to this country as an exchange prisoner in September, 1943, on the S. S. Gripsholm.

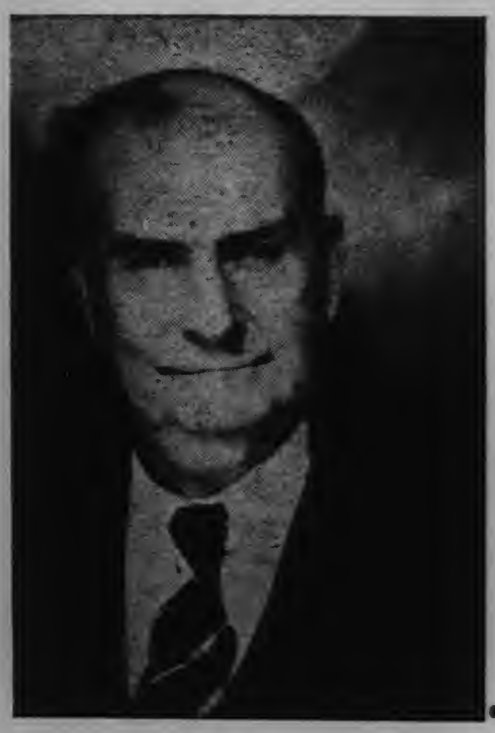
The W. S. C. S. announces its district educational seminar to be held on January 25, at 10 a.m., at Burton Memorial, Gulfport. Lunch will be served at the church and the session continued in the afternoon.

RELIGIOUS DEPRESSION

By Rev. C. B. Powell

No one will doubt the sincerity and meaning of this subject when read and studied in the light of our world experience of today, for it is a day of grief and sorrow; people are worried and troubled, and no one seems to be very forward as to predictions of the future. Especially is this true when the subject of the Christian religion is brought into the picture. At this point, I am reminded of an incident that was told to me many years ago. Here is the story. It is relating to a mother and her little daughter, the mother busy with her household duties, the little girl playing in the yard. Every now and then she would call her mother. Finally mother answered but came to the door and said, "What do you want, darling?" "Nothing," replied the little girl, "just wanted to know if you were there."

As I sit here and write these few words, I am wondering if the great body of Christian men and women who profess the name of Christ still believe that God is there. I am willing to admit that times change things, but the purpose of God in giving salvation to the world has never changed and, too, the heart of man is still the same in all ages. The cry of the soul is just the same, "My soul thirstith for God." No difference now and when these words were written. However, I am of the opinion that the accent to some degree has been shifted from the good, true, faithful, and righteous, to other things of less importance and less essential. "As the heart panteth after the



REV. C. B. POWELL

water-brooks, so panteth my soul after Thee, O God." Yes, a thirst for God, the temporary loss of the sense of his personality! Could you picture anything more miserable to a human soul—hungry, thirsty—"My tears have been my meat, day and night; will they say unto me where is thy God?" Is He there? The prophet Isaiah had something to say about those troubled days that came upon Judah when nobody knew which course to take; the whole country seemed troubled and weary. So much so that the prophet turned his face to the future. "Some day," said he, "blessed be God, there shall come a king and he shall be as a hiding place from the wind, and a covert from the tempest and as a shadow of a rock in a weary land." My soul thirsteth after God. Is He there? Yes, there is a grief worse than the lack of bread or any distress or worry, and that is spiritual depression. There are hours in which physical derangement darkens the windows of the soul; days in which shattered nerves make life hard to endure; months and years in which difficulties pressing for solution shut out God. Then faith must be replaced—not in ourselves; if so, we look for comfort precisely where comfort never can be. Behind the cloud the sun is. It does not shine now, but it will.

Courage, brother, do not stumble,
Though thy path be dark as night;
There's a star to guide the humble;
Trust in God and do the right.

Change and decay all around I see;
O, Thou who changeth not, abide with me.

If a man has truly prayed he rises from his knees with a kinder heart, a cleaner and clearer mind, and a gentler hand.

—The Banner.

I suppose that if all the times I have prayed for faith were put together, it would amount to months. I used to say, "What we want is faith; if we only have faith we can turn Chicago upside down," or rather, right side up. I thought that some day faith would come down and strike me like lightning. But faith did not seem to come. One day I read in the tenth chapter of Romans. "Faith cometh by hearing, and hearing by the word of God." I had closed my Bible and prayed for faith. I now opened my Bible and began to study, and faith has been growing ever since.—D. L. Moody. Quoted in Christian Union Herald.

WORLD RECONSTRUCTION

A Task for Men of Every Clime and Color



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FEBRUARY 11, 1945,

with its message of Christian Education and human brotherhood, can help us toward our goal.

For suggested program and other helps, write:

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WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2213 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

"Behold, I Have Set Before Thee an Open Door"

Many, many times during 1945 we will hear our theme, "Behold, I Have Set Before Thee an Open Door."

In the beginning, we must realize that we may enter some of the open doors only by proxy. Our proxy is our money.

We wonder if you have checked the appropriations adopted at the annual meeting of the Division? Have you compared the amount we are to spend in "Christian" America with the amount we will spend to send the gospel to those who have not heard the good news?

For work in other lands we will spend $1,659,317. For work in the home field (including Alaska Puerto Rico, and Hawaii) we will spend $1,530,887.

If we are to enter the doors which "have been set before us" we must do better than this.

We are eagerly awaiting the report for the Southeastern Jurisdiction to see whether we reached our goal of one million dollars for missions. We will have the report of the Mississippi Conference by the last of this month (we hear it is really thrilling!) and we will tell you about it.

If you have filled in your pledge card for the same amount which you gave last year, stop and think. Can you carry on your household on the same amount you did last year? Let's double our pledge this year—if we tithe we can do more than that.

* * *

"The Christian Faith and the Christian Way"

We are beginning the year with the study, "The Christian Faith and the Christian Way," using as a guide the little book, "The Word of His Grace," by Costen J. Harrell.

The women of the Mississippi Conference will especially enjoy the study because we know the author.

After we used the "Radiant Heart" as one of our studies, we asked Dr. Harrell to conduct the worship hour at our annual meeting in McComb in 1941. He fulfilled our expectation completely. Since writing our present text, he has been made one of our bishops and is serving the Birmingham Area.

Those of us who attended the School of Missions at Lake Junaluska, last summer, had the privilege of seeing Bishop Harrell, and to the class studying "The Christian Faith and the Christian Way," he said that the little book, "The Work of His Grace," is what he found in the Book of Ephesians.

You will notice the dedication to "Julius Walden Harrell 1921-1941, my son and companion who, desiring to be a minister of Christ on earth, was on the threshold of his manhood called to a larger service and answered with sweet resignation and courage." This son was the only child of Bishop and Mrs. Harrell, and it was just after his death that our annual meeting was held in McComb, so from this experience Bishop Harrell brought to us the wonderful messages which we have not forgotten.

In the preface we read: "Ephesians is not an easy book to master. In a few pages it sounds the deeps of the mind of God and interprets the way by which we may have eternal fellowship with him. We will find, however, that these great themes are not beyond us if we give ourselves to an intelligent and prayerful study of Paul's great letter. Careful and consistent study in private by each member of the class is essential to an understanding and appreciation of the epistle."

If your society has not yet secured the text, have the members begin reading Ephesians in preparation for the study.

We find the lessons planned so they may easily be followed.

* * *

Doors of Progress

The "Doors of Progress for 1945," as it appeared in the December issue of the **Methodist Woman**, may be secured from Literature Headquarters, 420 Plum Street, Cincinnati 2, Ohio; price 15 cents per dozen.

Each officer and chairman of a standing committee in the local society should have a copy of these "doors." She will need to refer to the chart often during the year to be sure she is entering the Open Door.

* * *

World Day of Prayer

Materials for the observance of the World Day of Prayer, February 16, should be ordered now. Several times this material has been exhausted weeks before the date of the service.

The theme for 1945 is: "That ye should show forth the praises of Him who hath called you out of darkness into His marvelous light."

Programs are 2 cents each, handbook 10 cents poster 5 cents. Order at least one program for each two persons.

Literature Headquarters warns that orders received after January 5 may not be delivered.

If you want the account of last year's observances, "While Earth Rolls Onward Into Light," you may secure 20 copies for 25 cents.

* * *

Wesleyan Service Guild

Have you organized a Wesleyan Service Guild in your church? This is "an open door" which we may enter during 1945. Let's enter it during the first quarter.

GRAVES

There is room enough on earth to find graves for the finest abilities and noblest powers. The ground which received one talent will also receive five. You can easily find a spade to dig a grave for your talents and abilities, your money and time, but understand that in burying your talents you are burying yourself; in burying aught that God has given you, you are burying part of your life.—Joseph Parker.

PEACH APPLE TREES 9¢ AND UP
Pears, plums, cherries, nuts, berries, etc. Grapes 7c. Evergreens, shrubs, shade trees low as 20c. Catalog free. TENN. NURSERY CO., BOX 4, CLEVELAND, TENN.

REDEDICATION

By Ruth Franks Whitton

I cannot turn backward the pages of time,
Or recall the deeds that are done.
I cannot rewrite the imperfect line
Or the littlest failure shun.

But Lord give me grace to take the new page
And carefully write thereon
Some truth that will bless another age
When I and my deeds have gone.

NORTH MISSISSIPPI W. S. C. S.

(Continued from page 11)

the confidence of the natives was increased. It is a wonderful thing to have God with you as you operate and treat these people. There are many of their superstitions that we have not overcome yet, and we lose some cases because of their superstitions. This holds true especially with the babies. We had one baby in our Orphanage whose mother had died. The father came to see it, bringing with him one of his wives. We were not here at the time, but the native woman who looks after the children did not think anything was amiss and let the father handle his baby. It died that night. We found out later he had said the spirit of his dead wife would come back for the baby, so he had given it medicine to protect it from his dead wife's spirit. Another, whose wife gave birth to twins, poisoned them both because he didn't want his wife to have twins, a superstition of some of the clans. One of our finest men had his baby killed by his mother-in-law not so long ago. The baby's mother was unable to give birth to the child, and I had to do a Caesarian operation. The woman's mother came to see her while she was in the hospital. After I dismissed her, her mother stayed on to help care for the baby until she got her strength back. Because the mother had had a hard time giving birth to the baby, she gave the baby medicine to keep it from being sick, and it promptly died. But, fortunately, all of them don't follow that custom.

We have just gotten back from a trip to Lac Munkamba for dental work. It's a pretty lake about three hundred miles from here. The Presbyterian Mission had quite a large concession there and very kindly gave us a part of it, so we have a house there now, too. The dentist stays there for five months of the year. Unfortunately, gasoline is rationed, so we all went in a truck—there were six of us—and the trip was a little too much for Mrs. Lewis, and she was ill for a week after we returned, but today she is out supervising the dismantling of a gasoline engine, the light plant motor of the Council workers.

Again, let us thank you for your interest and for making our hospital a possibility. The beds will make the place. Mrs. Lewis joins with me in best wishes to each of you.

Sincerely yours,
(Signed) W. B. LEWIS.



WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. M. E. ARMSTRONG, EDITOR, JONESTOWN, MISSISSIPPI

Letter from Dr. W. B. Lewis

Attention, all Mississippi Societies!

Tunda Station, M. E. C. M.,
Lusambo, Congo Belge,
November 13th, 1944.

Woman's Society of Christian Service,
Mississippi and North Mississippi Conferences.

Dear Friends:

It has been my intention for some time to write and thank you for your interest in our work and tell you of some of the happenings at Tunda. Unfortunately, we are unable to get films as we wish, so I am not able to send you pictures of our new building. Some of these days we can get things again, and I'll have some pictures taken and send you so that you can see what a nice hospital we are building.

Mr. Wheeler, one of our missionaries from West Virginia, is doing the building. Some of you perhaps remember when he was in Mississippi several years ago. He volunteered to take over the building if the Bishop would appoint some one to his work in charge of the native preachers. This was done, and Rev. Chappell, from Virginia, and his wife, Mary Weed Chappell, from Moss Point, Miss., came here to have charge of the evangelistic work.

One of the greatest problems here is white ants. They are always on the job, and to keep them out of any building is a problem by itself. Mr. Wheeler has made concrete brick, and at the floor level he has put two rows of these concrete brick in cement. The floor will cover them also and we hope in that way to keep the ants out. On the first floor of the building we have the doctor's office and examining room, to be used as a waiting room and a room for keeping the hospital records. At the end of the hall there are two large wards. Adjoining one of these wards is a room for the head nurse to use. Going to the left from the entrance there are two rooms to be used as private rooms if some chief or some native like that comes and wants to have a private room. He will have to pay a little extra for that, of course, quite a sum, about twenty-five cents in our money. Across from these are the entrance to the elevator (we are leaving a place for one and hope to get it later), the stairway and a room to be used as a store-room and diet kitchen. At the end is a large yard. This end of the building, instead of having another ward, has a hall, and there are three rooms opening into the hall. One is for a drug room, the other for a supply room (blankets, sheets, gauze, etc.), and the hall ends at the entrance to another room to be used as a laboratory. Upstairs we have the operating room, sterilizing room, scrub-room, and a sun porch at one end of the building. All of the other places are wards. As you know, we will be able to accommodate one hundred beds.

One of the upstairs wards was to have been used for an obstetrical ward, but the Cottom Company has kindly given us the money to build a maternity ward. This came after we had started the building for the hospital, so it will be to the side. When it is completed, all of the prenatal and obstetrical work will be handled in that building. I have two native women in training now that I am hoping to put in charge of this building. Several of our certificate nurses have had sufficient training now to handle uncomplicated cases. That is a big relief for me, as it saves me having to care for these cases personally. Miss MacKinnon has promised some funds for the equipment of this building. After the Company had sent us a plan they had drawn, with the right to make changes if we wished, the Director came through here. He liked the building Mr. Wheeler was erecting so much that he offered to give us more for the maternity ward if we needed it. I had thought the building a little small for what we wanted, so we have drawn a larger plan and hope to get started on the foundation by the first of this new year. By that time all of the brick work in the hospital building will be completed.

We have so much dispensary work these days that I wanted a separate building for the out-patients. On Mondays, especially, when we have so many coming in for injections, it would make quite a noise and create some confusion if they all had to come into the hospital proper, so we took the matter up with the Board of Missions to see if we could get some money for a dispensary building. Miss MacKinnon has volunteered to use some of the Week of Prayer money for that and guaranteed the amount we had asked for, so we will get that built, too. I don't know just how soon we can get it done, as we are needing a school building very badly; and after the hospital that comes next on the building program. But we will get it eventually. When we do, my office and the laboratory will be moved to that building, and we hope some day to use the room I am planning for an office now for an X-ray room. That, of course, is in the dim, distant future.

We are going to get us a new light plant, 110 volts, 2000 watts, so we can use some electrical equipment. We have some equipment now that has been given, but we are unable to use it as it needs 110 volts. Nearly all electrical equipment is wired for 110 volts these days.

Our water problem has not been fully solved. I had planned to have a cement reservoir, or cistern, dug and catch all the rain water from the building, then with a hand pump to pump it up to the top of the building and have running water. Mr. Wheeler has suggested that, with a little more expense, we can dam up the spring where we now get water, and pump it by hand into a reservoir on the edge of the concession, and from that have it run to all of the houses on the Station. Of course, the other departments would help in the expense of that, as they would all benefit, but we haven't decided fully yet.

After this war is over and things get back to normal if some of you will fly out here, we will be happy to show you what you have made possible in the Central Congo. I could spend half my time looking over catalogs of equipment and instruments and dreaming, if I would. After twenty years of operating and caring for sick people in mud buildings, it seems like a dream that we are really getting something nice.

I won't bore you with statistics, but last year we had more admissions to the hospital than ever before, and this year bids fair to surpass that record. In spite of the fact that we regularly operate four days a week, and sometimes oftener if there is an emergency, doing from two to four operations a day, we have a waiting list of nearly fifty now awaiting their turn to be operated on. Sunday morning, as we were getting ready to go to Sunday School, I saw one of the men walking up with a man who was bent over as if in pain. I asked who he was, and he was a man who they had found lying on the ground near the hospital. He said he had come in the afternoon before, having left a hospital some two hundred miles away. There was a rubber tube sewed in his abdomen, and it was sticking out about a foot from his abdominal wall. As I questioned him about his condition, etc., he said he had been here before, that he was the first patient we had operated on out here. He described the operation I had done, and there was the scar to bear him out. I well remember that operation, though I didn't recognize the man. He had a small tumor and consented to have it removed. I did not have any trained native help then, so Mrs. Lewis scrubbed up with me, one of the missionaries gave the ether, and we started the operation. This missionary giving the ether got so interested watching the operation he forgot how much ether he was giving the patient and gave too much. The patient stopped breathing. Fortunately, we were nearly through operating. We all knew if our first patient died on the operating table it would be a long time before another ever consented to be operated upon, so we prayed and gave artificial respiration. After fifty minutes he began to breathe again without our help, and made a good recovery from the operation and left the hospital. This was in 1924—twenty years ago.

During our first term out here, equipment was even more meager than it is now. Mrs. Lewis and I operated together and gradually trained some of the native helpers. But in that first term we didn't have a single death—not because of any special skill on my part, but because our medical work was new to the natives, I was the first doctor to serve here, and God blessed our efforts, and

(Turn forward to page 10)

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

Edited by The Executive Committee of Louisiana Conference

Missionary Education and Service

By Mrs. G. W. Dameron

The New Year

As I sit at the typewriter and prepare this material for the New Orleans Christian Advocate, I am very conscious that already 11 days of the new year have passed, and I am forced to ask myself, "How well were those days spent?" But they are gone now; so I am more concerned about the 354 days left to me in this new year. Some say that this will be a hard year—harder than any we have known during the war years. Others look eagerly to the passing of the months, believing that the passage of time will bring us closer to peace. Whatever we believe about the future, we must admit that the year is ours—fresh and new—and we can make of it what we will. If we long for peace—and we all do—let us see that we go to the Source of Peace, that we may first have peace within our own hearts. If we long for happiness, let us build on the Eternal verities of life, which are the only foundation stones of happiness. If we long for contentment, let us learn to say with Paul, "I have learned to be content in whatsoever state I am." And so my new year wish for you is that you shall have peace and happiness and contentment.

The Opportunity to Study

Jesus, in giving us the greatest commandment, said that we should love the Lord our God with all our hearts, souls, minds, and strengths. Too often, we forget the Mind part of that command. To love God with one's mind is to seek to know God's will and to know how His will is being taught and witnessed to around the world. How eagerly we reach for the current best-seller that we may read it and know enough to have an opinion regarding it. Can we afford, as Christians, to be less eager to read about the progress of the Kingdom of God in the hearts of men? Obviously, we cannot. Just to study is an opportunity, but to grow in Christian understanding and knowledge because we have studies is a duty.

Conference Study Committee Plans Still Available

I still have a few copies of the suggestions from the Conference Study Committee for a Year's Program of Study and Action, which were sold at the Educational Seminars in the fall. If your society needs any additional copy, or if you have so far failed to secure one, please send me 25 cents and I'll send your copy right back to you.

Your Conference Committee on Study and Action would be happy to hear from you regarding the value of this material. It was prepared at the cost of a considerable amount of money and a greater amount of time and effort, all of which is entirely worth while if the material is helpful. In order that we may know best what to do for another year, please let us hear from you.

New Address

Many of you noticed my new address, as announced on our page in the Advocate, and sent your reports direct to me. However, some of you missed it; so here it is again: Mrs. G. W. Dameron, 1125 Eleonore Street, New Orleans 15, La.

Make Study Plans Early

The Study and Action Committee for your society should have had at least one meeting by this time to plan for the year's program of Study and Action. These plans should be submitted to the society as a whole or to the Executive Committee of the society for their approval. As secretary of Missionary Education and Service, you are the chairman of that committee; so you must call the meeting of the committee.

Two New Booklets

There are two new booklets which can be secured from Literature Headquarters at 20 cents each, which you will find both helpful and interesting. They are: "A Durable Peace in Europe," by Chamberlain; "A Durable Peace in Eastern Asia," by Lamott.

Mistake

On page 32 (the back cover) of the **Methodist Woman** for November, 1944, the Bible study was listed under Spiritual Life materials. This was a mistake, and the secretary of Missionary Education and Service, together with the Study and Action Committee, is responsible for this study, as they are for all studies. Please bear this in mind.

Informal Studies

Please study again the information regarding informal studies which was printed in the Suggestion from the Conference Committee on Study and Action. There is still a good bit of confusion at this point, but let me emphasize that approved study topics must not be used as informal studies.

"Christ After Chaos"

"Christ After Chaos" is the name of the joint study text for this year. Every society is urged to cooperate with the pastor of the church in sudying this book as directed by the pastor. Miss Oscie Sanders has prepared a Leaders' Guide for this book, which you may secure from Literature Headquarters.

New Report Blanks

Again let me urge you to see that your society has a new record book so that your report blanks for 1945 will be up to date. Many of the report blanks have been changed, and I know the ones for secretaries of Missionary Education and Service are new and different. **Be prepared with new blanks for your first quarter's reports.**

Special Missionary Projects

If your society wishes to undertake the support of some missionary project, please write to me, as I have the list of projects which have been assigned to the South Central Jurisdiction, of which we are a part. If you want information regarding projects, let me hear from you.

* * *

By Mrs. C. I. Jones, Conference Secretary of Supplies

Director-General Lehman, of the UNRRA, in acknowledging that the goal had been exceeded, has expressed his appreciation for the "Magnificent humanitarian job which will be of inestimable value in meeting the needs of people in war-devastated areas." He further stated, "On behalf of UNRRA and for people in liberated areas, I express to all who gave clothing or contributed service, deep gratitude and sincere thanks." In connection with this, if you have access to a December issue of the **Federal Council Bulletin**, you will be interested in an editorial on page four.

* * *

The Philippines—Help Wanted to Make Garments

Another appeal has come and was approved by the Woman's Division of Christian Service in session at Buck Hill Falls, whereby we might get garments to the Philippines. This call, which is coming through the United Council of Church Women, is for 450,000 garments. Our government is furnishing the cloth, the cutter's union is donating their work to cut the garments, Bundles for America is distributing and collecting them, and we have the opportunity to do the sewing.

If your society, or any group in your church, will be responsible for the sewing, write at once to **Bundles for America**, 30 W. 58th Street, New York 19, N. Y. The dresses are very simple, and are in bundles of ten. The garments will be mailed to you all ready to sew, in a carton which you are to save in order to mail back the finished garments. Inside the carton, you will find a return sticker which you can place on top of the carton and mail completed dresses C.O.D. to Bundles for America. The only cost will be the thread and labor. I'm sure many of our societies will be interested in participating in this and, where they do, we would ask the Supply secretary to include in her report the number of garments made, so we may know how Methodist women shared in this appeal.

We are glad to note that in the Supply Report Blanks of the new books, space is provided to report Supply work done by Children and Youth groups and by the Wesleyan Service Guilds.

If your 1944 fourth quarter's report is not yet in, please mail it immediately to Mrs. C. I. Jones, 6215 St. Charles Avenue, New Orleans 15, La.

The report of a Naval Pilot after a patrol mission over the Atlantic has become famous for its brevity and significance, "Sighted sub, sank same." How encouraging if at the end of 1945 every Supply secretary in our Conference could say, "Sent supplies, reported same."

Here is a new year's wish for all:
Health—enough to make work a pleasure.
Wealth—enough to support your needs.
Strength—enough to overcome difficulties.

(Continued on page 13)

WHEN IN NEW ORLEANS
SHOP AT HOLMES
New Orleans Oldest and Best Department Store
CANAL STREET - - - - N. O., LA.



MILLSAPS COLLEGE—1892

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON, JANUARY 21, 1945

By Rev. W. C. Newman

LIFT YOUR STANDARDS HIGH

Lesson Text: Matthew 5:3-10, 43-48.

Golden Text: Blessed are they that have been persecuted for righteousness' sake, for theirs is the kingdom of heaven.

Allen Knight Chalmers has a book entitled "The Commonplace Prodigal." Of course the word prodigal alludes to Christ's story of the boy who ran away from home and "wasted his substance in riotous living."



W. C. Newman

But, says Chalmers, the great sin of the respectable people who make up our churches today is not that they destroy themselves in unspeakable wickedness, but that they fritter away their lives in commonplace living. They do not rise to the heights because they are content to be ordinary Christians.

There is a lot of biting truth in that statment. Many of us are respectable but ineffectual. Many are moral but useless. Obviously that is not the abundant life about which Jesus talked. How, then, can we lift our lives above the level of the commonplace?

An Extraordinary Moral Code

One of the greatest sermons of our time begins with the statement: "What life does to us in the long run depends upon what life finds in us."

There is truth in that! What happens to you is not half so important as what happens in you. It has been popular of late to poke fun at people who insist on being moral. In motion pictures and on the stage almost every timo a moral or religious person appeared in the cast he was represented to be a pinch-faced old killjoy—a caricature of goodness. The word Puritan came to be a term of contempt. It was thought that laughter could only be provoked by something lewd.

Well, contrast that with these words from Christ's Sermon on the Mount given in our lesson; contrast our lives with the life Jesus lived; hear Jesus say again, "Blessed are they who hunger and thirst after righteousness," and you will understand why so many of us are commonplace prodigals.

Extraordinary Motives

It is a significant thing that modern detectives, seeking to ferret out guilty criminals, do not go out on the street in direct search of suspicious characters. Rather they begin to study the crime from every angle in order to discover possible motives for the crime—and finding such motives they also find the guilty person.

Which is to say that the key to every man's life is in the things for which he lives, his purpose, his ambitions, his desires.

Not what you live in, nor what you live by, nor what you live on matters very greatly in the long run. But what you live for matters tremendously.

For no man can rise above his motives. He is forever bound by them. There is no lifting life high until these are lifted high.

Extraordinary Faith

If what I have said about commonplace living is true it is not because people believe they cannot live above the commonplace level; it is because they are not sure that living above the commonplace level is really worth while.

No one who has tried it can deny that such high living is difficult. Indeed it is about the hardest thing one can ever attempt. Nor would anyone undertake to say that such high living is not costly in self-denial, rigid discipline, and even in friends and money sometimes. The meek may inherit the earth, but they may have to wait until eternity to get possession of it.

But history and human experience are against such cynicism. Truth and beauty and goodness, honor and virtue and purity, are priceless and eternal treasures to be held at any cost. A man is insane to lose faith in them.

For when faith in these things is gone, faith in God is gone. Many a man is un-Christian not because he lost faith in God, but because he lost faith first in the value of high living, then through low living lost God, too.

Extraordinary Power

As I grow older the thing that impresses me most about us human beings is our littleness. We are so little in comparison to the universe in which we live. So little in our wisdom and ability—we cannot even prevent war. So little in our strength—a tiny germ or a subtle temptation can destroy us.

How can we make life great? Why, only by the help of God. God can enlarge even a little man so that his life will span eternity. By joining our lives with his we take on a part of his strength. By working with him we have some part in the building of his kingdom. By surrendering to his influence we may even be transformed and take on something of his beauty. There is no other way. We must have God.

A duty dodged is like a debt unpaid; it is only deferred, and we must come back and settle the amount at last.

—Joseph Fort Newton.

Edward Payson's pulpit utterances were of the most startling and uncompromising character. It may be truly said of Edward Payson that he labored not to please men, but God, and his pulpit thundered and lightninged like another Sinai against every form of ungodliness and iniquity.

—McClintock and Strong.

LOUISIANA W. S. C. S.

(Continued from page 12)

Hope—enough to be confident of the future,

Faith—enough to make real the things of God.

Love—enough to see some good in your neighbor.

Patience—enough and continued effort until each ambition is realized.

* * *

Notes From MacDonell School, Houma, La.

The children of MacDonell School presented an outdoor pageant, with hymns and carols, as their Christmas gift to the community, on Wednesday, December 20, at 7:30 p.m.

So many interesting-looking boxes came in from the Louisiana Societies of Christian Service, and from the Children's groups in Arkansas, Texas, and other points, that we feel sure every child in MacDonell School, and those to whom we minister in the rural areas, had a good Christmas. Letters expressing our deep and sincere appreciation for these charming gifts may be long delayed because of the pressure of other work, but your patience and continued faith in us will eventually be rewarded.

The coming of a new deaconess, Miss Virginia Tague, of Dayton, Ohio, has gladdened the new year, strengthened the spiritual forces in the School, and helped lift some of the extra load which rested on the few workers carrying more than they should.

Among the joys of this season have been the visits from our "Boys in the Services." We were thrilled to see First Lieutenant Victor Kelly, with the Army Air Force, looking so handsome and brave with his many ribbons decorated with bright stars and four oak-leaf clusters. He has had many "missions" in the Pacific. From the Pacific also came Albert Cantrelle of the Navy, after twenty-six months abroad. S./Sgt. Manuel Terrebonne and his charming wife, a former teacher here, are expected soon, and we are hoping to get a glimpse of Harry Hafers, seaman, who has been overseas for more than two years.

The new sign at the corner of Mahler and Main Streets is exciting a good deal of interest among the students. It is a gift to the Houma Heights Methodist Church from S./Sgt. Manuel L. Terrebonne. Although there is a short-cut to the church across the campus, many like to go the long way around in order to pass the sign.

The clerk in the income tax office asked the old darky his name.

Darky: Mah name, Suh, is Washington Bingham Smith.

Clerk: Sign your name right here.

Darky: Well, now, Suh, I ain't never had no 'cassion to sign my name. Ah jes dictates it.—Exchange.

JACKSON-MEMPHIS AREA CRUSADE AND LAYMEN'S RETREAT MEETING

The Jackson-Memphis Area Crusade and Laymen's Retreat Meeting was held at Oxford, Miss., January 4-5, 1945, Bishop J. Loyd Decell presiding.. Rev. Lud H. Estes, district superintendent, Dyersburg district, Memphis Conference, was elected secretary.

The hosts were Rev. W. J. Cunningham, pastor of University Methodist Church, and Dean R. Malcolm Guess, of the University of Mississippi.

The culminating date for the taking of pledges was announced as changed from Sunday, March 4, to the week of March 18-25, 1945.

Dr. G. L. Morelock, Executive Secretary of the General Board of Lay Activities, and Dr. Earl R. Brown, Executive Secretary of the Division of Home Missions of the General Board of Missions and Church Extension, brought stirring addresses.

Bishop Decell, in his opening address, set high goals for the Area, and his closing address, on "Arise and Let Us be Going," sent all those present forth enthusiastically to attain the goals as set forth.

The Annual Conference meetings were announced as follows: Memphis, at First Church, Jackson, Tenn., Tuesday, February 6; Mississippi, at Galloway Memorial, Jackson, Miss., Wednesday, February 7; North Mississippi, at First Church, Grenada, Miss., Thursday, February 8. Drs. Gaither Warfield, of Poland, and Clovis Chappell, of Galloway Memorial, Jackson, Miss., are to be the special speakers. The time of the Conference meetings, 10 a.m., one hour for lunch, adjourning by 3:30 p.m.

The following report of the Committee on Findings was unanimously adopted:

1. This meeting of the representative group of pastors and laymen of these three great Conferences, comprising the Jackson-Memphis Area in this Crusade and Laymen's Retreat, has led us to an Area consciousness, not only of our great resources in talents and consecrated leadership, but also of the strength and courage which comes from this great fellowship of kindred minds, as we have made a mutual exchange of ideas towards the accomplishment of a common task. At this meeting we Methodists of these three Conferences have come to realize we are indeed one people.

2. Our consciences have been deepened as to the overwhelming needs, not only of the world but of the field at home.

3. As it is so well said, "There can be no permanent world peace until the ideals of Christianity predominates," so may it be said that the message of Christianity will meet every need of the world.

4. Methodists have an adequate organization for a great forward movement. But the success of this movement which we call the Crusade for Christ, depends (1) upon the organization being endued with powers from God; (2) the consecration of the entire ministry and laity of the Church.

5. The permanent value of this meeting is that it will through us reach back into every church and every Methodist home in the nineteen districts of this three Conference Area. We who have been here must not be disobedient to the heavenly vision that has been ours in these two days.

In conclusion, let us challenge pastors and laymen alike that we go from this meeting with the determination to reconsecrate ourselves to the task that is ours, be it the immediate program that faces us now, or that of building for the future, seeking to lay a foundation that will mean a program of crusading in all the years to come.

CURTIS YOUNGBLOOD,
W. L. McCORMICK,
A. L. DICKERSON.

The following Resolution of Thanks was unanimously adopted:

In this historic meeting, when representatives of three great Conferences have come together for the first time under the leadership of our beloved Bishop Decell, many new bonds have been formed which are destined to draw us closer together in brotherhood.

These two days spent in worship and fellowship in Oxford have been to each of us days of high privilege and inspiration. Our hearts have been warmed, our resolves strengthened, and our consecration to the cause of Christ deepened.

The gracious reception which we received on arrival and the warmhearted welcome extended to us by the University Methodist Church, the city of Oxford, and the University of Mississippi, created a congenial atmosphere from the beginning. We are deeply grateful for all these courtesies and the warm hospitality which we enjoyed while here. For every expression of the genuinely fine spirit of the Old South we say most heartily, "Thank you."

To Bishop Decell for his unfailing courtesy, and to those who planned with him for this meeting; to Rev. W. J. Cunningham, our pastor-host; and Dean R. Malcolm Guess and the Oxford Methodists for their kindness in every way; to Chancellor and Mrs. Butts for the fellowship in their lovely home; to Dr. G. L. Morelock and Dr. Earl R. Brown for coming to delight and inspire us with their messages; to Dr. Lud H. Estes, our faithful and efficient secretary; to the organist and choir of Oxford for their ministry in music; to those of the three Conferences who participated in the program, and to all others who in any way have contributed to the success of this Conference, we say, "Thank you, and may God richly bless you."

E. M. SHARP,
W. T. BARNES,
J. D. WILLIAMSON.

The following were present: Bishop J. Lloyd Decell, Dr. G. L. Morelock, Dr. Earl R. Brown.

District superintendents:

Memphis Conference.—Brownsville, F. H. Peeples; Dyersburg, Lud H. Estes; Jackson, E. L. Robinson; Lexington, J. Noble Wilford; Memphis, C. C. Grimes; Paducah, J. E. Underwood; Paris, Robt. A. Clark.

Mississippi Conference.—Brookhaven, Van R. Landrum; Hattiesburg, Ben L. Sutherland; Jackson, Otto Porter; Meridian, C. H. Gunn; Seashore, J. L. Neill; Vicksburg, O. S. Lewis.

North Mississippi Conference.—Aberdeen, W. B. Baker; Columbus, V. C. Curtis; Corinth, L. P. Wasson; Greenwood, R. Guy Lord; Greenville, J. D. Wroten; Sardis, C. A. Parks.

Conference Lay Leaders.—Memphis, R. E. Rooks; Mississippi, J. M. Sullivan; North Mississippi, J. G. Houston.

Conference Missionary Secretaries.—Memphis, A. L. Dickerson; Mississippi, T. O. Prewitt; North Mississippi, S. H. Caffey.

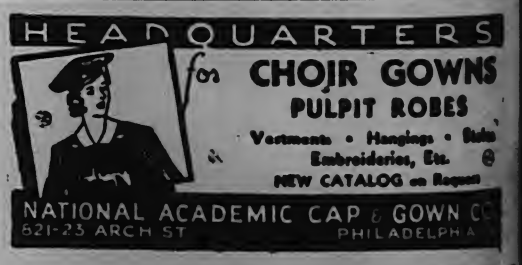
Conference Executive Secretaries, Board of Education.—Memphis, J. D. Canaday; Mississippi, I. H. Sells; North Mississippi, A. C. Bishop.

Conference Presidents of the Woman's Society of Christian Service.—Memphis, Mrs. S. Homer Tatum was absent on account of illness; Mississippi, Mrs. W. F. Mahaffey; North Mississippi, Mrs. E. M. Sharp.

District and Associate District Lay Leaders.—Memphis, J. L. Crossett, Dr. G. H. Berryhill, B. T. Everett, Joe A. Appleby, K. E. McRae, C. M. Wiggins, H. G. Glasgow, F. A. Millikin, W. O. Inman, M. H. Fitts, Smith Atkins; Mississippi, Curtis Youngblood, Ben M. Stevens, J. D. Williamson, Ross H. Moore, D. S. Dearman, W. D. Myers, L. C. Corban, S. P. Reagan, Sr., C. O. Underwood, H. H. Crisler, E. L. Murphree, C. C. Bennett, W. R. McCormick; North Mississippi, R. Malcolm Guess, Joe Young, O. O. Woolf, J. M. Forman, W. E. Bufkin, M. F. Pierce, D. H. Hall, L. H. Coffee.

Pastors.—Memphis, W. T. Barnes, W. E. Mischke, O. A. Marrs, T. H. Mullins, W. Q. Scruggs, E. V. Underhill, H. H. Newsom, J. P. Irion, Ted Hightower, R. D. Williams, J. E. Weir, W. C. Aden, B. O. Clark, W. C. Scott, H. B. Norman, W. M. Tidwell, H. E. Williams, T. C. Brown, W. B. Potts, W. A. Lamb, M. M. Gurley; Mississippi, J. W. Leggett, Jr., B. M. Hunt, J. F. Campbell, Roy Wolfe, C. C. Clark, J. B. Cain, M. H. Wells; North Mississippi, J. A. George, T. H. Ferrell, N. J. Golding, T. B. Thrower, J. W. Moore, A. F. Gallman, E. M. Sharp, S. E. Ashmore, J. J. Baird, J. O. Dowdle.





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MRS. C. W. BROOKS

Funeral services for Mrs. Dona Belle Cheairs Brooks, who passed away in a Memphis hospital on Jan. 2, at 1 o'clock in the morning, were held Wednesday, Jan. 3, from the Methodist church in Duncan, Miss., of which she was a member, at 2 o'clock in the afternoon, with the Rev. J. S. Maxey, pastor, and the Rev. H. J. Logan, pastor of the Duncan Baptist church, officiating.

Mrs. Brooks was th daughter of the late Ben Cheairs, of Dublin, where she was reared. She was the daughter-in-law of the late Rev. J. J. Brooks, of Schlater, and sister-in-law of Capt. J. H. Brooks, chaplain in the U. S. Navy. She attended the Mississippi Synodical College at Holly Springs, and Ward-Belmont College at Nashville, Tenn.

She is survived by her husband, C. W. Brooks, superintendent of the Duncan Consolidated School; a daughter, Jannie Vee Brooks, a junior at Millsaps College; her mother, Mrs. W. O. Howell, Duncan; one sister, Mrs. J. O. Tabb, Clarksdale; two brothers, Ben Cheairs, Hammond, Ind., and C. J. Cheairs, Dublin, Miss.

MRS. OSCAR O. WOLFE, JR.

A WORLD IN AGONY

By Dr. Robert W. Searles, Executive Secretary, Council of Churches for Metropolitan New York

You and I live in a desperately sick world. You and I are inescapably concerned with this sick world because it is our world. We will spend the rest of our lives in it. Our children live in it and their children after them will live in it. All that the future holds of welfare, of happiness, or of peace for our immediate generation is bound up in the issue of the world's sickness.

The first thing that we must do is to become aroused, shocked or terrified, if necessary, into an alert concern. This world is not going to heal itself. Its sickness will not be cured unless you and I and other people like us are raised to the alert, take our posts for action and carry through to the end with the duty which falls to our lot.

Not long ago I talked one evening over the dinner table with the distinguished dean of one of our leading universities and a third man, a person of note in the economic, the educational, and the publishing fields. In the course of the conversation this third man turned to the dean and asked: "What is your picture of the years immediately ahead?" After a moment's thought the startling answer came back, "After the war I see in America an unprecedented scramble for profit followed within twenty years by civil war."

About that time there was published by the economist and advisor to industry, a book, entitled, "The Rest of Your Life." Orville Prescott, in the New York Times, said of it that it presented a terrifying picture of the future.

A few years ago the deeply religious poet-prophet, Alfred Noyes, issued a stern warning in his book, "The Edge of the Abyss," and the great philosopher, Dean of the Department of Sociology at Harvard University, Petirim Sorikin, concluded his book, "The Crisis of Our Age," with this vibrant challenge:

"The more unteachable we are and the less freely and willingly we choose the sole course of salvation open to us, the more inexorable will be the coercion, the more pitiless the ordeal, the more terrible the dies irae of the transition."

Let us hope that the grace of understanding may be vouchsafed us and that we may choose, before it is too late, the right road—the road that leads not to death but to the further realization of man's unique creative mission on this planet!

"Blessed is he who cometh in the name of the Lord."

Our first duty is to realize to the depths of our being that this world is critically sick.

Our second duty is to subject this sick world to thorough objective study in order to diagnose its sickness.

Let us for this purpose imagine ourselves to be in an operating theatre with the world the focus of our attention. Then let us enumerate the major symptoms of sickness that are observable.

The first symptom is the most obvious, the central fact that dominates the life of humanity today. It is the fact—the symptom—of global war—the second and more terrible recurrence in our life time of the conflict of nations, with its appalling slaughter of youth, its devastating agony of suffering in body, mind, and soul, and its whole train of misery and sorrow and destruction.

That one symptom alone should be enough to cause us to devote the rest of life at any sacrifice to finding the cure. But—and it needs to be said again and again—this is not the only symptom. It is but the most evident phase of a vast cataclysm that is shaking all of humanity.

Second only in importance, and in some ways more terrible in portent, is the unparalleled friction between races. There are twice as many colored peoples in the world as there are—to be consistent—colorless peoples. On a world scale the white races have sought to keep the darker peoples in their places even as the white majority has sought to do in our nation. Until recently we excluded the people of whom Madame Chiang Kai-shek is one on the ground of racial inferiority. It is the white man's arrogant superiority that aggravates almost beyond solution the problems of India, China, Africa, and the colonial areas.

Here in America we have had and will have race riots. Certain peoples who have more coloring in their skins than the other peoples are expected to endure the hardships and make the sacrifices required by our national emergency but to consider themselves an exception to the basic tenet of American democracy that "all men are created equal and endowed by their Creator with certain inalienable rights."

The second symptom of world-wide sickness is racial friction.

The third symptom, which has two manifestations, is to be found within the economic realm. Today the body of humanity is rent asunder by passionate loyalties and ensuant conflict in the realm of economic theory. "Capitalist," "Socialist," "Communist"—these are impassioned fighting words to all too many hate-motivated people. Industry is divided into two armed camps, one under the banner of management and the other that of labor. Emotions of bitterness are being built up on both sides, and to an honest eye it seems all too clear that labor is being subjected to a very bad press that magnifies its faults and minimizes its virtues. If this goes on unchecked we can expect unprecedented bloody economic strife.

The fourth symptom, which is most acute in America, is crime. In a recent year there were more crimes committed by white men in the State of Virginia than in all of England, Scotland, and Wales combined. In 1920 the daily average prison population of New York State was approximately 7,000. By 1940 it had risen to more than 16,000. A few years ago Courtney Riley Cooper estimated that there was in the United States an army of more than 3,000,000 criminals. At the same time a Commission of the United States Senate asserted that the cost of crime was $18,000,000,000 annually. Crime, which represents the warfare of the individual against society, is a serious symptom of the sickness of the world.

But the end is not yet. In the United States today the collapse of family life through divorce affects one out of every six marriages. The rate has doubled since 1914. It has tripled since 1900. It is estimated that at the present rate of increase it will occur in one out of every two marriages within fifty years.

Now, divorce is not just a matter of a separation between husband and wife. Where children are involved, social statistics show that deep emotional injury is practically inevitable. A case study of three thousand boys who had been imprisoned at one of our great military establishments revealed that 46 per cent of them came from broken homes. Any children's court in the country will substantiate this evidence. The capacity of divorce to inflict lifelong suffering on children is a commonplace among sociologists.

The disintegration of family life is the fifth in our list of major symptoms of world sickness.

We come at length to the individual himself and we discover that individual life itself shares in this widespread illness. I have space for but two manifestations of this. The first is the alarming increase of mental and emotional collapse throughout the nation. Hundreds of thousands of men and women can't live with themselves, let alone live with someone else. The second is the increase in alcoholism—as distinguished from hard drinking. The alcoholic drinks to escape a conflict hidden or recognized. Drunkenness has been called a form of temporary suicide and it should be obvious that to cure the alcoholic it is necessary to grapple with the underlying causes.

We who meet here are churchmen. I ask you to look once more upon the world—to see as objectively as you can the Church within the world. And lo—religious organization—so-called Christian organization—bears witness to the same disintegrating influence! In 1926 there were 213 denominations in the United States. In 1936 there were 256, and the end is not yet. Added to the fragmentation that is sectarianism, there is the compounding of division into parochialism. Sometimes, and too often, the most intense and unhealthy rivalry exists between churches of a given denomination in the same community, and it is all too common for clergymen and parish church members to betray a feeling of ill will against a neighboring church. In addition to these factions peculiar to the Church itself, it is undeniable that nationalism, race, economic viewpoint, political allegiance, and social status exert divisive influences upon the Church.

The Church whose mission it is to save the world manifests the very symptoms which are destroying the world.

Here are symptoms enough. Now let us scrutinize them in order to see if collectively they have anything to tell us of the disease which they indicate.

At once a common factor is apparent. In every one of these areas of life it is evident that anarchy exists—that disintegration is

present. Nations recognize no law above their own official decisions. Races—has not the white race arrogated to itself a superiority, unsupported by science, and the right and power to organize the life of the world in its own interest? In the divided house of industry is not the greatest problem the conflict of its human elements? We have spoken of crime as the warfare of the individual against society. What breaks homes, but unresolved conflicts growing out of the desires of the members of families? And finally the collapse of individual personality is the result of internal conflict.

So the disease itself is anarchy.

But let us look deeper and seek the center of infection—the source of the infection—the germ which produces the infection.

Again when we see the whole body of humanity a common infective agent is manifest. Call it pride if you will or selfishness if you please—that one virus is present in every ailing member of the body of humanity.

The pride of nationalism or of racism, what are these but the projection of the individual into national or racial entity? The warfare of economic theory or of industrial friction, is it any other than the clash of self-interest? And what does break the homes? Is it not the intrusion of selfishness or of egotism? The individual for whom everything about the home is "my" and nothing is "our," the individual whose selfish desires must find satisfaction irrespective of the effect on other members of the family—is not such a one—rather the selfishness of such a one—the agent of the tragedy?

Selfishness in the form of pride, ambition, the will to power, slavery, to desire, aspiration for responsibility beyond capacity, these and their kindred are the hidden causative factors in individual breakdown.

So then this world of ours is sick in all its members—sick with the disease of disintegration or of anarchy arising from that pride, that selfishness, that egotism which recognizes only self as the final authority.

And once again what shall we say of the Church? Is the cause of fragmentation any different? There are legitimate variants in value among our denominations—but surely none great enough to justify exclusiveness, to cause churches to refuse to work together wholeheartedly for the salvation of humanity. And what of the arrogance of human beings who, confronting the infinity which is God's—Jesus, worship, life—dares to say we have "the truth, the whole truth and nothing but the truth—we, and we alone."

Here again without a doubt is the projection of the individual ego into the larger form—"my church" "my denomination." It is that poisonous word, "my," that is the root of our evil.

Let me come back again to the beginning. We are not dealing with mere matters of convenience. We are dealing with matters of necessity—of imperative necessity. This world—this humanity in which all of our fortunes are bound together—is mortally sick. We must find the specific and we must courageously apply it.

TWO LETTERS

A letter from a lonely mother, this week, openly confesses that in spite of many attempts she feels unable to "keep" Christmas in the old way when the children were all at home. "Nothing seems worth while," she writes. "I feel that I would be hypocritical in doing things that I don't really want to do." I know what she means. She is not the only one who is feeling a little like that at this time. But let me quote from another letter—a letter that has been written home from a boy in the Middle East to his family in South Wales: "All of us here are thinking of our people at home as Christmas gets near. It will almost be Christmas by the time you get this letter. But what cheers us is that we know exactly what you will all be doing on Christmas day—what you will be saying, what you will be eating—and how everything will look, because we have shared it so many times in the past." And so I say to my "lonely mother:" "What are you going to say to your boys and girls when they come home? Will you have to confess to them that the spirit of Christmas was not welcomed into their home while they were away, and that all their dreams were false? No, if we have "kept" Christmas in the past for the sake of the children, do not let them fail them now. Let them know, with certainty, that in their homes—the centre of their universe—the Christmas candles are brightly burning.—Christian World.

Luxury, my lords is to be taxed, but vice prohibited. Let the difficulty in the law be what it may, would you lay a tax upon a breach of the Ten Commandments? Government should not, for revenue, mortgage the morals and health of the people.

—Lord Chesterfield.



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Thus and no otherwise through all have wrought . . .
It was because of that your care and pain
A house was building . . .
And in the mortar of our gem-built wall
Your tears are mingled mid the rise and fall
Of golden trowels tinkling in the hands
Of builders gathered wide from all the lands.

—William Morris.

THE PRAYER-ROOM TODAY

Father of all men, we beseech Thee to journey through this coming year with all those who are absent from us, that we may all be of one spirit in Thy faith and service. Uphold our sons and daughters in all places of danger to the body or the soul, that whithersoever they go, they may never in their thoughts be far from Thee, as Thou in Thy love are never far from them. Put Thy hand in the hands of all who cannot see the way before them, that they may go forward without fear and without anxiety in the way in which Thou leadest them through Jesus Christ our Lord. Amen.

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NEW ORLEANS 12, LA.
THURSDAY, JANUARY 25, 1945

SPECIAL ISSUE
THE CRUSADE FOR CHRIST

The Crusade for Christ

MY COVENANT

I covenant with my Lord and with my fellow Christians that I will give myself to the accomplishment of the objectives of the Crusade for Christ as follows:

1. I will endeavor to do my Christian duty as a world-citizen.—St. Matthew 28:19.

2. I will undertake to carry my share of the task of world relief and reconstruction.—St. Matthew 25:40.

3. I will purpose to witness for Christ in my daily contacts with my neighbors and fellow workers.
—Acts 5:42.

4. I will honestly endeavor to practice Christ's principles of the Stewardship of all of life and possessions.
—St. Matthew 7:21.

5. I will unite in a Church-wide movement to increase enrollment and attendance in the Sunday School and to provide for the religious education of the unchurched.
—St. John 4:35.

To the end that I may be personally prepared for the fullest participation in the Crusade for Christ, I will religiously set apart each day a definite time for prayer and silent communion with Christ.—Acts 6:4.

WALLET OF THE WEEK

THE CRUSADE FOR CHRIST may well be considered as the imperative need of our generation. Indeed, it is a movement long overdue if it be true that forty per cent of our entire population is not related to any religious organization, eighty per cent of our high school students are outside the church, as are forty per cent or more of the students in our junior high schools. It would seem that we have not really appraised our own land as a field for missionary adventure and that the promotional effort of the Church has been woefully inadequate.

* * *

MEDICAL RELIEF WORK in China is still carried on by the Quakers. In old and rattle-trap trucks, the supplies carried from India by air are relayed over rough and difficult roads to the hospital units and clinics where they are to be used. The supplies are delivered to the National Health Administration, International Relief Committee, Red Cross, and similar agencies. It is reported that the air-borne supplies are delivered in China at a cost of five thousand dollars per ton.

* * *

MEXICAN ILLITERACY has been under national attack for the past thirty years, and Dr. Frank Laubach, a missionary teacher of illiterates, has been a leader in the crusade. During that time illiteracy has been reduced from seventy to fifty per cent. Now the Mexican government proposes to use the plans of Dr. Laubach in a drive to wipe out illiteracy in the next sixteen months. In substance, the plan is that everyone who can read is expected to teach another to read—a mass effort for achieving a mass aim.

* * *

CHURCH MEMBERSHIP IN THE UNITED STATES shows, according to a recent breakdown, that of a typical one thousand of the population, 309 are Protestant; 167 belong to the Roman Catholic, Old Catholic, and Eastern Orthodox churches; 40 are members of non-Christian religious bodies; and 484 are not members of any church. It is stated that the large Protestant bodies had their greatest gain in the nineteenth century which began with a four per cent Protestant population. In recent years, the smaller sects have shown the more rapid growth.

* * *

THE AMERICAN CHRISTIAN COMMITTEE FOR REFUGEES conducts its work, on behalf of the Protestant churches of the United States, through two organizations. First, the World Council of Churches with offices in Geneva, is caring for a large share of the seventy thousand refugees now in Switzerland and for other refugees in France. A similar organization is ministering to the needs of refugees in England, and in Shanghai, China. Members of nearly every nationality of Europe are crowded into the foreign section of Shanghai. One hundred and fifty thousand dollars is asked of the American churches for these two agencies.

A BRITISH MISSIONARY, on the island of Betio in the Tarawa atoll, refused to trample the Union Jack at the command of his Japanese captors and later asked to be the first of twenty-two men shot by the Japanese. A memorial is being erected for him on the island, and the American authorities share with the British in the memorial enterprise. Rev. Alfred Sadd was the missionary and he was a representative of the London Missionary Society. The twenty-two men were first put to forced labor and afterward shot.

* * *

MR. AND MRS. HENRY FORD have erected six beautiful chapels in memory of their mothers, Martha Bryant and Mary Ford. They have christened all six with the name Martha-Mary Chapel. The chapels are located at Sudsbury, Mass.; Greenfield Village, Michigan; Dearborn, Michigan; Willow Run, Michigan; Richmond Hill, Georgia, and Macon, Georgia. They serve a variety of uses, including worship, community assemblies, schools, and recreational centers. All of them are wooden buildings with spires and styled after approved period architecture.

* * *

LISTENERS TO RELIGIOUS BROADCASTS during 1944, according to **The Calvin Forum,** contributed two hundred million dollars for the support of the broadcasts. If these figures are correct, it means that American listeners to religious broadcasts contributed a sum equal to sixty per cent of the support budget of all Protestant churches for all their activities. The sum is so great as to tax one's credulity, but it was an editorial statement and we have no figures to refute the claim.

* * *

PHILIP GUEDALLA'S death a short time ago brought to a close the career of one of England's most remarkable literary artists. He is said to have been so careful as to the accuracy of the details of any incident that he visited scenes from Moscow to Mexico in order that he might verify the facts. Mr. Guedalla described Henry James' decline as a writer in the memorable words: "There are three Jameses—James the First, James the Second, and the Old Pretender." Guedalla's last book, "Middle East," measures up to every detail of his style and historic exactness.

* * *

THE DECLINE IN CHURCH SCHOOL ATTENDANCE has been provided with a new angle of interpretation by a poll of high school students in Des Moines, Iowa. The poll was conducted by the Commission on Higher Education with the result that adverse home influences are found to be the greatest single responsible factor for the decline. It is likely that those students were speaking out of their hearts and when all allowances have been made for their misjudgments, the poll will still offer much for serious reflection upon the part of the American parent.

New Orleans
CHRISTIAN ADVOCATE

Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences of The Methodist Church.
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EDITORIAL

THE CRUSADE FOR CHRIST—EVANGELISM

The five-point program of the Crusade for Christ is a fair, though not an exhaustive coverage of Christian objectives which in a deeper sense are the imperatives of a world ruined by war. A part of the program is dictated by the economic and social chaos caused by the war; another part has for its aim to lift the Christian conscience to the level of what has long been considered the minimum standard of obligation; and still another part seeks to stem the alarming tide of recession in Church School enrollment. Another part of the program, and it is that with which we are concerned in this editorial, seeks a re-emphasis of the process and the dynamic through which, from Pentecost to the present time, the Christian army has been recruited and the inspiration to Christian devotion restocked. We shall touch upon the loss in Church School enrollment as a collateral of evangelism.

A major problem of the Christian movement from the very beginning has been to find an adequate and satisfying statement of the fact and the philosophy of the Atonement. Practically all the books on that subject were received with limited acclaim. For a long while it appeared that interest in the subject had been abandoned and only recently has there been evidence of a disposition to revive consideration of the theme so vital to Christian faith. We believe that this loss of interest has been responsible for a reduced effectiveness of the evangelism which raised the Christian Church to the status of a world influence in the building of modern civilization. The abandonment of the quest for a statement of the doctrine of the Atonement did not solve any of our problems, personal or social, but instead it disarmed the leadership of the Church at a time when its problem had been multiplied a thousandfold by the catastrophe of war.

It is our conviction that redemption is neither an argument nor a church fashion, but a personal experience. We believe that no evangelism can be made effective by techniques, intellectual or social. Whatever the method employed, the foundation truths of Scripture must be basic. We are, however, not interested in methods, but in results. The evangelism by which the Church was built was not after an intellectual pattern, but was, to use the phrase of the late Dr. J. H. Jowett, a "passion for souls." It was effective because it was a passion reflecting consuming interest for the sinner. If we were asked to give a general justification of the evangelists of the past, we would cite that dictum found upon the lips of Christ, "By their fruits ye shall know them." We would also point to the fact that our culture-adjusted methods have brought the great Protestant communions face to face with the problem of maintaining the **status quo**. The work of Dwight L. Moody, a business man of limited attainments, is still a great tradition of the Christian Church of a generation ago. That of Dr. Albert Schweitzer, a great artist and philosopher, is one of the great romances of the Christian movement today. Moody and Schweitzer are not measured by either intellectual or ecclesiastical calipers, but by the impact of a passion—as souls who care for lost men everywhere.

There are those who glibly assert that if we can only win the present generation, the future of the Church is secure. We do not share their assurance, for we believe that the battle for souls must and will continue to the last sunset in human history. No generation can coast upon the faith of its predecessors, and no more can it be saved by manual and routine methods, no matter what their christening.

There is no use to blink the fact that we have reached a stage in Methodist history when we must recover the spirit and the heroism of the crusader. The "passion for souls" which marked the ministry of our fathers has fallen upon evil days. Our Bishops told the last General Conference that we had lost eight hundred thousand in Church School enrollment during the preceding decade. There are those who try to persuade themselves that this loss represents an epidemic condition in the religious life of the nation. We do not believe any such thing and we believe in facing the facts realistically. To offer only one offset, the Southern Baptist Church, according to official statistics quoted in **The Baptist Standard** of May 25, 1944, during that same decade, gained 228,567 in Church School enrollment. The years coincided, the conditions were identical, so why the difference? This comparison may be unpleasant, but we think that it is a comparison which may be studied to our profit. Frankly, we are not interested in speculations regarding the leaks. We are not going to join the search for termites which may be attacking our mechanical structure. The unhappy situation suggests spiritual disease to us, and our interest is in regaining ascendancy over that which robs Methodism of its heritage. We believe that the way to recovery lies in the expulsive force of a Christ-filled and a God-centered evangelism. When such becomes a flaming passion in the Church we will again be on the road to victory. In these crusading days, let the prophets cry aloud and let the hosts of a militant Methodism again take up the march!

A SPECIAL ISSUE

We are devoting this issue to the Crusade for Christ. On that acount we have been compelled to defer publication of some local material, but we will try to use all of it next week, even if we have to condense some of it. We trust that our people may find in this issue a touch of local color as a supplement to the leaflet and other material which will go direct to them from the Crusade for Christ offices, or will reach them through their Sunday services. We have tried to make this issue representative of all Crusade interests.

ARE ADULTS WORTH SAVING?

China for centuries has honored maturity and old age. Americans until recently have deplored old age, or rather neglected it.

The idea has been that old age is a liability in the economic set-up, therefore, it is something to be endured in oneself, ignored and disregarded in others.



Dr. A. P. Hamilton

Ours has been a gospel of work: "The Man With the Hoe," "The Village Blacksmith," "Work for the Night is Coming," and the rest. The young can work and are strong. The old are weak, likely to be dependent upon society—they cannot produce goods, things, in as great abundance as before. They must make way for those who can produce bigger, and better, and more goods.

Profits are more important than personality. Stockholders must have more and larger dividends. Competition is too heavy and too keen, "Business is business." Thus it has been on the economic side.

In the field of education also youth must be served. Youth is the only time of life when we can learn. The mind is set in its form in maturity. "You can't teach an old dog new tricks," and so the proverbs run.

Even William James, the greatest psychologist of his day, said about 1893: "Outside of their own business, the ideas gained by men before they are twenty-five years old are practically the only ideas they shall have in their lives. They **cannot** get anything new." This was taken as axiomatid until recently. And today the newest thing in education is Adult Learning. It has swept the country like wildfire.

Is it to be merely a fad, as so many others, or will it stick?

The most recent research by Thorndike and others seems to indicate that adults can learn with very little diminution of power up to sixty-five years and beyond.

We have been very slow to appreciate this fact in America. But Denmark and England have made remarkable strides in adult education during the last fifty years.

This new orientation changes the entire educational picture. It pushes out our horizons in secular and religious education to undreamed of limits.

The Church is gradually awakening to the implications of these findings in the area of adult education.

When she really becomes alert to the full possibilities, it is going to mean a revitalizing of the whole adult program of education in the church.

Not only so, but the education of children and youth will necessarily come in for re-evaluation and orientation. If the process of learning is continuous throughout life, immediately new emphases must be stressed in hitherto neglected fields of the educational program. There will be a larger spread of learning methods, materials and content, to cover the entire human span of life.

Think of what it could mean for the Adult Home Department and all phases of adult participation in church activities!

A. P. H.

Editorial Miscellany

By Dr. H. T. Carley

THE BANKS OF A BAYOU

Topographically, Tallulah is on the level. I am not at all intending to restrict this characterization of the beautiful city of the Delta to its terrain; but thinking at the moment of its plain-like expanse and the absence of naturally elevated landmarks, the description seems especially appropriate.

Perhaps after all, however, the description is accurate only with reservations; for, running through the town from corporation line to corporation line, a bayou winds its way gracefully to its destination somewhere in the lakes that lie to the south.

In former years I have passed through this neighborhood many times, on trains and by automobile. As is my custom when riding on a train, I have always looked out of the window when passing here and have noticed this bayou with pleasure and curiosity; and when passing through in an automobile I have always slowed down to get a better view of this willow-hedged stream (as well as to comply with certain conspicuous signs concerning the rate of speed permissible at this particular spot on the highway). In fact, those who have ridden with me very much in my car say that it automatically slows down whenever it gets in sight of water that by any chance might have a fish in it.

Before I became a citizen of Tallulah, I confess that it was this matter of fishing that attracted my attention to the bayou and aroused my curiosity concerning it. At times it seemed to have plenty of water in it of a degree of clearness that would make it an ideal home for at least a few black bass of the "galltooter" variety. (I learned of "galltooters" from Truman Wilbanks, formerly of Centenary College, now of Lafayette, La.)

Now that I live here, I am more interested than ever in this bayou—not because of the bass in it (I don't think there are any), but because of its banks. I understand that it used to be just an ordinary bayou, pretty well grown up with bushes, not good for fishing or much of anything else.

But it has been landscaped. The bushes have been cleared away, the banks have been sloped symmetrically to the edge of the water, the grass is as lovely as on a lawn, and it is a thing of beauty.

I was just thinking that if an ordinary bayou can be transformed in this way, a lot could be done for some lives that don't look like much now.

CRUSADERS ALL



Bishop J. Lloyd Decell

In the Crusade, world disaster is matched by world ministry. Methodists plan in this day of peril to fulfill the purposes of Jesus Christ: relieve the distressed, pray and toil for durable peace, win the lost, share through stewardship and multiply learning disciples.

The Crusade is for all to answer the call. No Methodist can be too young or too old to step up and take his place in the line of march. Christ marches on, and this Crusade is a mass movement, a march of millions toward a definite goal—the enthronement of Christ as Lord of life everywhere.

These are urgent times. The need is immediate. Something strong and god-like must be wrought into the substance of things hoped for. The long future is involved, and doubtless will be determined by what men think and do now. This machine age is engulfed in wretched misery. Shall robots rain fire and brimstone down upon the earth and destroy mankind tomorrow? As mad and wicked plotters go underground to plan the next world war, are there none to show the better way and cry, "prepare ye the way of the Lord?" Methodists will say something, and do something now.

Dr. Lynn Harold Hough says: "We shall see sooner or later that we cannot meet the situation by destroying the machine. What we really need to do is to find a new driver. We shall scarcely cease to produce machines. We must learn how to produce men who can be trusted to control and use machinery for the purpose of moral and spiritual order, for the good of the world and the honor of God." This Crusade has to do with the future. It seeks "new drivers."

The present here and now is not to be overlooked. Our brothers around the world are in great need. The man next door and the one over the turn of space and out into the far places. If we were refugees, as thousands and thousands are, with homes bombed, dispossessed of all earthly goods, and wife and children all but starved, we would not object to a Good Samaritan being sent quickly to provide medicine, food, a few tools and seed, as well as spiritual comforters. Yes, the twenty-five million dollar asking is in the right place, at the beginning.

The three Conferences of the Jackson Area—Memphis, Mississippi, and North Mississippi—have been apportioned $772,650. This amount is over three-quarters of a million dollars. But, it is less than $2 a member. Nearly eight hundred thousand dollars, what a privilege! All together we will make our investment in the very best for today and all the tomorrows. It will be like singing, "Come and join this happy band."

We claim in due modesty and with proper humility that Methodists are a great people capable of doing great things for God and humanity. They will measure up in this hour. They will match the fight of war with the faith of brotherhood. They will answer pain with prayer. They will put divinity into dollars and meet hunger with help. They will lift up Christ as Saviour of the world.

Our people will get home again all around the world. The aged will rejoice, youth shall vision a better day, and little children will smile once more. The Church will be strengthened and Christ will be honored.

This Crusade is a plan of action and a strategy of service for each and every one. Consecration of talent, time and tithe is the course to conquest. Crusaders all, Methodists move onward and upward in this hour of destiny. All together we Crusade for Christ.

J. L. Decell

JURISDICTIONAL CONVOCATION CANCELLED

Because of travel restrictions, the Convocation of the Jurisdictional Boards of the South Central Jurisdiction has been cancelled. This announcement does not apply to Ministers' Week; Dr. E. B. Hawk will make announcement about that meeting later.

PAUL D. WORMELDORF,
Executive Secretary.

MANY, LA., CHURCH PAYS CRUSADE QUOTA

Dear Dr. Duren: I have just finished speaking with Dr. Guy Hicks, district superintendent of the Lake Charles District, about the Crusade for Christ. He told me to write and let you know that the Many Methodist Church has raised its quota—$1,500—for this great cause, and is still receiving money to be applied to the Crusade program.

A check will be presented to Bishop Paul Martin at the Crusade for Christ Rally, which is to be held for the Lake Charles district in Lake Charles on Friday, January 26, 7:30 p.m.

It is our hope that the other churches throughout Methodism will reply as graciously as these folk have. The Crusade for Christ is too big for any of us to fall short.

SAM NADER, Pastor.

ALEXANDRIA DISTRICT

First round quarterly conferences have been completed on the Alexandria District, and the results are most gratifying. All charges have accepted the World Service askings in full. Last year only one charge reached this coveted goal. On a total allotment of $11,558, the district has accepted $12,404. This represents an acceptance of 107 per cent of the asking, and is an increase of 54 per cent over the acceptances of last year.

Plans are being made over the district for a giant Crusade Rally at First Church Alexandria, on Tuesday night, January 23. The Crusade spirit is in evidence throughout the district. Bentley Church, on the Ball charge, takes the prize. With twenty-three members, this church reported the entire askings for World Service ($43), and the entire allotment for the Crusade ($94), paid on January 7, when the first quarterly conference was held. Campti and St. Maurice churches have made substantial payments on their Crusade allotments. First Church, Alexandria, has paid one-half its allotment of $10,000. Reports from Colfax indicate that the entire allotment to this charge will soon be pledged.

R. R. BRANTON, D. S.

STATEMENT BY BISHOP PAUL E. MARTIN ON THE CRUSADE FOR CHRIST



Bishop Paul E. Martin

The Crusade for Christ is not to be thought of as simply another program of the Church. The Crusade for Christ presents to our Church, in terms that all our people can understand and appreciate, the thrilling opportunity to fulfill its Christian calling. Whatever may be the reports we read each day in the newspapers or hear from the radio, we are all confident of ultimate military victory in the present conflict. Discerning persons realize, however, that military victory will not suffice to build the world of justice and brotherhood for which we pray. For that world to come into being we must avail ourselves of the resources and disciplines of our religion.

We are all grateful that this Crusade offers us the opportunity to minister to the suffering world. Never has there been more of wretchedness and misery than there is today. We in America have not known the want and privation our brothers in other lands have experienced. We rejoice that our Church helps us to sense their need and to demonstrate our love and concern for them. As we share with suffering humanity we shall experience a spiritual renewal.

The Crusade for Christ will lead our people into a new consecration to God and a finer sense of the stewardship of life. As our people avail themselves of spiritual resources and give themselves in willing service they will become more effective in evangelism and Christian education. Thus, other and tremendously important objectives of the Crusade will be realized.

Through the Crusade for Christ we may have a part in building a Christian world order. The Christian, because of his profound abiding faith, believes that though battles rage and empires rise and fall, the future belongs to the ideals and hopes of a world order builded upon justice and goodwill and dedicates himself to the task of bringing such an order into being. Thus, I confidently believe that in this Crusade we will move on toward the achievement of the high destiny God intended for us.

Paul E. Martin

THINK ON THESE THINGS

1. Robert E. Lee never promoted a man who drank. He said: "I cannot consent to place in the control of others one who cannot control himself."

2. Abraham Lincoln said: "The saloon is a cancer on humanity, eating at its vitals and threatening its destruction."

3. "Drink does more harm than war, pestilence, and famine."—W. E. Gladstone.

4. "Eighty per cent of the suffering of the families of the common laborers of Chicago was wiped out by prohibition."—Evangeline Booth.

5. "The drunkard drinks alcohol to escape the hard realities of life. His wife does not escape, his children do not escape, society does not escape, and in the end the drunkard does not escape."—Exchange.

CONFERENCE NEWS AND PERSONALS

New Orleans Christian Advocate

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The Advocate acknowledges the receipt of the Journal of the North Mississippi Conference, the first of the Journals for 1944 to reach our desk.

Rev. Luther Booth, chaplain in the Naval Reserve, is now on sea duty somewhere in the Pacific. His wife has been on a visit to Rev. and Mrs. J. W. Booth in New Orleans.

A telegram from Rev. Sam Nader reports that Many, La., of which church he is pastor, has already reached its quota of $1,500 for the Crusade for Christ, and is overpaying that sum.

Rev. Jerome Cain writes that the people have been very kind in their reception of him and his family, and that Dr. Carley did much in organizing the work and otherwise to make it easy for him at Ponchatoula, La.

Rev. Andrew J. Boyles reports good progress at Millsaps Memorial Church, Jackson, Miss. He has received 25 new members since Conference and is looking after the program of the Church with his usual diligence.

Dr. W. L. Doss, Jr., reports that the work has started well at Haynesville, La., and that the people have given the new parsonage family a cordial reception. His work has been much interfered with by bad weather recently.

Dr. B. C. Taylor, pastor of First Church, Alexandria, La., reports through his bulletin the payment of $5,000 on the $10,000 apportionment for the Crusade for Christ, and says this is the best in the Conference according to the information which he has.

Rev. C. C. Clark writes that he hopes the Advocate will give as much inspirational material on the Crusade for Christ as possible, and we are doing, as this issue will show, exactly that. Bro. Clark says he hopes to wind up his financial campaign by Feb. 25.

Chaplain Wm. R. Irving, Jr., of the U. S. Army, is now located at the Station Hospital, Camp Miles Standish, Mass., where the Advocate will keep him in touch with his friends in the Mississippi Conference. Bro. Irving says he is much pleased with his work at the Army base.

Mrs. J. B. Shriver writes that Mrs. A. B. Barry, of Gulfport, Miss., is in the hospital with a bad heart ailment. She has already been in the hospital for more than a month and will have to remain in bed for another 90 days. She will greatly appreciate letters and cards from her friends.

Rev. J. S. Maxey writes that he has a good outlook for the year on the Duncan-Alligator, Miss., charge. The salary for the year has been raised $400 and other claims have been advanced in proportion. Bro. Maxey expects the Crusade for Christ apportionment to be overpaid. He is very happy in his work.

Rev. Ben Petty, who has been with Carrollton Avenue Methodist Church in connection with work at Tulane University, left Saturday night to enter Boston University, where he will work for his doctor's degree. He will have a church in connection with his work in the University and his wife and baby will join him in the spring.

Rev. J. O. Twitchell, brother of Chaplain M. H. Twitchell, is serving the Abbeville-Waterford charge in the Sardis district, according to information sent by Rev. C. A. Parks, district superintendent. Bro. Twitchell has been released from the armed forces for physical reasons which will in no way handicap him for the work which he is doing.

Friends of Mrs. J. D. Diamond in Rayne Memorial Church, New Orleans, La., will rejoice to know that she is recovering from an illness which she had nearly a year ago. Since Mr. Diamond's death, she makes her home at 231 Institute Street, Staunton, Va., and keeps up with her old friends in New Orleans through the columns of the New Orleans Christian Advocate.

CRUSADE FOR CHRIST—KODACHROME SLIDES

We quote the two following paragraphs from letters received from Dr. George B. Ahn, Jr., and Dr. J. Manning Potts in regard to the Kodachrome Slides which may be used during the Crusade for Christ:

"A set of kodachrome slides is now being prepared in the visual education area of Crusade material. There will be some seventy subjects in this set. Your order should be placed with Rev. H. G. Congor, Department of Visual Education, Board of Missions and Church Extension, 150 Fifth Avenue, New York 11, N. Y. This slide set probably will be ready for distribution about the middle of January."

"The slides have to do with the five phases of the Crusade and can be used at any time during the quadrennium as promotional material. They will be furnished free of charge to district superintendents, but a nominal sum will have to be charged for use in the local churches."

Conference Committee on Publicity,
JACK H. MIDYETT.
Rayville, La.

MADISON—NEW PASTOR RECEIVES WELCOME

Dear Dr. Duren: Please allow me space in the Advocate to say that we have been graciously received by the people of the Madison-Pocahontas charge.

Upon our arrival at Madison we found a nice, warm parsonage and a most generous pounding; but best of all, a fine appreciative people laboring together in the spirit of Christian unity. To them we are profoundly grateful for their generosity and acts of kindness toward us.

On Sunday afternoon, December 31, an informal reception was given us in the church at Madison, where many friends came to assure us of our welcome and to pledge to us their cooperation and prayers in the work of the Master.

We are looking forward to a good year in every way. We are going to do something for the Advocate soon.

Faithfully yours,
T. R. HOLT.

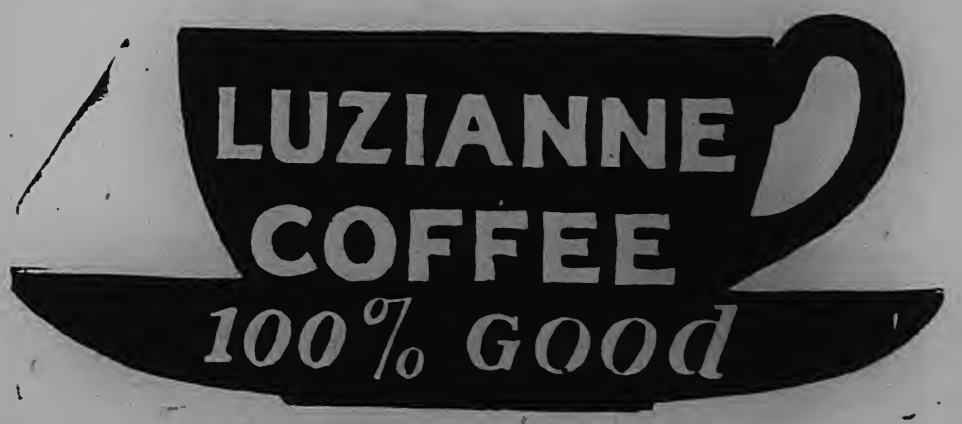
GREENVILLE DISTRICT CRUSADE RALLY

On Tuesday, January 9, the Greenville District of the North Mississippi Conference held a splendid meeting in Cleveland in the interest of the Crusade for Christ. The rally was well attended by ministers and laymen of the district. The Rev. J. D. Wroten, district superintendent, presided in a most gracious way. The following program was given:

The pastor-host, the Rev. W. L. Pearson, inspired all present with the devotional service. State Senator, Hon. O. O. Woolfe, of Duncan, district lay leader, and Hon. J. M. Forman, Indianola, associate district lay leader, represented the laymen in stirring messages concerning the Crusade. Mrs. W. E. Jacks, of Cleveland, in her earnest message, represented the Woman's Society of Christian Service. Mr. Edmund Taylor, of Greenville, district director of Big Gifts, told of plans for the securing of large gifts for the Crusade. Rev. M. E. Armstrong, of Jonestown, district director of Young People's Work, spoke of the place of youth in the Crusade for Christ.

All messages were well received, and there was a feeling of all those present that the Greenville district would have its quota of $45,365.68 in cash and subscriptions by Compassion Sunday, March 4.

SAM E. ASHMORE,
District Director of Publicity.



INCREASING CHURCH SCHOOL ATTENDANCE AND ENROLLMENT

By E. B. Emmerich

One of the spearheads of the Crusade for Christ is, "Increasing Church School Attendance and Enrollment." 1948 has been set aside as the year this phase of the Crusade would be given special emphasis, but the Crusade is to be launched in all directions at one time. We are not to wait until 1948 to begin thinking on this problem. The Rock River Conference began its Crusade with the goal of 20 per cent increase in attendance upon Church School for the first year. It has been very gratifying that 136 schools have shown an increase of 15 per cent on the first quarter's report, while only 31 showed a decrease of 8 per cent. They figure that they have had an increase of 4,000 new members. What any other Conference in Methodism can do, Louisiana can also do with the splendid leadership we have in this state. I am asking that we set as our goal for 1945 an increase of 20 per cent in Church School enrollment and attendance.

To reach any goal we must study our task. First of all, we must recognize that the falling off in attendance is not a disease; it is a symptom of a disease. We must study what the trouble is, and then put our heads and hearts together to remedy the trouble. Chief among the difficulties is indifference. But we must not overlook the inadequacies of our Church Schools to meet the needs of people. We are going to have to reach the people and we are going to have to improve the quality of our Church School work.

Let us become interested in people. First, let us make a survey of our communities and find out where our people are. Let us take an interest in them. Let us keep records and check up on absentees regularly. Most of our Church School records could be improved. Then let us set up a program of regular home visitation. As Dr. Rippy says, "Go to the people."

Have you had an increase in attendance and enrollment? If you have, let me hear from you as to the method you used, that I may pass it on to others. We want every church in the state to have a 20 per cent increase this year in their Church School enrollment and attendance. Let's go!

MERIDIAN DISTRICT INSTITUTES

The Education-Evangelistic-Missionary Institute for the Meridian District of the Mississippi Annual Conference was held at Central Methodist Church in Meridian, Miss., Friday, January 12, 1945. Rev. C. H. Gunn, district superintendent, presided over all sessions of the meeting and conducted the morning devotions.

Miss Jennie Youngblood discussed the part that the children may take in conducting the Crusade for Christ. She emphasized the need of impressing upon the children that Christ wishes them to have a part in this great Crusade, and of encouraging them to earn money to put into it instead of giving them the money.

Miss Mary Thornton Lindsey, in very beautiful and striking phraseology, recited the value that the youth may be in prosecuting the Crusade for Christ. She mentioned the great work that is being done in Scarritt College in Nashville, Tenn., in preparing youth for church work, and deplored the fact that the student body at that great institution is wholly inadequate to meet the demands of the Church for workers both at home and abroad.

Rev. I. H. Sells called attention to the fact that 31 of the 104 churches in this district do not have Church Schools, which should be cause for alarm on the part of all Christians, for the court records show that 73 per cent of juvenile delinquents do not attend Sunday School. It is much better for us to have Church Schools and prevent criminals than for the courts to punish criminals.

J. H. Morrow outlined the Annual Conference program on Evangelism, with special emphasis on its relation to the Crusade for Christ, and then introduced Dr. J. C. Hawk, who told of a program of personal evangelism rendered by himself and a few other preachers and some laymen in the southern part of Meridian recently, in which several persons were brought to Christ.

Rev. A. F. Gallman described the manner in which evangelism in the local church can be used to great advantage in conducting the Crusade for Christ, for, while we must have a central committee to head-up this great movement, and it is very necessary to have the Annual Conference Organization, and the District Council, the local church must be the "Man with the Hoe." If the Crusade is brought to a glorious conclusion, it will be done through the local church.

Rev. T. A. Carruth, in a very inspirational address, brought to the meeting the highlights of the General Emphases of the great Crusade for Christ, and closed the morning session with a consecration service, with the concluding prayer being led by Rev. C. H. Gunn.

At the noon hour, a "Pitch-in" luncheon was served in buffet style in the basement of the church, with hot tea and coffee furnished by the ladies of the host church.

In the afternoon, Rev. H. L. Daniels spoke of the work of the District Council in the Crusade, and took orders for the study book, "Christ After Chaos," and distributed other literature.

Rev. T. O. Prewitt discussed the Annual Conference Organization's work in conducting the Crusade for Christ.

The feature speaker of the day was Dr. J. C. Hawk, returned missionary from China. He held his audience in rapt attention from the introduction to the conclusion of his very inspirational address. He told how the missionaries stayed on their stations and carried on the Lord's work until they were either driven out or interned by the Japanese, and how Christian Chinese cared for those who were imprisoned, and pleaded for whole-hearted participation by all Methodists in the projected Crusade for Christ, in order to have the Church prepared to enlarge its missionary activities immediately after the war is over.

In a draft of resolutions, enthusiastically adopted, the following were set as the objectives of the district for the current year:

1. Ten per cent increase in Church School enrollment, and twenty-five per cent increase in Church School attendance, and strive to get all our Church Schools to use only our own literature.

2. Conduct a home visitation program in each church.

3. A revival in each church.

4. Pastors visit much from house to house, and read the scriptures, and pray in the homes visited.

5. Each pastor preach on the divine call to preach, and encourage our young men and women to volunteer for some kind of church work.

6. Make V-Day, when it comes, a day of prayer and devotion in all our churches.

The writer can say, without hesitation or mental reservation, that this was the most spiritual institute he has ever attended. All the pastors in the district, except one who was sick, and one who had a funeral, were present. There was a total attendance of 184. Almost every church in the district was represented.

T. J. O'NEIL, Reporter.

METHODIST LAYMEN AND THE CRUSADE FOR CHRIST

By Judge E. L. Walker



The Crusade for Christ, in all of its phases, is now under way.

Every layman in the Louisiana Conference should have a part in and reap a share of the fruits of this great spiritual movement. The men of our Conference stand in greater need of the spiritual values flowing from the Crusade than any other group in our Church.

A very large number of our men will not voluntarily respond to the challenge of the Crusade. These men will have to be cultivated, informed, and led into it. If the Crusade reaches them, those of us who hold positions of leadership in the Church will have to carry the Crusade to them and give them the information and inspiration they need to become a part of it. Shall we do that, or shall we re-work the same ground we have been over and over again during the past several years? I fear that in too many of our churches, insofar as the men are concerned, the Crusade will settle down finally to a mere money-raising program.

Methodist women in Louisiana have 330 units of the W. S. C. S., with approximately 10,000 members. These women, directed by capable leaders, will carry the message of the crusade to all the women of the Conference. The laymen have no such organizations through which to reach the men. Provision is made for a great men's organization in our church law, but somehow the very great need for a men's spiritual life organization in our churches has never impressed itself upon many of our church leaders. If the Crusade will magnify this need, I know it will have achieved at least one worthwhile result.

In the very beginning of the Crusade we should make a careful survey of our needs, both material and spiritual, in the Louisiana Conference. Some pressing needs may be discovered from a glance at our statistical reports. Recent statistics reveal that giving to World Service throughout Methodism, only 15 per cent of our membership give generously; 35 per cent give something, and 50 per cent give nothing. Only about 45 per cent of our total membership are recorded as giving support to the local church program. I am sure these statistics are not far out of line with our own situation in Louisiana. This we know: there are far too few men in the "generous giver" class, and far, far too many in the other two groups.

Yet, Louisiana Methodists raise large sums of money every year. In 1944 we raised for all purposes $1,438,059, an amount $448,220 larger than all we gave in 1940. During the five-year period, 1940-44, we gave for all purposes $5,961,735. These figures reflect notable financial gains in our Conference.

From 1940 through 1944 we increased our

total membership by 6,940. During the same period we increased our total number of "active" members by only 2,678. Our total membership in 1944 was 86,867, which number includes our 14,963 "inactive," or "do-nothing" members. Our Sunday School enrollment was 3,618 less in 1944 than it was in 1940. These figures are not so impressive and might be considered as somewhat reflecting our spiritual gains during that period.

Our Conference statistics produce the thought that while we have set up effective financial systems in many of our churches we at the same time have sadly failed to set up in our churches adequate Evangelistic and Christian Stewardship cultivation programs. We have not over-emphasized the giving of money but we have under-emphasized the giving of self, or spiritual life programs, in our churches. I know this is true insofar as our men are concerned.

One of the greatest menaces to Louisiana Methodism and Christianity in general is the legalized liquor business. Observe, if you will, the nation-wide seductive advertising campaign this business is now waging. Fresh in our minds is the protection our Legislature recently extended to the liquor interests. Yet, during 1944, our best financial year, Louisiana Methodists gave the Louisiana Moral and Civic Foundation the pitiful sum of only $2,460.19, a sorry tangible expression of our contempt for the menacing evils of the liquor business! In recent years something seems to have been taken out of our spiritual lives. Our church leadership has faltered at this point. We need to begin now to formulate plans and programs to rekindle the spiritual lives of Methodist men.

Recently, while speaking to a meeting of ministers and laymen, one of our ministers said to the other ministers: "Our men will follow us wherever we lead them." That was a true statement. And I close by saying to the ministers: Methodist men in Louisiana need and want your leadership. We will follow you wherever you lead us in this Crusade; but, I pray God, you will lead us to a great spiritual awakening.

LAYMEN AND THE CRUSADE FOR CHRIST

By J. G. Houston

Every layman who believes in the Methodist Church as a divine agency for promoting the interests of the Kingdom of God and for spreading the teaching of Jesus Christ to the four corners of the earth, should become intensely concerned with the success of the Crusade for Christ.

Laymen should take pride in their church, for the timely-"ness" of the Crusade. We can imagine no greater proof of a church's decline than that in an hour like this, it should present to its constituency no challenging call for a great spiritual advance. When a neighbor's house is on fire, our first and supreme purpose is to put out the fire. The world is now on fire—it is being consumed with hate, prejudice—both of class and race, militarism, antagonism, selfish nationalism, selfish indulgencies and Godless faiths.

The Methodist Church in America, with its 8,000,000 scant members, faces a seemingly impossible task to right the ills of the earth, but we will not be alone. Many other vital spiritual forces will be battling with us and the overwhelming opposition is not near as great as faced the little band of Christians set on fire at Pentecost. Not only so, but our responsibility is ours. We cannot delegate to others the task of extinguishing the fire if we are a "God" Church. We will be moved to intense effort and sacrificial giving of time, means, and self.

The Crusade for Christ really to grip our consciousness must be comprehended in all its objectives. Laymen must understand that the raising of twenty-five million dollars is the first but by no means the most important phase of the Crusade. It comes first because the means to carry out our program for the rehabilitation of our mission work—for the relief of our workers, for emergency restoration, for preparing trained workers, for occupation of unchurched areas left by war in our hands, for strategic strengthening of our church in critical localities—must be in hand now before the end of the war. We must be ready to march when peace comes and the opportunity stares us in the face. It must not be said of Methodism in that hour as we have so often heard it said in the past three years, "Too little and too late."

Let us as an informed laity address ourselves at once to this part of the Crusade. The easiest sacrifice we can make just now is a money sacrifice, at a time when our sons, brothers, and friends are on the far-flung battle fronts giving their time, their earning power, their careers, their limbs, their eyesight, their nervous control—yes, their lives, to quench this great fire. Surely we can give a few dollars to help conserve and preserve the precious things they fight for.

The plans are rapidly being made over our Conference to bring this objective to the hearts and consciousness of every member of every church. May the laymen of the Conference devote their time, energy and influence in bringing this financial objective to a speedy and successful end. To fail in this would minimize the great objectives to follow. To succeed in a fine way in this will add greatly to our hopes for the others.

In 1946 will come the great year for Evangelism—when the entire Church will join in the Crusade to add a million souls to the service of God's Kingdom.

In 1947 will be the Christian Stewardship year—when we will unite our efforts to emphasize this great basic Christian philosophy of life and bring our people in larger numbers to the practice and living of it.

Finally, in 1948—the last year of the quadrennium—we will go forward together to re-infuse life and vitality into our waning Church Schools and make them again the greatest arm of the Church in Evangelism and knowledge of the Christian way of life.

Laymen, in our business and professional life, in our trades, and on our farms we want to progress—we want our lives to count for service and usefulness to our fellowman. Can we be satisfied with a lesser vision or ambition for our Church? We trust our Church to show us a way of life that will save our immortal souls. We believe in the Church as the only divine institution in this world for the salvation of the world. Then, let us rise to the challenge of these four critical years and help write the history of Methodism's most glorious quadrennium.

If we do not see the fruit of our labor as we pass, some day we shall see it standing amidst heaven's finished achievements.

—Rev. Ernest Dowsett.

THE CHURCH SCHOOL

Bishop Paul E. Martin is quoted as having said, "The Church that does not have a Church School today will not have a Church tomorrow." If that be true, and I am convinced that it is from my experience in the Conference, then it is also true that the Church that does not reach its children and youth through the teaching ministry today will not have them as active members tomorrow. All one has to do to become convinced of this is to discover the large number of people in the community that are inactive members of the church. While it is true that some of these were once members of the Church School, yet it is also true that by far the greatest number of those that are active have been so through the years—coming up through the Church School and going on without a break into the active membership of the church.

One of the goals of the Crusade for Christ is to increase the enrollment and attendance of the Church Schools. The Methodist Church, together with the greater number of other denominations, has suffered a decrease through the past number of years. In spots there has been a slight increase, but in the main there has been a consistent loss over the Church. It is not becoming to us to attempt to allocate the reason for this loss, but it is becoming to us to discover some things that can be done to overcome this loss. What can we do?

1. We can become interested in those around us. If it is important for the government to know how many pine trees there are in a given locality it is even more important for the Church to know of its constituency. We can become so interested in them that we will know who they are, where they live, their interests and their needs. All we would have to do to win many people would be to let them know we were interested in them.

2. We can study our program to discover its appeal to those whom we serve, and should serve. Just because we have done certain things in a given way for some time is no reason for us to decide it is the only or the best way it can be done. If it is valuable for mercantile establishments to take an inventory annually, it would also be a wholesome practice for our Church Schools to make an inventory of their work. Does our work have an appeal? Is it accomplishing the desired results in terms of Christian character and right living? If so, well and good—keep right on; but if not, it might be well to make another approach to the problem. Only as we are willing to discover and use new methods is there any possibility of growth and development in our churches.

3. We can become enthusiastic about our jobs. Mis-spent emotion is wasted energy, but fear of enthusiasm is a sure death to any Christian education enterprise. If people can become enthusiastic over the growth of a little child in the home, or its development in the grade school, even so we can become so desirous of seeing results in our Church School teaching that we will actually become worked up over it. Enthusiasm begets hard work, and hard work always results in increased devotion and improved work, when it is done with a purpose and divine love. People do get joy and real pleasure out of their work in the Church Schools, and rejoice in their accomplishments. "We are workers together with God."

4. With earnest devotion to our task we can work regularly and loyally at our tasks

daily. Devotion to duty breeds regularity of attendance and faithfulness to our work. Such a spirit will always win. May God help us so to work.

IRL H. SELLS,
Secty. Board of Education.

SOUTHEASTERN JURISDICTIONAL COUNCIL

The Executive Committee of the Jurisdictional Council on call of the chairman, Bishop Arthur J. Moore, met in the Conference room of the Wesley Memorial Building in Atlanta, Ga., on Thursday, December 28. It was an all-day session and many important items were given careful consideration. The entire committee was present—Bishop Costen J. Harrell, vice-chairman, Birmingham, Ala.; Dr. A. R. Perkins, secretary, Harlan, Ky.; Dr. W. K. Greene, Spartanburg, S. C.; Dr. Walter C. Gum, Norfolk, Va..; Mrs. E. L. Hillman, Rocky Mount, N. C.; Mr. Edmond W. Turnley, Nashville, Tenn., and Dr. Wm. F. Quillian, executive secretary, Atlanta, Ga. In addition to the committee, Dr. B. A. Whitmore, treasurer, was also present.

First on the agenda was the Crusade for Christ. It is the judgment of the committee that the Crusade for Christ must be given right-of-way during the present quadrennium and that the five objectives fixed by the General Conference should be fully realized. March 4, "World Compassion Sunday," is the day fixed for final reports on the financial objectives of the Crusade, which is $25,000,000. Encouraging reports are being received from all sections of the Church and it is confidently expected that the quota will be largely overpaid. Many congregations have already secured the total amount requested. Some congregations are paying in cash the World Service and the Crusade apportionments in one offering.

In Virginia the apportionment for the Crusade has been doubled and the amount above the Crusade asking will be used to strengthen Randolph-Macon College (Ashland, Virginia).

Jurisdictional Board recommendations cover items with reference to Missions and Church Extension at home and abroad; our responsibility for education in our colleges and local churches, and a wider use of our Church School literature; full cooperation with the Board of Evangelism, new emphasis to be placed upon the spiritual life of our people, the purpose to add one million people to our Church (600,000 of whom should be on profession of faith), and wholehearted support of the program of our Board of Lay Activities and its emphasis on Stewardship.

It is recommended that special attention be given to our Rural Work, and the executive secretary was instructed to arrange for a training conference on this subject which will bring together representative leaders from each Annual Conference within the Jurisdiction.

The question of Ministerial and Missionary supply within the Jurisdiction was given consideration. It is the purpose of the Council to gather the names and addresses of all candidates for full-time service and as far as possible cooperate with them in their plans.

Emphasis is to be placed upon the organization of Preparatory Church Membership Classes in every local church within the Jurisdiction. This should be done particularly in rural churches. This office will cooperate fully with the Board of Education in an effort to increase Church School enrollment and attendance within the Jurisdiction.

The Jurisdictional Council will cooperate in the work at Lake Junaluska and will seek to open new avenues of approach to the Methodists of the Southeastern Jurisdiction through the summer program at the Lake. Dr. F. S. Love, the new superintendent of the Assembly and the Committee on Program for 1945, met in Nashville, January 1, 1945. Representatives of the various Boards were present and a splendid program is being planned. The Assembly will open Monday, June 4, with a Regional Student Conference and will close with a great Music Week, August 24. The School of Missions, directed by the Woman's Society of Christian Service, will meet July 24-31; the Missionary Conference, August 1-8; the Pastors' Conference, August 7-12; the Leadership School, August 6-17; the District Superintendents' Conference will be held July 16-20; the Conference on Evangelism probably with camp meeting features, will be held July 8-15; the Laymen's Conference, August 13-17. These dates are tentative, but give an indication of the planning of the Committee for the summer of 1945.

A great Convocation for the Southeastern Jurisdiction will be held in the early days of 1946. This meeting will include church leaders of all groups and areas within the Jurisdiction. The Woman's Society of Christian Service will cooperate in this Convocation.

Special emphasis is being placed upon our Crusade Mission Book, "Christ After Chaos," sponsored by Bishop Arthur J. Moore. This book may be studied over a period of six weeks, or it may be covered in six successive nights. It contains up-to-date information concerning our fifty mission fields around the world and will throw much light upon present-day world conditions. There is an unprecedented demand for this book and orders should be placed at once with the Joint Division of Education Cultivation, 150 Fifth Avenue, New York 11, N. Y. Our people must also make larg use of our promotional literature, visual education materials and the local radio, wherever possible. (See Pastor's Journal).

Startling figures have been made available by Dr. A. J. Walton, secretary of Town ad Country Department, Board of Missions and Church Extension. The total church membership of the Southeastern Jurisdiction is 8,572,447. The Methodist membership, 2,169,889. The rural areas have only 30 per cent church members and the urban 53 per cent. Within the Jurisdiction there is a population of 23,972,560, of which 15,692,164 are not members of any church. The Methodist responsibility on a percentage basis is approximately one and one-half million people who could be won to Christ, almost doubling our membership. Make a survey in your city to ascertain the facts and then do something about it in your local section.

We urge our people to subscribe for and read World Outlook and our National Christian Advocate and our Conference Advocate. A Methodist home is not complete without the Church paper.

WM. F. QUILLIAN,
Executive Secretary.

INTERCESSION

John R. Mott says that he has made it a practice, in traveling among the nations, to study the sources of the spiritual movements which transform whole communities. Invariably, when he could reach the source, he found it to be intense intercessory prayer, the fervent prayer of a righteous man. "I heard of a man," he says, "who spent three hours a day in intercession. I thought I would get from him some very valuable hints as to how to get people to pray. When I asked him 'How can we multiply intercessors?' he said, 'I have got through with giving methods. I used to lay down a great many points in my addresses on the subject of getting people to pray, but I have made up my mind that the only way to get them to do it, is to do it myself.'"

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WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

Edited by The Executive Committee of Louisiana Conference

Crusaders for Christ

By Mrs. W. M. Ledbetter

"Bathed in prayer and christened in faith, the Crusade has been launched."

To the question so many Methodist women are asking, "What can I do to build a better world?" one answer is, "The Crusade for Christ." The part which Methodist women can play in the rehabilitation and reconstruction of the post-war world will be strengthened by every contribution which we make, whether it be through time, talent or gifts of money. This will be over and above what we are now doing and shall need to do to make increasingly effective the work of our own great organization.

Yes, the Woman's Society of Christian Service is in the Crusade for Christ shoulder to shoulder with the men. The women have a big stake in this Crusade. Our women are still true to the best ideals of womanhood. Women still have hearts that melt with sympathy and pity at suffering and misfortune. Women, more than men, feel the tragedies of scattered families, destroyed homes, and defenseless children. How could Methodist women stay out of such a program?

Every one of the five phases of this Crusade holds a tremendous significance for the womanhood of the world. Rehabilitation and Relief, Crusade for a New World Order, Evangelism, Church School Attendance, Stewardship. Here is pretty much the whole program which Jesus taught and exemplified and which the women of the Church have implemented in their work with women and children around the world.

The overall objective of the Crusade for Christ is to strengthen the inner life of the Methodist Church and the extension of its Christian services for the betterment of human welfare. Confronted by any threat to mankind's chances at a more abundant life, or by any challenge rising from the world's catastrophic need, the people called Methodists have never held back longer than it takes to get their armor on. They respond to a vision of Christian need as to a divine manifesto.

When you think of relief and reconstruction, think not in terms of rebuilding with brick and mortar. The emphasis is on people. We need to think first about helping people to make a livelihood, the restoration of human relationships and personal reconciliation.

Crusade funds are not World Service, nor the regular giving to the Woman's Division of Christian Service. They are not to be used for the regular missionary program of the Church. All Crusade funds are for non-recurring items.

Of the total amount, $5,252,000 is allocated to the work of the Woman's Division of the Board of Missions and Church Extension. Of this amount, it is proposed to make the following distributions: Department of Foreign Missions (Woman's Division), $3,990,000; Department of Home Missions (Woman's Division), $1,173,000; Department of Christian Social Relations and Local Church Activities (Woman's Division), $25,000.

Approximately nine-tenths of the overseas allocation in the Crusade funds is for war-devastated areas and one-tenth for the non-war areas. One of the first needs will be that of reassembling the missionary force. Those who have been held in the field—as in the Philippines—must be brought home at once for recuperation. Those who have been transferred temporarily to other fields must come to America and then prepare to return to their own fields. Since in most fields one-half to two-thirds of the total received may have to be spent for missionaries, Christian workers, and temporary provision for work, the amount available for rebuilding will be pitiably inadequate. However, it will do this: it will give to our people around the world a demonstration of our love and interest, and it will give us an opportunity at least to lay the foundation for the enterprise that is ahead of us in all these lands where we lift up the banner of our Church.

The Woman's Division has enterprises largely centering around social projects. The $1,173,000 to be distributed for these specialized services in various parts of America may thus be summarized:

For the training and placing of religious workers in strategic areas; for cooperative activities (such as rehabilitation and relocation of refugees, evacuees, etc.) with other Christian agencies, $60,000.

For rural community centers, conferences, and rural training in small town and agricultural areas, $52,700.

For community centers, or dormitories, in several schools for Negroes, and other underprivileged youths, $358,800.

For community centers (Bethlehem Centers, Wesley Houses) in eight cities, $295,500.

For the reopening of the Jesse Lee Home, Alaska; for work with girls in Hawaii; for enlarging social work in Shreveport, La.; for Epworth School, Mo.; for aid to families disrupted by the war, $245,500.

For the care of additional patients at the Methodist Sanatorium, Albuquerque, N. M., $160,500.

The Department of Christian Social Relations and Local Church Activities will share in the Crusade funds to the extent of $25,000, which will be expended in bringing about better relationships between groups and races in our tangled and confused society; to help provide research studies for building a good world; to provide special national conferences and workshops on major social issues, and for the production and distribution of literature materials to point out these needs.

In the Crusade for Christ, children's giving has not been overlooked. A plan has been adopted to ask each child to fill a dime book with thirty dimes. Here is an opportunity for the Women's Societies of Christian Service not only to interest children in missions, but to foster an international understanding and education. A child does not have to know all the issues of the Crusade. It would be unfortunate indeed if the children were not welcomed into full participation in the Crusade for Christ.

In barest outline, these are some of the phases in which the Women's Societies of Christian Service are directly related to the Crusade. Undergirding the whole is our faith in the Christian verities and our sense of obligation to humanity and to our Heavenly Father. We are greatly heartened by the response of Methodist people to this appeal. They move like a mighty army toward a high goal that beckons, or against any sinister force that threatens. Let every member of the W. S. C. S., sustained by a strong evangelical faith and challenged by the world's dire need, move confidently forward.

Worry is interest paid on trouble before it is due.—Dean Inge.



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WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. M. E. ARMSTRONG, EDITOR, JONESTOWN, MISSISSIPPI

To Methodist Women of North Mississippi

In Clarence W. Hall's manual on the "Crusade for Christ," the following very challenging statements are found: "Officially launched by the General Conference of the Methodist Church on May 3, 1944, 'The Crusade for Christ' is the boldest and most comprehensive program for world redemption and rehabilitation ever laid upon the hearts of the people called Methodists. This four-year, five-pronged Crusade is Methodism's answer to such a 'time for greatness' as never before challenged the followers of Christ. It is Methodism seeing itself, and seeing its world, whole, and resolved to do something about what it sees."

You have been asked, and probably have asked, "What is expected of the Woman's Society of Christian Service in this Crusade?" Here is another place for the W. S. C. S. to serve in a cooperative venture with the entire Church. All organizations of the Church will work together to promote each of the five spearheads of the Crusade.

According to the plan, the pastor calls a meeting of the local Council on the Crusade for Christ, organizes it and leads it. It is in this Council that plans for each local church are perfected. This Council is made up of the pastor, the lay leader, the president of the Woman's Society of Christian Service, the Church School superintendent, the leader of the Methodist Youth Fellowship, chairmen of the Board of Education, Board of Missions and Church Extension, Committees on Evangelism, Stewardship, and New World Order. This Council is a creative body. It is to lead the local church in the achievements of all the goals of the Crusade for the next four years.

From this Council, the president of the W. S. C. S. will carry to the women of the Church the plans, the enthusiasm, and the will to be real **Crusaders for Christ.**

Spearheads of the Crusade

1. The Crusade for a New World Order.—This effort has been effective for the past two years, and will be continued. It registers Methodists' deep desire for a machinery of cooperation among nations in the postwar world.

2. World Relief and Reconstruction.—This effort is designed to bring emergency aid to Methodists and Methodist institutions in war-torn lands overseas and at home.

3. Evangelism.—A plan for wide and specific emphasis on evangelistic effort, the main calling of the Church.

4. Stewardship.—An intensive campaign to enlist greater attention to the Christian's duty as it relates to greater generosity in the giving of self and service, money and means, to the Church.

5. Church School Enrollment and Attendance.—A determined and carefully planned program of recovery of serious losses in this field, plus improvement in religious education methods.

List of Dates to Remember

1. Financial Phase: December 1, 1944, to March 25, 1945, as time for making pledges to the $25,000,000. The final date for paying pledges to be on January 31, 1946.

2. Crusade for a New World Order: Continues throughout the Crusade quadrennium.

3. World Relief and Reconstruction: 1945 and as long as needed thereafter.

4. Year of Church-wide Evangelism: Beginning now, leading up to special emphasis in 1946.

5. Year of Stewardship Promotion: Beginning now, leading up to special emphasis in 1947.

6. Year of Church School Emphasis: A four-year program, beginning immediately and scheduled to be lifted up for special attention of the whole Church during 1948.

Things to do in the W. S. C. S.

1. Study all leaflets and articles, and distribute Crusade material.

2. Spiritual Life Groups form prayer groups. This Crusade is not going far without prayer. "Prayer Changes Things."

3. Join the pastor in the Church-wide study of Bishop Arthur J. Moore's book, "Christ After Chaos."

4. Practice **Stewardship** and work until your church has paid all its askings in the campaign for the $25,000,000 for Relief and Reconstruction.

You may add other things to this list which your group can do. Remember that we are not working in this alone. We are working as one organization of the whole Church. No money is sent to the Conference treasurer of the W. S. C. S. All money in each local church is given to the "Treasurer of the Crusade for Christ Fund." This treasurer is selected by the local Council. He sends all the money raised by all departments of the church to the Conference treasurer, E. A. Tanner, Indianola, Miss. See that every person in your church has information about this Crusade as we enter into every phase. Do not neglect the children. Coin cards are available, free, for each child. Each card has a place for thirty dimes. Teach the children that they are a part of this great Methodist Church, and that they are included in this program of **building, serving, loving, and giving.**

" . . . . . today
A wonderful thought
In the dawn was given.
. . . . . .
And the thought
Was this:
That a secret plan
Is hid in my hand;
That my hand is big,
Big,
Because of this plan."

"That God,
Who dwells in my hand,
Knows this secret plan
Of the things
He will do for the world
Using my hand!"

MRS. E. M. SHARP, President,
North Mississippi Conference.
Aberdeen, Miss.

• • •

Follow Christ and Give!

For the glory of the King,
All the angels' choir did sing—
When on earth He came to live,
Of His life to freely give.
In His work Christ tried to show
All the things we need to know,
Walking in His Father's way,
In the tasks of every day.

When all men shall brothers be,
Christian love and peace we'll see;
Hate and greed will pass away,
Kindly acts will rule the day.
Men of every race and creed
Have all sinned in word and deed.
But Christ came to save us all;
Brother-Man, obey His call!

While on earth, Christ gave relief
To all men who showed belief.
He caused grief and pain to cease—
Changed them into joy and peace.
He would help the ones in need,
With a word or kindly deed.
Jesus Christ, the loving friend,
Always near, His aid to lend.

On the Cross Christ showed His love—
Gave up hope to live above.
We must work in many lands,
If we follow Christ's commands.
For He said to one and all,
Who would listen to His call:
"Go and preach the word of light,
Heal the sick, make all things bright."

When, today, our gifts we bring,
Let us all with gladness sing.
Of our means we gladly give,
For the help of friends to live.
They need food and words of cheer—
All the things we hold so dear.
Will you turn your gifts away,
When they need your help today?

—Corneal Armstrong.

Once you surrender the right to drive, you can no longer choose the route.—Quillen.

We know that for years now the Church as an institution has been steadily losing ground. When this war ends the Church will be faced with the problem of shepherding and winning a shifting population, while it struggles to restore its own shattered fabric and strained organization. Is it going to recover or must it look forward to a still more rapid paganization?

—Hugh W. Theobold.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

"Set us afire, Lord;
Stir us, we pray,
While the world perishes
We go our way,
Purposeless, passionless,
Day after day.
Set us afire, Lord,
Stir us, we pray."

* * *

The W. S. C. S. Shares in the Crusade For Christ

Each department of the Mississippi Conference Woman's Society of Christian Service has made plans to carry forward the Crusade for Christ. We give the following statements from the officers:

President, Mrs. W. F. Mahaffey: "What a challenge come to us as we share in the Crusade for Christ—a Crusade to bring into action the Spirit from Heaven, down into our homes, the community where we live, as we demonstrate in our daily living the plans and purposes of the Woman's Society of Christian Service!"

Vice-president, Mrs. E. V. Perry: "We are asking the chairman of the program committee in each local society to arrange for an appealing speaker to be given two minutes on each monthly program to lift up a high point of the Crusade."

Secretary of Spiritual Life, Mrs. E. E. McKeithen: "Through the local secretaries we are endeavoring to carry forward three of the objectives: (1) Daily prayer for the spiritual development of the Crusade, (2) The establishment of a family altar, or a daily devotional, in every Methodist home, (3) Evangelistic visitation."

Treasurer, Mrs. C. E. Mullins: "Through the giving of our means we shall share in meeting the needs in all parts of the world —giving 'over and above' that which we give through our W. S. C. S. Whether the appeal is made by an every-church-member solicitation or by some other method, the members of the societies will gladly take their part."

Secretary of Organization and Promotion, Mrs. T. H. Fore: "The five phases of the Crusade will be wholeheartedly promoted through contacts with the presidents of the local societies, since they are members of the Local Church Council which will project the plans."

Secretary of Missionary Education and Service, Mrs. E. E. Deen: "As our women have studied about Burma, Malaysia, and the Philippines this year, they have seen the fine work started there by our Church and they have wished they could do something now so we can be ready to send our workers back as soon as the way is open. Now, we are studying about our own American Indian and finding that our Church needs to reach out to him. So, we rejoice to see these fields of work included among those which will receive an allotment from the Crusade funds."

Secretary of Christian Social Relations and Local Church Activities, Mrs. Stanley Wilson: "There are many phases of the Crusade in which this department will participate—cooperating in the establishment of the family altars, in the home visitation, in creating fellowship in the local church, in the program for the raising of the funds, etc."

Secretary of Literature and Publications, Mrs. H. E. Hamrick: "We can think of no better way to Crusade for Christ than by taking for our guide the saying of one of old, 'Study to show thyself approved of God, a workman that needeth not to be ashamed.' We have at our disposal much literature which we can study concerning this movement. Our periodicals will carry articles from time to time about the different enterprises for which the money will be used. We can depend upon our people if they have the information; therefore the secretaries of Literature and Publications will endeavor to secure new subscriptions to the **Methodist Woman** and the **World Outlook.**"

Secretary of Supplies, Mrs. R. E. Rollings: "Our secretaries are keenly interested in the program for institutions, especially in the possibility of some work with our Indians. We are cooperating in all the plans of the Crusade."

Secretary of Wesleyan Service Guild, Mrs. Jesse H. Graham: "The Guilds are studying the objectives of the Crusade and making plans to share in their promotion."

Secretary of Student Work, Miss Mary Thornton Lindsay: "We are searching for young people who will give themselves to full-time Christian service in preparation for the demand for trained workers when the war ends."

Secretary of Youth Work, Mrs. Charles Ratcliffe: "Needed—volunteers to help make Christian Democracy! We are giving a challenge to our youth through the volunteer service program which (1) Enlists youth for Christ and His service, (2) engages youth in actual, specific service, (3) encourages youth as they serve. The volunteer service of the Methodist Youth Fellowship combines evangelism and service and thus is an important part of the Crusade. Are we fully using its appeal to win American youth to become followers of Christ? To win youth for greatly needed service? Or, are we passing the opportunity by? We have a definite record of many young people giving themselves for full-time Christian service and many more for part-time subsistence service, through the direct results of the volunteer service. This program may lead many of our boys and girls to surrender their lives to Christ for full-time service."

Secretary of Children's Work, Mrs. J. B. Cain: "The annual report on Children's Work from the Woman's Division includes a revealing survey—17,000,000 children in the United States are not touched by the Christian Church. The Crusade for Christ calls our attention to these appalling facts and provides a challenge for its remedy through the increased attendance in the Church School. We will cooperate in this program by (a) each local society making a definite effort to secure a secretary of Children's Work, (b) carrying out the objectives for Children's Work as stated in the Doors of Progress. Since the objectives of the Crusade are worked out as a unit by each district and each local church, no separate objectives are being set up by any one organization of the Church. May we make an earnest effort to reach every child in our community."

* * *

Scarritt College and the Crusade

Since each W. S. C. S. makes a contribution to Scarritt College, we will share in its contribution to the Crusade. We must work more diligently to enlist students for this training school, for:

Item 1. Scarritt-trained workers will direct some of the rehabilitation and relief work in the liberated countries. They are doing that work now. They have skills which fit them for such service. And as former mission fields are re-opened, Scarritt workers will be among the first to return and help to salvage and rebuild wrecked bodies and minds, as well as churches and schools.

Item 2. Every church and community needs the help of those who are aware of national and international points of friction and misunderstanding as well as the possibilities for cooperation. Americans must become informed and vocal on such matters. Scarritt-trained workers have knowledge, conviction, and courage to lead in this service.

Item 3. At home, in churches and Sunday Schools, on caravans, in Institutes, at Assemblies, Camps and Conferences, Scarritt students have caught visions of God, have been called to service under Christ. They know what evangelism means. They have dedicated their lives to spreading "The Good News"—and they will be centers of evangelistic action wherever they go.

Item 4. The work of the Church School is attracting our finest young women. And their service in that activity shows how effective is the training at Scarritt. Uniformly they have been able to stop the trend toward diminishing attendance; generally they have been able to improve the quality of work being done. They do not become so professionalized as to lose their fundamental evangelistic interest, and churches continue to express deep appreciation for the work of Scarritt-trained directors of Religious Education.

Item 5. The emphasis of this Crusade on stewardship is exemplified by Scarritt-trained workers, and is part of their "Gospel." Most of those who have gone out from Scarritt have entered meagerly paid positions. As missionaries, deaconesses, settlement workers, rural workers, they accept a salary that is less than half of what equally well-prepared persons receive under State or business auspices. They do that for Christ's sake. They are stewards of time and talent. And many of them tithe their small salaries. As living examples, they are among the best promoters of Stewardship.

So, from whatever angle one looks, Scarritt College fits into this Crusade like living fingers in a glove, for without trained workers to carry forward this five-fold program little permanent good will be accomplished.

The best and most beautiful things in the world cannot be seen nor touched but are just felt in the heart.—Helen Keller.



MILLSAPS COLLEGE—1862

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON, JANUARY 28, 1945

By Rev. W. C. Newman

ARE CHRIST'S TEACHINGS PRACTICAL?

Lesson Text: Matthew 6:33; 7:12, 16-29.

Golden Text: Seek ye first his kingdom, and his righteousness; and all these things shall be added to you.—Matt. 6:33.



W. C. Newman

The littlest little fellow in our home has an insatiable curiosity. Over and over every day he persistently inquires into the meaning of words, statements, or directives employed by his elders. So characteristic is this that I am sure that if he were to hear the question, "Are Christ's teachings practical?" he would immediately respond, "What do you mean, 'practical?'"

And a very good question it is, too. An essential one if we are to find the answer to the question which is the title of this lesson.

For Making a Living or for Making a Life?

In the mind of most men, being practical is getting the most for one's self, doing the things that are profitable, suiting one's actions to one's desires, accomplishing what the world calls success.

"I've got to make a living," men say. Quite true. But does not one also have to make a life? And this is the thing Jesus is saying in the words of our golden text. He is not even remotely implying that a man must not be diligent, providing the necessities for his family. He is surely saying that there is one thing that is of supreme importance—building the Kingdom of God in your own heart and in the world—and that if you put that first you can still secure enough of the other things for all your needs.

So the answer to the query about that practicableness of Jesus' teachings is that it depends upon what you want to achieve, upon your primary purpose, upon what your motives are. If you want to get rich, there is no promise that his teachings will help you do so. If you want to lay up riches of great living, they are the only practical means of doing it.

For Making a Better World, or For Winning An Empire?

As a Christian minister, unlearned in such things as economics, sociology, and power politics, it is not my business to frame the new world order or to devise a decalogue for the guidance of labor-capital reform. Indeed, to do so would be the most futile procedure I can imagine. For one thing, it would not be accepted; and for another, it would not accomplish what leaders in power politics and big business and labor want—the enthronement of their own particular group in power.

But as a Christian minister, with unshakable faith in Christ and the Christian life, it is my duty to bring all the influence within my ability to bear upon economists, political leaders, business men, and laborers, to accept Christ and Christianity.

For if Christ's teachings will not assure a nation of a world dominating empire, nor Capital of an endless age of prosperity, nor Labor of limitless power, they will assure humankind of a world of brotherhood, justice, and peace.

So once again the answer to this inquiry about Jesus' teachings depends upon what you want to achieve. If you want a prosperous world at war, they won't work. But if you want a world of peace and plenty for the real needs of every man, nothing else will work except the teachings of this man who said "A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit."

THE CRUSADE AND CHRISTIAN EDUCATION

By A. C. Bishop

Crusade—this is a great word. It signifies something that is robust and energetic; used through the ages and yet it is new. I see that the dictionary says that a crusade is a "vigorous concerted movement." A Crusade for Christ, then, is a vigorous concerted movement for Christ. Where? In my life, in yours, in the Church, for the unchurched and unreached.

I can think of a movement being vigorous (for a while) without any planning or study, but I cannot think of any kind of movement being concerted without due consideration and purposeful planning. Individual study with a will to learn, as well as individual consecration, is a prerequisite to our crusading. And study and consecration will start and maintain a vigorous concerted movement for Christ. Bishop Arthur Moore said: "Christian Education is sustained evangelism." And likewise Christian Education is sustained stewardship, sustained Christian living, sustained sacrificing and giving. It is the search for and the finding of God. A continuous crusade to find God—it needs planning, preparing for, developing. It just will not come as by magic.

Much can be done through training courses. Everywhere classes meet emphasis can be given to some phase of the Crusade for Christ. I understand that the Board of Lay Activities has asked the Department of Leadership Education to furnish nearly three thousand accredited instructors for courses on stewardship. The General Board of Evangelism has said to the executive secretaries, "We want to appeal directly to each local church to put special emphasis upon its training classes, on church membership and the Christian life for each age group." Have you noticed what appropriate courses we have for our needs? Here are some: The Meaning of Church Membership; Evangelism; Youth and Evangelism; What it Means to be a Christian; Personal Religious Living; Christian Evangelism; Present Day Evangelism. In our Conference Leadership School, this year to be held at Wood Junior College, at Mathiston, Miss., during June 4-8, we have planned the course on Present Day Evangelism, with Dr. Harry Denman as instructor. In the North Mississippi Conference we plan to put special emphasis on the Crusade in all our training classes and leadership schools.

Try to think of a new world order without Christian education. Or try the same thing on evangelism or stewardship. Can you imagine any kind of reconstruction, rehabilitation without education? So Christian education is playing and will play a vital part in every phase of the Crusade for Christ.

We are doing something concerning Church School enrollment and attendance in the North Mississippi Conference. Year before last we lost one thousand nine hundred sixty-five Sunday School pupils, while in 1943-44 that loss had dropped to eighty-nine. If pupils enrolled in vacation schools last year were counted in the Church School enrollment there would be a gain of nearly four hundred over the previous year. We plan to reach many more this year and increase both our Sunday School enrollment and average attendance. Not just for the sake of a large enrollment do we mean to work at this, but for the sake of children—people. The most important phase of the Crusade is this increased emphasis on the Church School. It will live the longest, and it will undergird stewardship and evangelism. If we do not increase the efficiency of the Church School and the number of people that it reaches, then our evangelistic efforts will be almost sure to fail.

Plan, study, dedicate, sacrifice—thus we begin and sustain a Crusade. By joining hands, lifting our hearts to God, loving people everywhere, training the minds God has given us, we can have and maintain a vigorous concerted movement for Christ.

I have seen how the dreams have been set in men's hearts by the vision of Christ, and progress has come by this clean passion. But what if men lose their sense of God and the drive of His holy will? There is only one answer: "Where there is no vision, the people perish."—James Black.

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CRUSADING THROUGH CHRISTIAN LITERATURE

By J. M. Sullivan

It is no ordinary task to which the General Conference has called the Methodism of this quadrennium, and it is not mere incidental concerns that now challenge the responsive attention of Methodist men, women, and youth. The very character of a **Crusade** implies the united and unified effort of a body of individuals characterized by faith, zeal, and preparation for great and worthy achievement. Results already reported indicate that our leadership is engaging in the task with promptness and determination. There are various phases in this program which will enter into the cultivation through each of the four years and none of them must be neglected.

The Crusade for Christ will have a twofold value: achieving or exceeding the goal, planned for each of the phases mentioned, by cooperative effort on the part of the laity; and also enlightening and inspiring all who come under the influence of the Crusade by participation or as sympathizers.

Today we are, so to speak, in a camp of **preparation**; tomorrow we will be in the combat zone of Christian **action**. This is a period of personal **consecration**; tomorrow will demand **unselfish devotion**. It is ours not only to **seek** the light, but also ours to **reflect** and **promulgate** the light.

The great concern is that the entire membership of the Christian Church become so charged with spiritual power that, as an unfailing storage battery of eternal truth, it will illuminate the non-Christian world with its evangelistic influence. Our **immediate** concern is that the Methodist laity of this Jackson-Memphis Area will be responsive to every challenge of the quadrennium and every source of light available.

The Crusade for Christ must of necessity involve the idea of **illumination**, in a discussion of which I shall consider: **sources of light as spiritual power, and the genius of light in action through personal participation.**

Light Through Christian Literature

For the necessarily limited discussion of this topic, let us include the Bible, some books, pamphlets, leaflets, and our General and Conference Organs.

Of course, we recognize that uplift and inspiration can be gotten from a vast amount of the literature to be found in public and private libraries; and while there are books and books, and some books that, as Charles Lamb said, are not books at all, yet the greatly appreciated productions of historians, biographers, essayists, poets, and others are marked by the influence of Christianity, and for this reason many are spiritually illuminating and fortifying. If in a "struggle for existence" there is "a survival of the fittest," it may well be applied to books.

In what has been called the earliest English treatise on the delights of literature, written in 1344 by the Bishop of Durham, he says: "These are the masters who instruct us without rods and ferules, without hard words and anger. . . . If you approach them, they are not asleep; if investigating you interrogate them, they conceal nothing; if you mistake them, they never grumble; if you are ignorant, they never laugh at you. . . . Whosoever therefore acknowledges himself to be a zealous follower of truth, of happiness, of wisdom, of science, or even of the faith, must of necessity make himself a lover of books."

Petrarch, who spoke of books as his friends, said, "It is easy to gain access to them, for they are always at my service. They are never troublesome, but immediately answer every question I ask them. . . . Some teach me how to live, and others how to die. Some, by their vivacity, drive away my cares and exhilarate my spirits; while others give fortitude to my mind. . . . and upon their information I may safely rely in all emergencies."

During the latter half of the past century, Baron Tauchnitz, of Germany, founded a library known as the "Tauchnitz Collection," the aim of the founder being "to place the glorious works which adorn the literature of England and America within reach of the readers of other countries." When the time came for the selection of the one-thousandth volume, the Baron and his friend, Dr. C. Tischendorf, a very noted German scholar, agreed that the Word of God should become the crown of the collection, and that "it would be to the interests of both piety and learning if we took occasion of the one-thousandth volume of the 'Tauchnitz Collection' to issue an edition of the English Authorized Version of the New Testament, which should exhibit the various departures of that Version from the three oldest and most important manuscripts." It is interesting and to the point to note here that the second of these old Greek manuscripts, much of the Old Testament, the New Testament complete, and some of the Apocryphal Books, was discovered by Dr. Tischendorf in 1844, in St. Catharine's Convent at the foot of Mt. Sinai, after it had been hidden from the world for fifteen centuries. Several circumstances which led Dr. Tischendorf to this **illuminating** discovery would be called accidents by some, and attributed to Providence by others. But the light of the Sinaitic Manuscript still shines.

Sir John Lubbock, when preparing a list of one hundred good books, said, "The Bible must stand first in the list," and so it is. Sir Walter Scott, when dying, asked his friend Lockhart to read to him, so history records. "What book?" said Lockhart; to which Sir Walter Scott replied, "There is but one Book—the Bible."

Renan, in his "Life of Jesus," says, "We render him a truer worship by showing that all history is incomprehensible without him."

What one of us does not believe that the great poems of literature would lose much of their meaning and charm but for the influence of the New Testament. Certainly the soul-stirring hymns of the Christian Church would, but for this illumination, have nothing but prophetic and hopeful meaning. Great **assurances** come to the soul, not through nature, but through Christ.

Note the prologue to "In Memoriam," one of the greatest poems of the golden age of literature, which Lord Tennyson introduces with the words:

"Strong Son of God, immortal Love,
Whom we, that have not seen Thy face,
By faith, and faith alone, embrace,
Believing where we cannot prove."

Here we have evidence that the great poet had most likely received illumination from 1 Peter, 1:8, where the apostle, speaking of Jesus Christ, says: "Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory." (If that is not light, then we are in darkness, and any who do not accept it have "turned the light out to see how dark it is").

"Dominus Illuminatio Mea" may be found inscribed on the title page of any Oxford Bible, while on the title page of the Holman Bibles is **"Let there be light."**

The Scriptures, Old and New Testaments, contain material applicable to every conceivable human experience, and satisfying for every spiritual need. In the sweep of its message the Bible reveals Christ with God in the beginning. "In the beginning was the Word, and the Word was with God, and the Word was God."

The Bible is the light of the Christian because it reveals the will of God through Christ as the Son of God, and presents Christ as "The Light of the World." A religion that is not founded on Jesus Christ is powerless to become a **saving spiritual light** to those who sit in darkness, and it is only the message of Jesus that gives authoritative meaning to the will and purpose of God in His universe.

It is **this** Light that is to put vitalizing power into the Church, and this Light alone that can fit both minister and layman for proper interpretation and application of the facts and responsibilities of life. It is this Light that is to give clear vision and strength of soul to rulers and representatives of nations, to statesmen and counsellors, to economists and industrialists, to those who hold official position in state and community, and to those who vote—and to all who may contribute toward the establishment of peace on earth and good will among men. "In him was life, and the life was the light of men.—John 1:4. Or, as the Sinaitic Version has it, "In him **is** life, and the life is the light of men." Jesus himself said, "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life."—John 8:12. Here the Sinaitic Version puts it, " . . .shall not walk in darkness, but **hath** the light of life."

The nations of the earth are more appreciative today, it seems, than ever before of this great source of light and truth. In 1914 the American Bible Society distributed more than six million Bibles or portions of the Scriptures, and the demand has steadily increased, especially in recent months. Only a few days ago I read in a daily newspaper of a nation-wide Bible Reading movement promulgated by thirty-five church denominations. I quote one sentence: "In countless homes and on the battlefronts Americans are joining in reading the sublimely heartening chapters of the world's greatest Book." It seems to me that our Conference Boards of Lay Activities could do a valuable service by issuing an attractive leaflet-challenge to our entire laity to join in a voluntary and sincerely determined practice of reading some portion of the Bible each day.

The Crusade for Christ, now challenging the membership of our Church to consecration and liberality, adds to its personal appeal, a strong appeal through specially prepared literature. This is supplemented by a special message from the General Board of Lay Activities in addition to its regular promotional material, and a new emphasis is to be given to Christian Stewardship. To this the **Christian Advocate** (Chicago), our General Organ, and the **New Orleans Christian Advocate**, our Conference Organ, will contribute an informing and forceful literature of constant illumination. This literature will enlarge the vision and stimulate a desire to know more of what the Church is doing at home and abroad, and to become militant participants in that more glorious warfare that takes not life, but

(Continued on page 16)

AN URGENT APPEAL FOR CHAPLAINS

To Each Member of the Council of Bishops:

My Dear Colleague:

At a meeting of the Methodist Commission on Chaplains on Wednesday, December 13, information was presented to the Commission giving the urgency which now exists for more chaplains for the Army and for the Navy. This urgency is based upon the following facts:

1. The end of the war seems to be in the far-distant future.

2. More of our young men are now in combat duty than at any other time during the present conflict.

3. Young men are going into combat duty without the ministry of chaplains.

4. Chaplains that have been in combat areas for a long period are greatly in need of a change of assignment.

As chairman of your Commission, I am presenting to you these facts with the request that the procurement of chaplains, both for the Army and for the Navy, be accelerated just as fast as possible during the next two or three months. Fifty Methodist chaplains are needed at once in the Army, and the Navy now needs one hundred and forty.

May I suggest that each Bishop, if possible, secure some five or six chaplains between this and the next meeting of the Methodist Commission on Chaplains, which is now scheduled for Tuesday, February 13. Your cooperation in this matter is greatly needed. The need is urgent.

Enclosed is a letter which has recently come to Bishop Oxnam, in which is given the situation as it is viewed by a chaplain who is in the combat area.

Cordially yours,
W. W. PEELE, Chairman.
(Bishop, Richmond Area).

Note.—This appeal has the full endorsement of Bishop Decell.

THE DESPERATE NEED FOR CHAPLAINS AS SEEN BY A MAN AT THE FRONT

Bishop G. Bromley Oxnam,
150 Fifth Avenue,
New York, N. Y.

My Dear Bishop Oxnam:

Perhaps I should not now write this letter, but wait until at least a short rest somewhat revives my tired spirits. I feel that I must try, however, this time through you to make one further appeal to our colleagues to serve as chaplains. I know of your sympathies and am grateful for your prayers.

All of us out here realize that the shortage of chaplains, particularly within our own denomination, is due in no way to the indifference of our Commission or to lack of appeals made. We recognize that these appeals have been made from every conceivable angle—yet we feel the desperate need for chaplains has not yet been made clear. How else can we explain the inadequate response? We, as Methodist clergymen, take pride in our might to organize and bring through to success genuinely sacrificial movements among our people. Surely it cannot be that this challenge is too big for us because it asks for sacrifice on the part of the clergy rather on the part of them we profess to lead! No, I am certain that it is because the need is not seen clearly.

I have been out here only sixteen months and but only half that time have been in combat. Yet the experiences of this last campaign alone have made me cry in anguish over our pitiful response to the great need of service. There are men among my colleagues who have been here much longer, who need rest, yet who refuse to return even when relief is available, because they know that the work is too great for even themselves and their relief.

Believe me, this has long since grown beyond a matter of denominational pride—great as that is.

The facts are: We are greatly undercomplemented when even our full complement would be vastly inadequate. Help must come from somewhere, and Methodism has still the greatest untapped resources.

I know we must keep alive the church at home, but I know also that I have been the only spiritual counselor available (though that's too optimistic a word) to several thousands of men who in the same day all faced death, were troubled with family concerns, and worried over their future should they happen to survive. Can there ever be a greater need for service? Can any church or parish or circuit match this need?

All men are not fitted for the chaplaincy. The physical requirements alone are difficult—necessarily so. But I cannot see how any minister can be content with any excuse short of the Navy or Army's decision that they are not fitted.

Some may feel that it is too late. Not so The demands for chaplains in the Pacific war have just really begun. Without even considering the fast growing problem of replacements, the need for our ministers has never been so great as now and in the coming year.

I could write of the satisfaction, of the thrills, of the lessons learned. They are all there, yes, and the periods of discouragement—but what are all these compared to the greatest need of our men?

I know that there will be a church at home trying to serve those of our men who return, but I also know that our church has failed to serve thousands of our men who will never return. That knowledge rests like a cross on the back of each battle-weary chaplain.

MAHLON H. SMITH, JR.,
Chaplain, USNR.

DISTRESSING NEED FOR METHODIST CHAPLAINS

Elsewhere we are carrying an appeal for chaplains from Bishop Peele which has the unqualified endorsement of Bishop Decell. In connection with that, we carry a chaplain's appeal which should certainly touch the heart of every qualified man with the spirit of Christ in him. We do not see how any qualified man can afford to ignore the appeals for our soldiers, sailors, and marines who are hourly facing death without the ministry of the Church. Brother, think this matter over in the light of our men at the front, and the effect which your failure may have upon your ministry in the years to come. We cannot say what any minister should do, but we feel sure that he should be able to answer in good conscience to this distress call from the front.—Editor.

MRS. GRACE ADAMS SANDERS—A TRIBUTE OF LOVE

On December 1 our Heavenly Father called home our beloved Grace. She leaves her husband, Mack Sanders, an only sister, Mrs. V. E. Ware; a cousin, Miss Bertha Adams, who has lived in her home for the past thirty years, their devotion being one of the sweetest companionship; three neices, Mrs. Hazel Adams Lee, Mrs. Lorayne Adams Fleet, and Ruth Elaine Adams; one nephew, Leon Adams, who is now in the Army and serving overseas.

She was a life-long member of Pleasant Hill Methodist Church and a teacher for over twenty years of the Intermediate Sunday School Class. In this capacity she will long be remembered for her enthusiastic loyalty, her joy in serving, and her generous giving.

She saw only the good in people; her pure heart refused to entertain the bad. Now only loving memories remain of this beautiful life. To her loved ones and host of friends her face was a mirror of sweet attractive grace, which always shone in her heart; well poised in mind and character, she looked steadily upon the world, plied faithfully her daily tasks and gave the very depth of her being to Mack, her husband.

And so, she passed into the sunset—such a sunset can only be a prophecy of the dawn. Lives like hers, so gentle and true, die not with the passing of years, but leave their impress on our hearts, stilling our doubts and fears, guiding our feet into softer paths, through the earthly swim and strife, until we, too, like her we loved, receive the crown of life.

MRS. RUBYE ADAMS.

Life is an adventure and adventure always demands insight and daring.—Selected.



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CREOMULSION
For Coughs, Chest Colds, Bronchitis

CRUSADING THROUGH CHRISTIAN LITERATURE

(Continued from page 14)

ministers to body and soul.

The Genius of Light in Action

What I have said points to personal efficiency dedicated to abundant living. The Scripture associates light with exercise and good works. Diligence in business is associated with fervor of spirit and Chrisitan service. There is no doubt that Methodism has a capable laity and a strong and helpful literature, but the two have not been in contact as much as they should . This lack of intimate acquaintance has naturally related itself with an ignorance concerning church activities and loss of interest in its program. Material that puts a man to thinking will often put him to working.

"Words are things, and a small drop of ink,
Falling like dew upon a thought, produces
That which makes thousands, perhaps millions, think."

What a blessing it is that we have thinkeries that can be stimulated to abundant use, and how thankful we should be that we are able to read. A noted writer has described a youth lingering studiously at a book-stall:

"I saw a boy with eager eye,
Open a book upon a stall,
And read as he'd devour it all;
Which, when the stall man did espy,
Soon to the boy I heard him call,
'You, sir, you never buy a book,
Therefore, in one you shall not look.'
The boy passed slowly on, and with a sigh
He wished he never had been taught to read,
Then of the old churl's books he should
have had no need."

In the book-stores of this day visitors are encouraged to "browse around." It was Ruskin who observed that, "We lose much more by our own ignorance than we suffer from the faults of others."

The laity of the Church must recognize more definitely the loss sustained by not knowing how to do, as well as the gains that may be made by knowing what to do. I dare say that many of us who appreciate the excellent quality and value of the great assortment of literature provided by the various agencies of our Church at great expenditure of time, effort, and money, do not take the advantage we should of this important opportunity for service.

Our great membership is called on to exemplify an intelligent and cheerful attitude in unselfish giving to meet unusual needs that are dependent upon the Church. The literature of the Crusade will come as the voice of its leaders and the cry of a needy and suffering humanity, and will be vital to the cooperative effort that should be made.

Let me predict that when the Crusade for Christ emerges from this quadrennium of Methodism, our Church will recognize that it is in a permanent Crusade that will express the genius of Methodism in cooperative action and accelerated advance.

JUST ONE SOUL

Value just one soul, for one may be many. Andrew brought Simon—just one. But that one was many, for under God Simon brought 3,000 in one day. Joel Stratton, a waiter in a restaurant, brought John Gough to Christ just one. And Gough brought many to Christ. Ezra Kimball, a Sunday school teacher, brought Moody to Christ—just one man. But that one was many, for Moody rocked two continents toward God. But why say more? Just as one digit is valuable in the multiplication table and one letter in the alphabet—far more valuable is the conviction of the value of just one soul in God's sight.—R. G. Lee.

SILENT VIOLINS

Luigi Tarisio was found dead one morning with scarce a comfort in his home, but with two hundred and forty-six exquisite fiddles, which he had been collecting all his life, crammed into an attic, the best in the bottom drawer of an old rickety bureau. His very devotion to the violin he had robbed the world of all that music all the time he treasured them; others before him had done the same so that when the greatest Stradivarius was first played it had had one hundred and forty-seven speechless years. How many of Christ's people are like old Tarisio! In our very love to the church we fail to give the glad tidings to the world; in our zeal for the Truth we forget to publish it. When shall we all learn that the good news needs the telling, and that men need to know?—W. Y. Fullerton.

"Is my dress too short?"

"It's either too short or you're in it too far."—Exchange.



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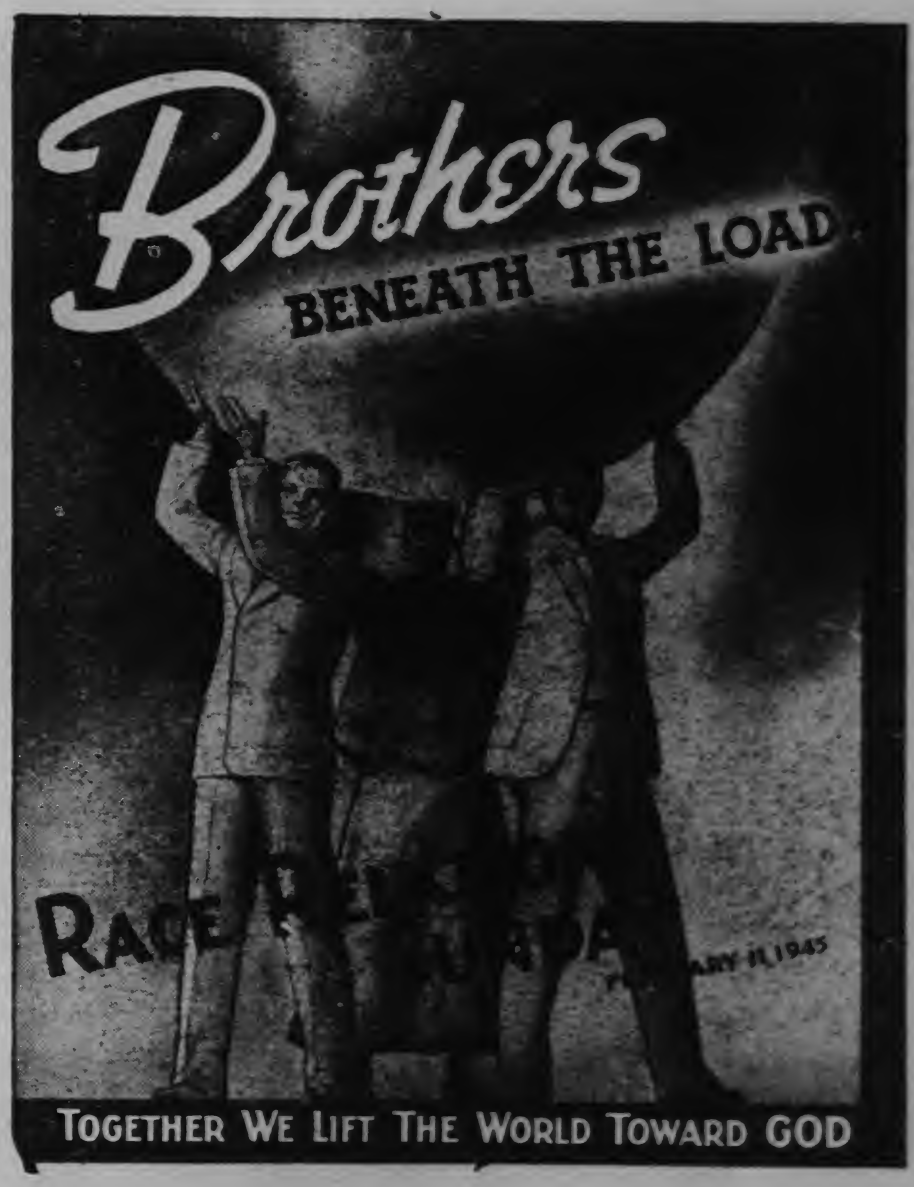
Years come and go and sweep away
The landmarks that we strove to make;
Through what they leave and what they take,
Build Thou the life that's more than they . . . .
Breathe health into our work, we pray.
Beyond the best we dream or say,
Thy will be done!
—Annie Matheson.

THE PRAYER-ROOM TODAY

Most Righteous Father, Who art near to us in Thy compassion though we wander far from Thee in our self-will, open our eyes to Thy Reality, warning us where we go astray, working with us and through us for good, making Thyself known to us as the unseen Companion of our thought and way. Though we cannot know Thee fully, lead us into clearer knowledge of Thyself, that Thy goodness may claim us, Thy thoughts may master ours, and Thy love redeem us from our selfishness and sin. Amen.

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NEW ORLEANS 12, LA.
THURSDAY, FEBRUARY 1, 1945

FEBRUARY 11
RACE RELATIONS SUNDAY



WALLET OF THE WEEK

THE CHIMES, by Charles Dickens, was published in 1844—one hundred years ago. The Chimes is the fiery and stirring testimony of its author against the economic disparities of his times. He arraigns the class arrogance of the rich and depicts the miseries of poverty in England. He is especially severe in his attack upon the inhuman regulations of the new "Poor Law" for which Whig economists had been responsible. The Chimes has never ranked with "A Christmas Carol" in popularity, but it expresses Dickens' social views.

* * *

JAPANESE-AMERICAN students at present enrolled in five hundred and fifty colleges and universities number twenty-five hundred. Various church groups, working with the National Japanese-American Student Relocation Council, have contributed during the last two years the sum of one hundred and twenty thousand dollars for the tuition and maintenance of these evacuee students. It seems likely that the return of the evacuated Japanese to their homes on the West Coast might operate as a disadvantage to this sizable student army.

* * *

A PAGAN EMPRESS of China, says Dr. Erdman in the **Sunday School Times,** some years ago tried to destroy both Christianity and democracy in the land over which she ruled. Today it is a commonly accepted fact that China's Christian leaders constitute her greatest asset. This change of attitude toward Christianity was brought about by a small group of missionaries who endured contempt, ridicule, and even death, for the sake of their religion. One of the great needs of the world today is a Christianity baptized anew with heroic devotion to Christ.

* * *

THE BAUSCH & LOMB OPTICAL COMPANY turned out nearly a half-million pounds of optical glass for the use of the Government in World War I, and since Pearl Harbor has produced more than four million pounds of this critical war material for the use of the United States and her Allies. The glass is used in range finders, bomb sights, and other strategic instruments needed in the prosecution of the war. The company was organized by John Jacob Bausch and was continued by his sons, the last surviving son having died at the age of eighty-three years on October 19.

* * *

THE FIRST NAVAJO INDIAN to be ordained to the ministry of the Methodist Church is Jacob C. Morgan. The ceremonies took place at Farmington, N. M., recently. Morgan is the only ordained Methodist missionary who is a native of the tribe numbering more than fifty-two thousand. This means that the interpretation of the Methodist message for the Navajo Indians is still largely dependent upon alien workers, and it means also that the Christianizing of that people has been as slow as it has been difficult. The introduction of a native stream of missionary endeavor should hasten the conversion of the tribe.

THE JEWISH POPULATION of the United States, according to the figures of the 46th volume of the American Jewish Year Book, is now well over five million, and the increase for the past six years is placed at 428,344. The ratio of the Jewish population to the general population of the country in 1943 is estimated to be 3.7 per cent —the same figure as that for 1937. These figures seem to indicate that the increase in the general population is keeping pace with that of the Jewish population.

* * *

THE FORCE OF RACE TENSION seems to have been reflected in an issue submitted to the voters of the state of Colorado in the election of last November. It is reported that the Japanese won a vote of confidence by "a close margin." The vote was upon an amendment which would have forbid alien Japanese from owning land in Colorado. The voters rejected the proposal by a narrow margin. The race question may have its variations, but any thinking person must realize that it is neither local nor sectional.

* * *

THE EDUCATIONAL ENTHUSIASMS of American youth in the prewar years seem to have been on the decline. According to Dean Clarence H. Faust, of the University of Chicago, forty per cent of the men sent to them for training had not planned to go to college. They seem to have had the ability to take and to profit by college training, but either the money or the interest was lacking. It is likely that a large per cent of these men felt that a college education was definitely out of reach for them.

* * *

SPURNING ALCOHOLIC BEVERAGES is more than the gesture of an obsolete time. President Ismet of Turkey, Premier Joseph Stalin of Russia, and President Chiang Kai-shek of China, are teetotalers. The company of such renowned world leaders is neither something to be ashamed of, nor to be shunned. Thirty per cent of the counties in the United States and thirty-five hundred voting units, cities and towns, have outlawed the liquor business by prohibiting the sale of intoxicating drinks. Such straws are not without significance.

* * *

DOG RACING in England, according to the "totalizator receipts" for 1943, is one of the amazing wastes of money which is being practiced by a people driven to poverty by taxes and facing dire threat of national destruction. The record of the tracks where machines were used shows a total of approximately sixty million pounds, and it is estimated that bets made through book-makers totalled an equal amount, making a grand total of one hundred and twenty million pounds of English money, or about a half-billion dollars. This is nearly double the amount wagered on dogs in 1938. Truly, Mr. Byrnes was on the right course when he placed a ban on such waste in our country.

New Orleans
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EDITORIAL

COMPULSORY MILITARY TRAINING AS A PEACETIME MEASURE

We hold positive views on the subject of a National Service Act, but cross-currents of discussion have made it almost exclusively a political issue and we refrain from expressing an opinion. Peacetime military conscription, however, seems to us to pose a problem for the future of our country which no loyal supporter of the American ideal can afford to ignore. It is true that there is a tendency to regimentation in both propositions, but peacetime conscription of youth for military training is the more far-reaching and dangerous in its political and social implications.

In a previous issue of this **Advocate**, we took occasion to express our opposition to universal military training for our youth. We took the position that it would commit the nation to the way of the aggressor and to reliance upon the sword as the means for adjusting national and international differences. We indicated that it would prove a threat to the political, social and religious ideals which undergird our national life. We do not wish to review that statement, but we would emphasize particularly the tendency to create in Americans the very attitude which our armed forces are resisting today. It is nonsense to assume that we are morally and socially different from fascist Europe, except for the basic concepts of our thought and training. All that would be required to change our people to fascism would be to mould their thinking after the pattern of the aggressor nations with whom we are now at war. From the standpoint of practical need, we believe that compulsory military training is unnecessary and unjust. We are drawing ever nearer to the end of our second war for the liquidation of militaristic aggression, and we oppose peacetime military training as being a definite step in the direction of the very thing which we are fighting to destroy.

At the end of the first World War, we concluded a peace which permitted an unconquered Germany to reorganize and consolidate central Europe into a great despotism with a lust for power and the ambition to rule the world. We should profit by the unwisdom of our course at that time and impose terms which would, for the term of those now living at least, put an end to the German obsession of being a master race. We should know by now that we have more occasion to fear Germany's sword than we have for respecting her conscience regarding the rights of alien individuals and nations. If we fail to settle by the terms of the next peace, as permanently as human problems can be settled, the issues for which we have fought two wars, it will be a demonstration of our incompetence for dealing with the monster which has twice in a generation drenched the world in blood. If we lack the courage to deal with a beaten Germany, we have no right to fix upon posterity, even by implication, the obligation to do that in which we have signally failed.

We are opposed to peacetime military conscription, and we are for settling the issues now that we may pass down to our children an era of peace and the inspiration of our democratic repudiation of the fiction of a master race. We think that compulsory military training would be the betrayal of those who have followed our flag down to the gates of death in defence of the American ideal. We believe that it would mean desertion in the hour of world decision. We cannot afford to transmit to posterity a task which we lack the courage to finish—a legacy of blood and suffering in lieu of an inheritance of peace and blessing. This war could have no more farcical ending than the adoption by ourselves of the program which created the militarisms which we now fight to destroy.

ODT GETS THE RUN-AROUND

Our daily papers reported last week that two New Orleans youths, thirteen and fourteen years old, respectively, had robbed a grocer's safe of $5,500, and that they had purchased with some of the money a number of bicycles and motor bikes and at least five horses. A part of the money they had parcelled out among their juvenile friends upon a "share the wealth basis" as a step for concealing their crime and for protecting themselves against the loss of their loot.

Their lavish investment in transportation facilities, whatever else may be said about it, was in the nature of an insurance policy against ODT restrictions on travel. They evidently meant to be prepared for the worst. The fact that they parcelled out their money among juvenile friends shows the organizing tendency which is associated with wrong-doing. Their first step was to gather others into sharing in a deed which could only end in a career of crime. To their sorrow, the two youngsters have learned that they are likely to have little need for transportation any time soon, but that is of far less importance than the revelation concerning the trends of youthful thinking at the present time. Surely, civic, moral, and religious agencies are sharers with the homes in a responsibility which will demand the consecration of their best in thought and planning.

IS THIS FANTASY?

Nearly everyone has read or heard the story of **The Great Stone Face.** A huge face was carved by nature in the side of a mountain. There was a tradition among the simple folk of the valley that some day a great person, bearing the likeness of the stone face, would come to that community and bring to it peace, contentment, prosperity. Once it was announced that a notable military leader was coming to the village. The people were excited, thinking that surely this was the long-expected hero who was to bear the image of the face in the mountainside. But he proved a disappointment. There came an illustrious statesman, then others, but the experience of hope and disappointment was the same in each instance.



B. P. Brooks

There was an humble, kindhearted, gentle young man in the community who was accustomed to go out and look for long hours at the great stone face. He hoped that the great man who had been so long expected might arrive during his lifetime. He prayed and longed for the coming of this traditional personage. For years and years he hoped and prayed and spent long periods of time gazing upon the image carved in the mountain. As he became older, people began to notice a certain similarity between him and the face. As he went about in his unassuming manner administering to the needs of his friends and neighbors, comforting the sorrowing, visiting the sick, helping the poor, he bore more and more the likeness of the carved image until people suddenly realized that the prophecy had been fulfilled and the long-expected Messiah was in their midst.

If the present conflict should be the war that shall end all wars; if the nations of the earth should from now on devote their time, talent, energy, and resources toward the building of a great civilization, think what a marvelous advancement would be made in one generation! Suppose, instead of the nations of the earth spending a trillion dollars and consuming their full genius in the cause of destruction, their resources and talents should be directed towards constructive activities, it staggers the imagination to think what might be accomplished in one brief generation of time. Let us fancy the generation following that one carrying on the stupendous task of solving the problems of social relationships, health, cultural improvement, education, and studying God's plan for the human race. Then should come a third, a fourth, a fifth generation building on the scientific and spiritual resources of their ancestors.

People would begin to talk about the second coming of the Master. Men would begin to think that the Kingdom of God in the earth is really a possibility. As each generation improved and great national resources were spent in the betterment of the human race, the time would inevitably come when another period of expectancy would grip the world and people would begin to ask again, "When is the Christ coming back to earth?"

In the course of time, perhaps a man would meet another on the street and be suddenly amazed to see that this man bore the likeness of the Christ! Others would appear with this same likeness. And lo! before the startled peoples of the earth could realize how it all had happened, they would be made to know that Jesus Christ had come again in the lives of men and the Kingdom of God had been established and His will was being done on earth as the angels do it in heaven.

God made man in His own image and man will regain the image of God when he learns to do the will of God.

B. P. B.

Editorial Miscellany

By Dr. H. T. Carley

"THE TIMES ARE OUT OF JOINT"

The other day it was on the program to attend a meeting over at Monroe, a nice little town just about fifty-five miles from the city of Tallulah. We used to live at Monroe, where we spent a couple of happy years, acquirin some delightful friends and becoming acquainted with several fruitful fishing-holes. So we looked forward with pleasure to the visit, expecting to see at least some of the friends and hoping, mayhap, to hear a word or two about the piscatorial prospects for another year.

The meeting we were to attend was scheduled to begin at 9:45 o'clock a.m.—a very proper hour, to be sure, but necessitating some pretty peart stirring about in the early hours of the morning for those living more than half a hundred miles away to get there on time, the speed limit being what it is. So when we sprang nimbly from the bed at a predetermined time on the appointed day, the sun was still snugly snoring under the coverlet of the eastern horizon, and the chill of the frosty night lay heavily upon the somnolent earth. In other words, it was as dark as pitch and as cold as flugins.

We are pretty well supplied with timepieces at our house. There are four clocks scattered about at strategic points; Kling has a watch, and I have two—one to be buckled around the wrist, and the other, fastened to a chain, to repose in a pocket. We do not sleep with our watches; but it would seem, just on general principles, with so many chronometers available, that a man could tell what time it is.

Well, such assumption normally would be correct; but these are not normal times, and all normal assumptions have to be adjusted to abnormal conditions. And that is just the trouble—"the times are out of joint." Of the four clocks, none of them will run; Kling's watch runs slow; mine, one runs fast, and the other runs awhile and stops awhile. So here I was, shivering in the dark and didn't know what time it was! O mores, O tempora!

But we got to the meeting all right—and it was a fine one. When times get normal again, we're going to get our clocks and watches fixed.

In the meantime, we've got to do something about this world of ours that's in a worse fix than our watches are in.

BOOKS

"If I Were Young," by Clovis G. Chappell. Abingdon-Cokesbury Press, New York, Nashville, pp. 217. Price, $1.50.

The nineteen sermons which make up this twenty-third volume by Dr. Chappell break somewhat with conventional sermon themes, but the break is not actual. The themes are designed to interest young people, but they do not sacrifice in the least the solid values of Christian truth to satisfy a taste for morbid themes such as are usually featured in sermons for the young. Their value, however, is not in their adherence to an authenticated line of interpretation so much as the aptness of the subjects and the forthright manner in which the real issues of young life are treated. Any young person will find on the pages of this volume a bracing interpretation of the Gospel as it bears on his own life and the inspiration for developing in himself the attitudes and traits which make for building solid character and worth. It is a challenge to youth to follow worthy religious techniques rather than follow the popular and the emotional in a haphazard existence. If the radiance of a preacher's crown depends, like the diamond, upon the flash of its facets, here is another flaming facet which adds to the author's already distinguished pulpit crown.

"A Plain Man Looks at the Cross," by Leslie D. Weatherhead. Abingdon-Cokesbury Press, New York, Nashville, pp. 187. Price, $1.50.

This latest volume by Dr. Weatherhead is unique in that it undertakes to reduce to simple and understandable language the meaning of the Atonement. It is an effort to rescue the meaning of the cross from a terminology which the ordinary person does not comprehend, and to express it in a literary style which is alive and with which he is in daily contact. Dr Weatherhead believes that, no matter how convincingly this theme may have been expressed for the day in which the great ecumenical creeds were formulated, it must be reduced to current and understandable language if we are to know its power and live lives such as it seeks to promote. He faces up courageously to a very difficult task. Whether one agrees with all that he says or not is immaterial, for he will find here a viewpoint and an approach which is both new and helpful. The author renders a distinct service to youth by pointing out the losses sustained by the assumption of a hostile and revolutionary attitude toward the phraseology of the Church without making an earnest effort to discover the truth behind the phrases which may have become obsolete.

"Hymns in the Lives of Men," by Robert Guy McCutcheon. Abingdon-Cokesbury Press, New York, Nashville, pp. 194 and Index. Price, $1.50.

Dr. McCutcheon, a lifelong student of hymns and other types of sacred music, has given us in this volume an insight into the reason for the tremendous influence of hymns in shaping the religious life of the world. In his view, only the Scriptures are more rich in religious inspiration than the hymns of the Church. The hymns are inbreathed with the theology of the Church and are given a universal language and appeal by the music to which they are set. The author believes that the religious history of the centuries is reflected in the hymns used from age to age. Those who love hymns will find here a stimulating study of this vast field of Christian literature, and will find in the pages a clue to many phases of our Church development which may have been somewhat obscure.

"White Harvest Fields," by W. A. Tyson, Tupelo, Miss., pp. 124. Price, $1.50.

This little volume summarizes a survey of thirty-nine counties in North Mississippi which was made by the Commission on Town and Country Work of the North Mississippi Conference of the Methodist Church. It is a study of the potentialities of rural communities as one of the greatest assets of the state. It is intended to promote greater interest in the developent of the rural areas of Mississippi. It is an informing review of the factors which constitute a large part of the possibilities of the rural areas of our section which have been too long neglected.

"Know Your Bible Series," by Roy L. Smith —Studies 5-8 inclusive. Abingdon-Cokesbury Press, New York, Nashville. Price, 25 cents each.

These booklets, like those previously issued, are in the clear and forceful style of Dr. Smith. They are entertaining and stimulating. It is not easy to criticize the work as a whole until one has seen all the set. It appears to us that the author, in trying to solve the riddles of a period of shadowy culture, assigns too small a place to racial traditions in a time when literacy was more a fiction than a fact. For instance, we believe that Abraham was more than a half-mythical nomad with a profound religious impulse, and we do not believe that the parents of Moses and the atmosphere of Hebrew belief, even though tradition, are to be set aside completely while Jethro, the priest of Midian, is enthroned as the originator of Hebrew religion. We understand the reservation that, next to Jesus himself, Paul was the most conspicuous personality and the greatest single force in the New Testament, but the force of the argument is to give Paul the top position in the creation of the New Testament. We know that much of this impression may grow out of the question and answer form of the study, but it is our feeling that at the end there should be a synthesis for the clarification of the problems raised by the method of dissection used in the studies. We sincerely hope that Dr. Smith may do that.

"And We are Whole Again," by Hazen G. Werner. Abingdon-Cokesbury Press, New York, Nashville, pp. 195. Price, 1.50.

Dr. Werner has developed a specialized type of ministry, and this volume presents the experiences and the conclusions of that ministry. The author does not surrender to the clinic as the sole means for the cure of the ills met in the course of a Christian ministry, but he says that, "To the psychological approach and the procedures of rehabilitation, must be added the uses of spiritual power, for only Christ can make us truly whole again." It seems to be the thesis of Dr. Werner that the problem of adjustment may involve two elements of stress: the wrong in those we would help and the wrong in those who would be helpers. To put it another way, the recovery of lives must take into account the attitude of the individual and the fact that our ministry depends upon achieving a real adolescence for ourselves.

From the discussion of the requirement for a faith with positive values, we quote this brief paragraph: "Faith, for so many, is merely an intellectualization. For most people faith is a splendid thing; they have had it for years. And yet it has never really been used. There is a peculiar nature in faith that has never really been appropriated by many of us. Faith has bogged down with spiritual inertia."

"History of Y. M. C. A.—Church Relations in the United States," by S. Wirt Wiley. Association Press, New York. Price, $2.

This book undertakes to show, by the history of the relations of the National Y. M. C. A. and the national denominational bodies, that the major objective of the Young Men's Christian Association has always been in harmony with those of the Christian churches. To many it may seem that interest in this book will be limited largely to those who have a special interest in Y. M. C. A. activities, but as a matter of fact it holds interest for all who would know the common interaction of the churches and the Association to situations and changes in the social life and thinking throughout the various periods into which the history is broken. The book is filled with valuable information and furnishes a dependable background for those working in any field of religion.

THE CRUSADE FOR CHRIST IN LOUISIANA

The meeting of the Crusade for Christ held in New Orleans on last Thursday evening was well attended and the enthusiasm was great. Rayne Memorial Church was filled with enthusiastic Methodists who are interested in seeing the aims of the five-point program fully achieved.

Dr. W. W. Holmes, district superintendent, presided. Rev. R. M. Brown gave a very fitting and effective devotional which got the meeting off to a good start. Following the devotional, Judge E. L. Walker, Mrs. J. B. Pollard, and Rev. E. B. Emmerich spoke in the order named on the task of the laymen, the women, and the educational organization in bringing the Crusade to success. All of them made good presentations.

At that point, it was stated that the Crusade is arousing great enthusiasm among Louisiana Methodists and the financial response is most heartening. Reports from the New Orleans district indicated that collections on the $38,000 quota are approaching the half-way mark, with indications that the final report may exceed the askings by a considerable amount. Notable among the reports were those of First Church and Parker Memorial. Dr. N. H. Melbert, pastor, reported that the $4,901 quota assigned to First Church had been collected and remitted to the treasurer of the Crusade. Rev. G. W. Dameron, pastor, reported that Parker Memorial Church had collected $2,065 on a quota assignment of $1,618. and Mr. M. O. Woolfley presented a check for same to Bishop Paul E. Martin.

Following this review of progress, Bishop Paul E. Martin gave a very complete and inspirational analysis of the Crusade program. His address was marked by the tempo of the day and its tragic need, and registered the passion of Him in whose name the Crusade is undertaken. It was in every way an able and effective presentation and brought the occasion to a close upon a high tide of enthusiasm for the movement in all its aims.

CONFERENCE NEWS AND PERSONALS

New Orleans Christian Advocate

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Rev. G. H. Corry, who was assigned to Oak Ridge, La., after the Conference session, says he is delighted with the work and with his people.

Rev. S. B. Watkins reports a fine spirit and good interest among the people of the Escatawpa, Miss., charge. All the churches have been particularly gracious to the pastor and his family.

Rev. W. O. Lynch says that the people of Park Avenue Church, Shreveport, La., have given him a great reception and that they are interested in having their church measure up to its full responsibility.

Rev. Percy Vaughan, retired member of the Mississippi Conference, is serving the Carthage circuit, where he says they have been having some bad weather, but that they are getting along very well, anyway.

Rev. Hilary S. Westbrook, now serving his third year at Osyka and Fernwood, Miss., reports splendid cooperation and satisfactory progress in his work. At the moment, he is busily engaged securing the Crusade for Christ offering.

Rev. R. H. Hearne, who was changed from Claiborne to Simsboro, La., after Conference, says that he was graciously received by the people of Simsboro church and charge, a part of which was expressed in an old-fashioned Methodist pounding.

During the month of December, twelve Methodist chaplains were appointed to serve with the armed forces, six of them in the Army and six of them as Naval Reserve chaplains. None of them was from the territory served by this paper.

Rev. T. R. Poole, serving the Cockrum, Miss., charge, reports a good start for the new year, with exceptionally good reports for the first quarterly conference. He says that indications are for one of the best years in the history of the charge.

Mrs. Lillie Ousley, of Charleston, Miss., adds to a business note the statement that the Advocate has been coming to her home for many years and that it means much to her. She says also that she is much interested in the Crusade for Christ.

Gentilly Methodist Church, New Orleans, reports $1,561 pledged on the Crusade for Christ offering. Gentilly is one of the new churches of the city, and under the aggressive leadership of its pastor, Rev. C. Reginald Hardy, is making good progress.

Rev. L. M. Sharp reports good congregations and a good interest at Kingston Church, Laurel, Miss. Finances are up to date, and he is now in process of securing his quota for the Crusade for Christ. The work has got off to a good start for the year.

Rev. H. P. Lewis, reporting for Schlater, Miss., says that he has received 18 members by certificate and 3 by baptism since Conference. He reports also that Rev. R. G. Lord, district superintendent of Greenwood, has found it necessary to go to the hospital for a few days on account of an old trouble, but that he is expected to be out again soon.

Rev. W. E. Akin, retired member of the Louisiana Conference, observed his 75th birthday at his home in Sibley, La., recently. In a note to the editor, he said that both his sight and his physical strength are failing but that he finds light at the evening-tide in relations which do not belong to this world and in expectation of the glorious world to come.

Our good friend, Mrs. C. M. Martin, of East End Church, Meridian, Miss., intimates that one of the valuable services rendered by the Advocate is through the notices which carry information of the afflictions of people and bring messages of cheer in return. Such a case was Mrs. Will Davis, of Meridian, who is now reported to be doing nicely.

CORRECTION TO THE MINUTES

In the Statistical report of the Columbus District, North Mississippi Conference Journal, the report of the Ethel charge should read as follows: Estimated pastor's salary, $1,425; pastor's salary paid, $1,550.

E. M. SHARP,
Secretary North Miss. Conf.

ALABAMA'S WET AND DRY COUNTIES COMPARED

By Roland M. Harper, Geological Survey of Alabama University

There are 15 counties in Alabama that voted against prohibition in each of the three elections on the question in the last four years, and several others that voted that way once or twice. Statistics from the United States census and the State Board of Health show that the 15 "wettest" counties differ from the rest of the state in several particulars; and similar conditions have been found in several other states.

The "wet" counties have a much larger city population, less illiteracy, and more radios, and are evidently the most prosperous, but they also have smaller families, a lower birth-rate, higher death rate and infant and maternal mortality rates, and proportionately about twice as many divorces and suicides as the drier counties.

MINISTERS' WEEK, S. M. U.

The Office of Defense Transportation has denied our application to hold Ministers' Week, scheduled for February 5-8. The Brightman and the Smith lectures will be given for students of the University and friends in the community, but we will be unable to extend invitations to, or secure rooms for, friends from out of the city. Of course, we regret that the program must be cancelled, but it is necessary that we cooperate with the war effort.

EUGENE B. HAWK,
Dean, School of Theology,
Southern Methodist University.

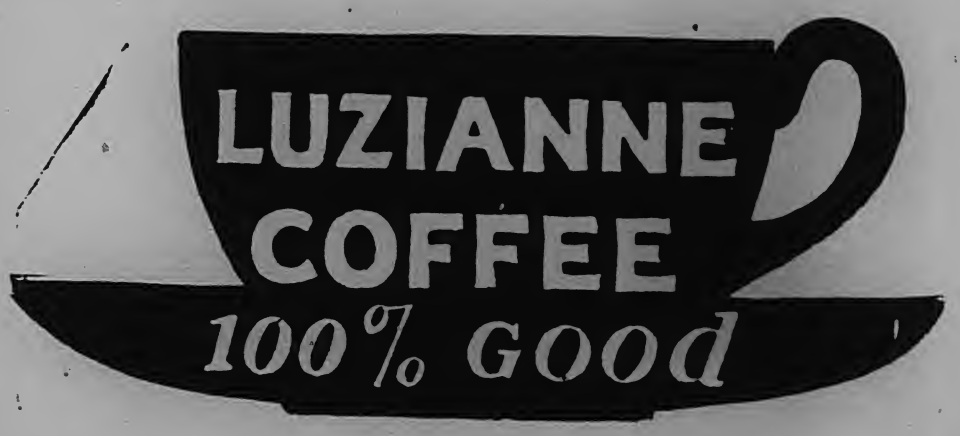
SEASHORE DISTRICT NEWS

A large crowd and a splendid spirit marked the first district Education-Evangelism-Missions Institute on January 17 at First Church, Gulfport, when pastors, laymen, and laywomen were challenged with the Gospel as applied to contemporary problems.

"We are indebted to China for keeping the enemy from attacking our shores. We need China as our ally, and China is looking to us for help as to no other nation in all her history," pleaded Dr. J. C. Hawk, for forty years a missionary in China, representing the General Board of Missions and Church Extension at the institute. "A Church without a missionary passion is not worthy to be called a Christian Church," was his statement against the philosophy of local thinking. Attacking isolationism, he asked, "Shall the spirits of our dead in this war return to haunt us in the next war because we do not do our part now to demand and get a peace based on the fatherhood of God and the brotherhood of man?"

Rev. T. O. Prewitt, Vicksburg, in a stirring address, said, "If the future is to be secure, some one must act now. Civilians can help win the war with defense work and buying bonds, but they can't win the peace that way. Only active participation in the Church of Jesus Christ can do that."

The Rev. J. H. Morrow, Picayune, and the Rev. T. A. Carruth, Biloxi, chairman and secretary, respectively, of the Conference Board of Evanelism, and the Rev. E. W. Scott, Biloxi, district secretary, spoke of evangelism as the "hub of the wheel in the Crusade for Christ."



"The Crusade for Christ is a demand upon us for a consecration to the total Gospel. As for me, it means I'll head my car down Highway number 5 by way of Bethlehem, Jerusalem, and Calvary, and I'll stay there hitting on all five (the Crusade spearheads) until dusk overtakes me," said Rev. T. A. Carruth.

"Invasion is the word of the hour—invade homes for Christ," urged Bro. Scott.

Bro. Morrow said, "The Methodist Church has nothing new to offer in evangelism. It's the same old story. Right now we must work to have the pendulum swing more evenly, for we have grown indifferent to the evangelistic imperative."

Rev. I. H. Sells asked for increased enrollment and attendance at the Church Schools, saying, "A Church without a growing Church School is a Church without a future, and a Church without some kind of teaching ministry will not be a Church tomorrow."

Miss Jenny Youngblood and Miss Mary Lindsey, Conference Directors of Children's and Young People's Work, respectively, told of plans to relate the Crusade for Christ to child and young person, particularly those not now under religious influence.

It was announced that the Rev. G. H. McBride, pastor at Van Cleave, was in a critical condition in the Jackson County Hospital following an emergency operation, and special prayer was held for him. At last report, Bro. McBride's condition was improved.

REPORTER.

THE TITHE PLUS

I was reading the Book of Malachi with the idea of preaching a sermon on Tithing and, when thinking about that great subject, I always give myself a thorough going over first. "Am I a conscientious tither?" I say to myself, "Bob, if you are not a tither, then you are a hypocrite if you try to preach on that subject."

But, Mr. Editor, the idea that I would like to lodge in my mind is the tithe plus. It is my belief that the Crusade offers our Church one of the greatest opportunities that it has had in many years. I believe that we who are ministers should be devoutly grateful to be looked upon as prototypes and in being such lies our unusual opportunity. Here comes the central idea, and the prime reason for this writing—in addition to feeding the writing bug that is constantly biting me:

If every preacher in every Conference, after paying income tax and after tithing for his Church, would tithe what remains for this great Crusade for Christ cause, it is my belief that joy would come to his heart in measures beyond the sacrifice that it might be necessary for him to make. And, furthermore, if we would go on record as doing it, the job of raising $25,000,000 would be about the easiest one we have had in a long time. Are we willing to do it?

May I relate an incident in this closing paragraph? I had made a speech on tithing at a ministers' meeting in the Greenwood district, where we spent ten consecutive years. At the close of the meeting, Horace Sledge (we called him "Hunky" at Millsaps, God bless his memory, he has been in heaven several months and, in my judgment, one of the greatest laymen that ever lived in the Greenwood district) said to me, "Bob, do you believe and practice what you preached?"

I expect to see Horace one of these days. I want to be able to tell him, "I tried hard, Horace, and the trying was easier because you helped me so much."

Yours,

BOB (R. T. Hollingsworth).

A CALL TO ACTION

To the parents, Church School superintendents and teachers, ministers and members of official boards, and boards of of education of our churches throughout America:

We share your distress over the large number of persons in your communities who are not being reached by the Christian message.

We face a crisis in the fact that seventeen millions of children and youth of school age are not receiving religious instruction.

People must know and accept God's will for their lives if they are to have the stamina and power to live in these days.

In the face of the world's ills people are hungry for meaning in life such as comes to those who really know the Christ.

It is in your church and community that you take hold of the work of the Kingdom. Each of you must share in the responsibility for reaching the people in your community.

Your church through its Church School can make a difference in the lives of children and men.

It can make the message of Christ known.

It can help each person practice love for God and love for his fellow-men in his home and his community.

It can help persons make their social relationships Christian.

It can bring about a closer fellowship among the races and nations of the world.

We believe that these are imperative if we are to have a world that is Christian.

We call you to join with us—

In deepening our devotion to God and His work.

In a greater concern for every person who does not have fellowship with God.

In enriching the homes of our communities that they may be centers of true Christian fellowship.

In improving the teaching in your own church so that it may be evangelistically effective because it is vital to all ages.

Will you personally bring at least one into vital relationship to Christ and the Church?

We pledge to you the resources of our national, conference, and district programs to help you in this endeavor.

(Adopted by the Methodist Conference on Christian Education in session at Nashville, Tenn., January 3, 1945).

L. L. THOMPSON

Leonard Lee Thompson, one of the most highly-esteemed citizens of Montgomery, La., passed away at his home on December 24, 1944, after four days of illness.

Mr. Thompson was one of the oldest members of the Methodist church and was faithful in attending services until the time of his death. He was superintendent of the Sunday School for a number of years, which place he filled with loyalty and efficiency.

He was once mayor of the town of Montgomery and was its postmaster for twenty-eight years. At the time of his death he was engaged in the mercantile business.

Three children survive him—Mrs. Wayne Barrong and Mrs. J. O. Wardlow, of Montgomery, La., and Mr. Ardis Thompson, of Camden, Ark.

Funeral services were held in the Methodist church on Christmas day at 3:30 p.m. by the pastor, Rev. Lula Wardlow, with interment in the Mt. Zion Cemetery.

C. V. TATMAN, JR.

God called our dearest one, Cornelius V. Tatman, Jr., of Opelousas, La., on December 31, 1944, at the age of 23 years. The family and the entire community were shocked at his going because of his youth and zest for living. We do not question God's purpose, but we only pray for strength to live courageously on, using his very short but full life as an incentive to be more generous and self-forgetful, since these were his outstanding virtues.

Young and old were drawn to him, and he won a place in the hearts of all who knew him.

Cornelius V. Tatman, Jr., is survived by his wife, a precious six-months-old son, mother, father, sister, and a host of friends.

SISTER.



Wiggins parsonage, Seashore district, built under the pastorate of the Rev. N. U. Boone at a cost of $5,200, and to be dedicated as soon as the remaining $1,200 is paid. The six-room, modernly equipped edifice is beautifully furnished with new articles throughout. It was begun in July, 1944, and the Boones moved in in October.

CRUSADE—GREENVILLE DISTRICT

Shaw and Litton charge has gone over the top on Crusade. This makes three charges up to date in Greenville district—Tunica, Lula-Dundee, and Shaw-Litton. All other charges working at it and many with fine starts already. J. D. WROTEN, D. S.

MEETINGS CANCELLED

Announcement is made this week by Mrs. Charles Ratliff, chairman of the Planning Committee of the host church, that the Southeastern Jurisdictional meeting of the Woman's Society of Christian Service of the Methodist Church, scheduled for late February in Jackson, will not be held and is postponed indefinitely, according to information from Mrs. E. L. Hillman, president of the Southeastern Jurisdiction. The cancellation of the meeting and postponement are due to the recent Government pronouncement in regard to limitations and restrictions on transportation and hotel accommodations.

The Mississippi Annual Conference session of the Woman's Society, which was to have followed the Jurisdictional meeting, likewise is cancelled. Announcement will be made in the near future as to substitute plans.

BASTROP, LA., CRUSADE RESPONSE

Dear Dr. Duren: I would like to tell you about our campaign in the interest of the "Crusade for Christ." I have not missed a service since Conference preaching upon the subject, and my people were ready for their pledges by last Sunday. We took the first Sunday in January as a real heart-searching religious experience, used the second Sunday as Covenant Sunday, at which time I used the contents of the Cards as material for the morning sermon, distributing these pledges to be signed and taken to the homes or businesses of people to have at their finger-tips at any time. The third Sunday in the month, last Sunday, we took the pledges. It was a rainy day, but it did not hurt us much, for on a quota of $2,200 we are at present about $3,250, or over the top by more than one thousand dollars.

The other angles of the Crusade are receiving equal attention. Our district has set a 10 per cent increase in membership for its goal, and my church decided to make allowances for some territory not as fruitful as ours. Ten per cent would be 75 additions from Bastrop, and we decided upon 100. To date we have received 31 of that number.

In the Church School we have set a goal of three new members per class, which will amount to twenty per cent increase in enrollment. Already three of my four adult classes have reached that goal; also the Nursery and Beginner departments are over the top. Some of the other groups have one or two of their new pupils. We are certain to go over, long in advance of the end of the year. These children have pledged $336 to the financial end of the Crusade, using the "Coin Cards."

Pardon me for bragging, but I am mighty proud of my splendid people. Again I say, Bastrop is going to be one of the most desirable charges in Louisiana.

Cordially,
JOLLY B. HARPER.

TULLOS-URANIA W. S. C. S.

The Woman's Society of Christian Service of the Tullos and Urania Methodist churches met jointly in the home of Mrs. E. M. Harter, Thursday, January 18, where they were delightfully entertained.

At this meeting, a very inspiring devotional was rendered by Mrs. A. D. George, who used as her theme "An Open Door." Mrs. C. C. Shepherd dealt with the subject, "Post-War Planning."

Mrs. G. W. Benson gave a reading on the subject of misplaced spending of the local churches.

The meeting was closed with a prayer by Mrs. H. Johnson. Those present were Mrs. A. D. George, O. C. Watson, H. Johnson, Harry Nichols and little Ben Nichols, all of Urania, and Mesdames C. C. Shepherd, E. O. Brown, and G. W. Benson, of Tullos.

MRS. G. W. BENSON.

LUCY STRIDER



MISS LUCY STRIDER

Miss Strider's home is in East Flat Rock, N. C., although for a year before becoming a member of the Church School Extension Corps she was a clerk in the War Department at Arlington, Va., which is a new war industrial community. She attended Sue Bennett Junior College at London, Ky., for two years, majoring in commercial art. Her work in the War Department consisted in supervising a WAC and five typists.

Miss Strider is a member of the Arlington Forrest Methodist Church. She has had varied experience in church work, having been a teacher of junior girls for two years, teacher of young adults for five months, song leader for Youth Fellowship one year, acting superintendent of the Junior Department for five months, and director of young people for the same length of time.

With her pleasing personality and strong sense of responsibility, Miss Strider is ably fitted for this work for which she has trained as a member of the Church School Extension Corps. She has been assigned to work at Pascagoula, Miss.

The family altar did as much to make America free and great as any influence of our life, and the family altar will do more to restore our lost or obscured ideals than any other institution.—Daniel A. Poling.

BLANKETS FOR HOLLAND

General Eisenhower has cabled asking for one million blankets for civilians in Holland to be shipped immediately, and offering shipping for them. The Government will send some of these blankets from its supply, but how many is still undetermined. There is no stockpile from which so large a number can be drawn.

Inquiry reveals that only a restricted number of blankets could be purchased. Some of these are wool and some only cotton blankets. Efforts are being made to send the first shipment in January. However, the need is hardly likely to be fully met in that shipment, and there will be a continuing need for such blankets during the winter.

The question has come as to whether church people could contribute any blankets to this need. Shipments should be made to the Queen Wilhelmina Fund, 465 Fifth Ave., New York City, which will see that they are shipped overseas.

The Queen Wilhelmina Fund is a recognized, well-established and competent agency. Prompt action is desirable if the blankets are to be of use in saving lives this winter. Apparently the need arises out of the fact that the German troops stripped all of the available goods from Holland as they withdrew.

This request has the hearty endorsement of the Methodist Committee for Overseas Relief.

PASTOR'S RETREAT, BROOKHAVEN DISTRICT

The ministers of the Brookhaven District met in a "Retreat" at Tylertown on January 16 and 17. The meeting was planned and directed by the Rev. Van. R. Landrum, district superintendent, and the Rev. O. H. Scott, pastor of the Methodist church at Tylertown, also district director of Evangelism.

The "Retreat" was held in connection with the Crusade for Christ. In this Crusade it is being emphasized that the pastor is the "key" man within the local church. The ministers of the Brookhaven district accept this as being true, and feeling that the Crusade is essentially a spiritual movement they have met in Tylertown for the purpose of self-examination and reconsecration. The program of the two days was planned accordingly.

The "Retreat" opened on the morning of the 16th with a song and prayer service led by the Rev. O. H. Scott. Following this service, the Rev. D. H. McKeithen, pastor of the Bassfield Methodist Church, within the district, spoke on the subject , "Let Us Go a Little Further With Christ," using as his scripture Matthew 26:39. In keeping with the purpose of the "Retreat," his message was directed to the hearts and minds of the ministers present as he appealed for an "advance" within their own individual lives along the lines of spiritual graces and services.

The afternoon session opened with a song and testimonial meeting and my, how our hearts rejoiced in the testimonies that were given—testimonies of the efficiency of the grace of God, and equally encouraging was the frank confession on the part of the whole as to the need of deeper experiences of grace. Following this service, those in attendance sat in quiet meditation as the pianist, Mrs. O. H. Scott, rendered several pieces of "quiet music." It was a period of

heart-searching; each pastor met God, at the moment, within the deep recesses of his own heart.

In the afternoon the Rev. Roy Wolfe, pastor of the Pearl River Avenue Methodist Church, McComb City, addressed the assembly on the subject, "Soul Winning," finding his text in the Book of Proverbs, the 11th chapter and the 30th verse, " . . . he that winneth souls is wise."

Following the afternoon service, the visiting ministers met their host of the night and were conducted to their respective places of abode. Following the evening meal, they returned to the church, along with a rather large gathering of the Tylertown citizenry, for the evening service. After an inspiring song service, the Rev. Joseph A. Smith, pastor of the Centenary Methodist Church, McComb City, spoke to the assembly on the subject, "How We Should Bear Our Burdens," selecting his scriptures from three sections of the Bible —Galatians 6:5; 2 and Psalm 55:22. Recognizing the fact of suffering and "burden-bearing" in the world of today and of such nature so as "not to be laughed off," Dr. Smith proceeded, in that delightful way that is his own, to prescribe the means of release at the disposal of suffering mankind. The evening service was concluded in an altar service, with ministry and laity kneeling together before the throne of God.

On Wednesday morning the group reassembled at the church. The opening service was one of song and prayer, led by the Rev. Frank E. Dement, Jr., of McComb City. Following, the Rev. Van. R. Landrum led the group in a brief discussion of points related to the Crusade for Christ, making suggestions as to how a successful campaign may be carried on within the local church.

Captain O. B. Elliot, recently returned from the battle fields of France and Germany, spoke to the group. In his message he frankly faced up to the moral and spiritual inadequacies of our day and made clear to his hearers the fact that though our boys were being well trained to "fight" for their country, too many of them were being sent to the battlefields not prepared to "die" for the same. The failure here was placed frankly at the door of the Church and an "indecisive" ministry. His words, though unpleasant to the ears of the ministry, were accepted as being largely, too largely, true. His appeal for a more courageous ministry was heard and in the main, the writer feels, was accepted in a positive response.

Following Captain Elliot's address, the "Retreat" was brought to a conclusion in a consecration service, led by the Rev. Van. R. Landrum, who spoke briefly from the text, "For ye are bought with a price . . . " (1 Corinthians 6:20). The price paid for the freedom and redemption of man by God and Jesus Christ was pointedly called to mind; the group was reminded that once again freedom was being purchased in the shedding of blood which, though not divine in the sense of the Blood of the Lamb of God, was nevertheless sacred, and the group was challenged, "are we worthy?" We owe a more noble effort in the building of a better world to the boys of our fighting forces, but more than that we owe a larger effort to the Christ of Calvary! The establishment of the means of salvation cost God and supremely! If we are to have our world for God, for ourselves and our children, it may not be had free of cost, but it shall become ours only as we dare to take it under the leadership of Almighty God and according to the principles of the Christ. In dedication to that high purpose the ministers knelt at the altar of the church as he "Retreat" was brought to a close.

"Retreat?" Yes, the ministers of the Brookhaven district have had a "Retreat," but it was for a gathering of strength. That strength was found! And now it is "Advance" in the Crusade for Christ, with the emphasis upon the latter—"for Christ."

FRANK E. DEMENT, JR.,
Reporter.

MISSISSIPPI CHURCH COUNCIL FOR NARCOTIC EDUCATION

The Mississippi Church Council for Narcotic Education, sponsored by the Baptist, Christian, Methodist, and Presbyterian Churches, the Woman's Christian Temperance Union, the Mississippi Congress of Parents and Teachers, and the State Department of Education, held its annual meeting at the Edwards Hotel on Monday, January 15. Members present were: G. M. Peery, secretary-director of the Mississippi Christian Missionary Society; Mrs. J. W. Bloomfield, secretary of Mississippi Woman's Christian Missionary Society; Mr. and Mrs. John Long (Mr. Long is president of Southern Christian Institute at Edwards, Miss.); I. H. Sells, executive secretary of the Board of Christian Education of the Methodist Church in Mississippi; E. E. McKeithen, pastor of Utica Methodist Church; Mrs. Paul Arrington, member of National Board of Missions of the Methodist Church; Auber J. Wilds, State secretary of Baptist Training Union; N. S. Jackson represented Mr. E. C. Williams, of the Baptist Church School Board; Dr. R. L. Landis, Moderator of the Presbyterian Church; T. J. Lowe, representing Presbyterian Church; Martha Ann Smilie, student at Belhaven College; Mrs. C. C. Clark, chairman of Parent Education of Mississippi Congress of Parents and Teachers; Mrs. D. R. Jenkins, president of Mississippi Congress of Parents and Teachers; Miss Winnie Buckels, director of Narcotics Education, State Department of Education; R. W. Griffith, assistant state superintendent of Education; J. A. Travis, vice-president of Mississippi College; Miss Dorothy Little, State Textbook Board; and Miss Louise Calcote, educational director of Mississippi Church Council.

Rev. G. M. Peery, chairman of the Council, presided. Mr. J. A. Travis, luncheon speaker, stressed the importance of continuing activities in this vital field of education. During the business session the Council adopted Constitution and By-Laws and approved plans for a state-wide conference on alcohol problems to be held at some time during the year. A report was made on a recent meeting of the Southeasetrn Conference on Narcotics Education, which was held in Nashville on December 11 and 12, 1944. Five members of the Mississippi Church Council were present at this meeting. G. M. Peery, chairman of the Mississippi Church Council, was selected as one of a committee to plan for nation-wide activities in this field.

Members expressed appreciation for work done during the past year and were enthusiastic over future plans of work.

Officers elected for the ensuing year were: G. M. Peery, chairman; A. L. Goodrich, vice-chairman; J. A. Travis, vice-chairman; Mrs. Paul Arrington, secretary; T. J. Lowe, treasurer, and Miss Dorothy Little, financial secretary.

INTERRACIAL TRENDS

By R. B. Eleazer

Two Mob Victims In 1944

Only two lynchings are known to have occurred in the United States in 1944, the smallest number reported during the sixty-three-year period in which the records have been preserved. In view of the fact that more than 5,000 persons have been lynched during that period—whites, Negroes, men and women—an average of more than eighty per year, the low figure for 1944 encourages the hope that this type of crime is doomed soon to disappear from the American scene. From the peak record of 231 mob victims in 1892 the trend, with occasional backsets, has been steadily downward. For the past five years the average has been less than four a year.

Mississippi Facing Forward

Leading white and colored educators of Mississippi met in Jackson a few days ago to initiate a thorough study of the needs of higher education for Negroes in that state. The study will be directed by Dr. Joseph E. Gibson, Commissioner of Higher Learning of the State of Louisiana. Dr. Horace Mann Bond, president of Fort Valley, Ga., State College, one of the nation's ablest Negro educators, has been asked to serve as consultant in the study.

Atlanta Churches Educate for Citizenship

Negro churches of Atlanta are cooperating with social agencies in educating the population in the duties and responsibilities of citizenship. With the theme, "Education for Citizenship," colored church leaders are reaching 50,000 members, and the more important churches are holding panel discussions, meetings, and forums, and sponsoring baby health clinics. One large church opened a clinic for the treatment of venereal disease; another is engaged in efforts to combat tuberculosis.

Richmond Plans School Expansion

The school board of Richmond, Va., has approved a four-year postwar budget of $1,275,000 for improvement of its colored schools. An additional appropriation of $1,500,000 was made for the erection of two new Negro schools at the end of the four-year period.

Negro Police In Southern Cities

Twenty-four Southern cities employ more than a hundred Negro policemen, according to a partial survey recently conducted by the Southern Regional Council, with headquarters in Atlanta. The list includes cities in Arkansas, Florida, Kentucky, North Carolina, Oklahoma, South Carolina, Tennessee, and Texas. In every case city officials reported that the colored policemen were rendering effective and satisfactory service.

First I got tonsillitis, followed with appendicitis and pneumonia. After that I got erysipelas with hemochromatosis. Following that I got poliomyelitis and finally ended up with neuritis. Then they gave hypodermics and inoculations. No, sir, I thought I would never pull through that spelling test!—Christian Observer.

WHEN IN NEW ORLEANS
SHOP AT HOLMES
New Orleans Oldest and Best Department Store
CANAL STREET - - - - N. O., LA.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2218 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

Jurisdiction Meeting Cancelled

A message from Mrs. E. L. Hillman, president of the Southeastern Jurisdiction Woman's Society of Christian Service, to Mrs. Charles Ratcliffe, of Jackson, chairman of arrangements for the 1945 annual meeting, states that the meeting has been cancelled in compliance with the request of the Office of Defense Transportation.

We regret that this meeting will not be held, but hope the 1946 meeting will come to Jackson.

In regard to the one-day session of the Mississippi Conference W. S. C. S. which has been planned for February 23, we will announce the decision of the Administrative Committee as soon as possible.

* * *

Executive Committee Meets

The Executive Committee of the Mississippi Conference W. S. C. S. held its January meeting in Jackson on the 16 and 17, with the president, Mrs. W. F. Mahaffey, presiding, and Mrs. E. E. McKeithen leading the opening worship. Only two members were absent—Miss Mary Thornton Lindsay, who was in another meeting, and Mrs. D L. St. John.

Study

Mrs. E. V. Perry stated that societies were pleased with the adapted programs for the fourth quarter and are eager for assistance in planning their 1945 programs. Since the programs in "Behold, I Have Set Before Thee an Open Door" are so well arranged, no adaptation will be made, but some suggestions and helps will be given from time to time during the year. Copies of local society year-books and the name and address of the vice-president are to be sent to Mrs. Perry. She expects to stress the study of the World Federation of Methodist Women this year.

Since the secretary of Spiritual Life has been made an officer in the society, instead of the chairman of a committee, this work has come into its own. Mrs. E. E. McKeithen reported the Conference Retreat at Belhaven College as the high point of the year's work. Through the systematic study of God's word, with the excellent helps available, the women of the Conference have found strength for the tragic days in which we live. The World Day of Prayer and the Week of Prayer and Self-Denial were times of inspiration. Attention was called to the part of this secretary in the planning of the programs and the approved studies.

During the fourth quarter, 98 applications for Special Jurisdiction Recognition for approved studies were sent to Mrs. E. E. Deen. Eighty-nine societies had a perfect reporting record for the year, but many societies failed to receive S. J. R. because of too little supplementary material, especially with the joint study. Many activities resulted from the studies, particularly "The Church in Southeast Asia." The Conference Committee has recommended the studies for 1945, and Mrs. Paul Arrington will teach the course in the Leadership of Study Classes at Pastors' School in June.

There was an 89 per cent increase in reporting for 1944 to Mrs. H. E. Hamrick, who gave excerpts from these reports: "Best literature we have had," "Study courses challenging," "The **Methodist Woman** and **World Outlook** most helpful," etc. The Prentiss society has the distinction of having every member a subscriber to the **Methodist Woman.** The society of the Jefferson Street Church, Natchez, has every officer a subscriber.

Action

Mrs. Stanley Wilson listed the special activities as: First quarter, legislation, especially the work of the women in preventing the change in location of the school for delinquent Negro children; second quarter, attendance at precinct elections and the seminar at Pastors' School; third quarter, sending Negro woman to "Gulfside;" fourth quarter, participating in World Community Day and the national election and extending courtesies to departing and incoming pastors. Seventy-eight societies had a perfect reporting record.

Organization and Promoting

The Honor Roll system for reporting has resulted in a large increase in reports to all officers, so Mrs. T. H. Fore will continue this check. She called attention to the new report books for local societies which will be available soon. After the first quarter of 1945, no report will be counted unless these blanks are used. For 1944 there was a decrease of one society and a large decrease in the total membership. A decrease of one society in the observance of the Week of Prayer and Self-Denial. All other figures showed an increase.

The Brookhaven district led in societies reporting for the third quarter, has organized two new Guilds, and has a per capita giving of $6.60.

Hattiesburg district led in societies working for S. J. R., and its per capita giving was $6.40.

Jackson district led in total giving, with a per capita of $8.60.

Meridian district had a per capita of $5.91, with Wesley society, Meridian, leading the Conference with a per capita of $17.19, and the Central society, Meridian, leading in the Week of Prayer and Self-Denial offering—$191.50.

Seashore district led in Life Memberships, with a total of $2,060. Its per capita was $7.73, and it was second in total giving.

Vicksburg district led in the Week of Prayer and Self-Denial offering with $969.01. The per capita giving was $8.

Mrs. H. H. Ishee, of Purvis, is to become district secretary of the Seashore district, succeeding Mrs. John Cirlot.

Mrs. Jesse H. Graham reported an increase in the number of Wesleyan Service Guilds; there are 42 reporting. $1,417.60 was paid on the pledge for missions and $309.63 as an offering for the Week of Prayer and Self-Denial. Since one out of every seven women in the United States is "gainfully employed," now is the time for Guild organization.

The promotion of special membership by Miss Ina Thompson brought into the treasury, during 1944, $8,915.

Mrs. R. E. Rollings listed supplies: Second quarter, supplies for Rural Worker, Miss Catherine Ezell; third quarter, beds for Lewis Hospital in Africa, $5,660; fourth quarter, 10 tons of clothing for European relief.

Increased interest is being shown in Student Work, with 70 societies reporting to Miss Mary Thornton Lindsay that students and men and women in the service of their country are being kept in touch with the local church. Attention was called to the Student Conference to be held at Millsaps College, February 9-11, 1945.

Mrs. Charles Ratcliffe's report showed an increase in every item, but the Youth Work is still lagging because of the lack of trained leadership. In 1944 the Conference received $1,791.60 from the Youth Fund, to be sent on to the Division.

A motion carried to request that a seminar or class for leaders of Youth Work be held during the 1945 Pastors' School.

Mrs. J. B. Cain stressed the responsibility of every woman for the Children's Work. She listed the following high points of the year's work: First quarter, letters from the children to the President and Secretary of State concerning food for the children of Europe; second quarter, the study, "Christian Adventures in Learning and Living;" third quarter, the study, "Friends and Neighbors;" fourth quarter, clothing for the children of Europe and Christmas gifts for Japanese-American children in relocation centers.

Finances

Mrs. C. E. Mullins reported the total giving in the Conference for 1944 as $49,815.91. Of this amount, $4,974.91 was the Week of Prayer and Self-Denial offering, $8,915 for Life Memberships, $4,564 for beds for Lewis Hospital, etc. The pledge for Missions was overpaid, so the Mississippi Conference will share in the increase for the Jurisdiction, which we hope totals the one million dollars. It was voted to make the pledge for Missions $30,000 for 1945; it was $27,000 for 1944.

Referring to our records, we discover that our pledge reached its peak in 1930, when it was $31,028, and from that it continued to decrease. In 1929, $33,554.18 was spent—$29,943.50 for pledge. The largest Week of Prayer and Self-Denial offering was given in 1928, $3,165. From that year it decreased until 1943, when it was $4,002.58. Our 1944 offering was $4,974.91.

History

"As the old trees fall, new ones must come up," said Mrs. B. F. Lewis, as she told of the passing away during 1944 of many of the older members of the Conference. She urged the cultivation of the children and youth to fill the places in the coming years. The records are being preserved at Millsaps College.

(Continued on page 14)

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WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. M. E. ARMSTRONG, EDITOR, JONESTOWN, MISSISSIPPI

Columbus District

The Woman's Society of Christian Service of the Kosciusko Methodist Church had a very good year in 1944. We have a consecrated Spiritual Life leader who, at all times, tries to deepen our spiritual lives and create a closer bond of fellowship. We observed the Week of Prayer with one all-day program and one half-day program, the "quiet hour" being observed at the all-day program. We have two prayer groups, which meet every week.

We paid our pledge in full, with a ten per cent increase. Some of our specials were: Wood Junior College, $110; Killingsworth, $5; Scarritt Associates, $8; Student Secretary, $15; and Week of Prayer, $47.50. The total amount sent to our Conference treasurer was $676.34, and $253.42 was spent by the Department of Christian Social Relations and Local Church Activities.

Our Christian Social Relations leader visits the sick and shut-ins, distributes the World Outlook, the Methodist Woman, and the Upper Room. She carried literature to a colored Bible class and sent literature to rural communities.

We have sixty-nine subscribers to the World Outlook, seventy subscribers to the Methodist Woman. We have given seven Adult Memberships this year.

Our Student, Youth, and Children's secretaries are always on the job. In the Youth group there are thirty-five active members. They have raised $125. A Vacation Church School was held, with much interest shown.

We sent $8 to Malvina Community Center, paid for a bed for the Lewis Memorial Hospital in Africa, and gathered emergency clothing for Europe valued at $250.

We have our quarterly executive meetings, make out all reports, and our corresponding secretary sends them in.

Ours is a big task, and we pray that we may have the power, wisdom, and courage to meet our responsibilities. We want to do much more next year than we have ever done before.

* * *

West Point

The Woman's Society of Christian Service of the West Point Methodist Church makes a short report of the principal work of the society during 1944.

The society has one hundred members and is divided into four circles, one being a Business Woman's Circle, which meets once a month but carries on the full program of work. The other circles meet every Monday except during July and August, when they meet only two Mondays. The first Monday the three circles meet together for a business session. The third Monday all three circles meet together for the Year-Book program and a social feature. This meeting is made especially attractive and often visitors come. The other two Mondays, and sometimes a fifth, the society meets in circles for study of the Bible or Mission Study Book and for circle business.

The Bible study for the year was "God and the Problem of Suffering." The first Mission study was "The Church and America's Peoples." Instead of being studied in separate circles, the fall Mission study, "West of the Date Line," was taught to all the circles and visitors by Mr. B. D. McCallister, superintendent of our Public Schools. He made the study most interesting and instructive.

In February the society observed the World Day of Prayer, other churches of the town joining in the service. In April the society entertained the official board of the church with a banquet. The Week of Prayer and Self-Denial was observed the last week in October.

Members of the society helped in all war service campaigns and different activities of the Red Cross. The first of November they sent small Christmas gifts to many of the soldiers in the service from West Point and Clay County. The names of these soldiers were divided, the different missionary societies and clubs of the town taking some of the names.

Several boxes of clothing were sent, one to the Methodist Home at Jackson, two to Malvina Community Center, several to Overseas Relief, and Russian Winter Relief. A memorial bed, honoring Mrs. Fannie Bryan, a most faithful member of the society who had recently passed away at the age of ninety years, was given to the Lewis Hospital in Africa.

Recently, the society voted to help with the "Crusade for Christ" inaugurated by the Methodist General Conference. They pledged $500 to this as a society and promised to help in other ways.

A tabulation of the money paid out is as follows: The pledge, which was increased by $50, was $400; Scarritt Maintenance Fund, $4.61; Scarritt Associate Fund, $16; Wood Junior College, $5; Rural Work, $5; Killingsworth Sisters, $5; Week of Prayer, $26.50; Young People's Division, $9; Supply boxes, including the Memorial bed, $862.69; Old Ladies' Home in Jackson, $10; flowers and fruit for sick and bereaved, $17; shower for a family of our church who lost their home by fire, $75; money paid out, not counting pledge to Missions, $1,034.80.

* * *

Missionary Education and Service

The fall study, "West of the Date Line," has proved to be one of the most interesting and timely that the Woman's Society has ever studied. Reports that have come in are most encouraging, and service activities resulting from the study are gratifying. There will be an increase in this study in Special Jurisdictional Recognition credits.

There is an urgent need for more adequate Christian skills for today's opportunities. Missionary education must develop an earnestness which will meet this need and help to consumate the work. We must have skilled leadership, we must develop an ability among church members to do creative work, we must help them to realize their responsibilities for providing for others, and we must make members more aware of the need for world-wide missions. Missionary education can be the compelling force in the Woman's Society of Christian Service which draws the most out of the members and causes them to put into effective practice the Fatherhood of God and the brotherhood of man.

In the January 4th issue of the New Orleans Christian Advocate you have already read a list of the suggested studies for the first three quarters of 1945. The fourth quarter's study will be announced at a later date.

MRS. WALTER ODOM,
Conf. Secty. of Missionary Education.

* * *

Scarritt Associate Reports

Durant, Miss., Jan. 18, 1945.

Dear Co-Workers:

You will be interested to know something of our Scarritt Associate work in the Conference and the reports thus far. Thirty-six have sent a list of names to me and sixty-five have sent money ot Mrs. Hall. These reports have been most gratifying, but where are the others (over one hundred and fifty societies) that have not reported? We have not heard from some of the leading societies.

Fifteen splendid reports came from Columbus district, thirteen from Greenwood, eleven from Corinth, ten from Sardis, nine from Greenville, and seven from Aberdeen.

Tupelo leads the Conference with fifty Associates, $50; Tunica, $39.25; New Albany, $35; Greenwood, $30; Shelby, $29.50; Hernando, $22.87; Alligator, $21.25; Belzoni, $21; Pickens, $18; Cockrum, $16; West Point, $16; Macon, $15; Sardis, $14; Oxford Guild, $13.40; Noxapater, $12.25; Columbus First Church, $11; Lyon, $10.50; Durant, Booneville, and Tutwiler, $10; Aberdeen, $9; Kosciusko, $9; Verona, $8; Columbus Central and Webb, $7; Grady's Chapel, Myrtle, Itta Bena, Winona, and Sledge, $6; Mooreville, Gaines Chapel, Holly Springs, Cleveland, Duncan, Gunnison, Dundee, Iuka, and Minter City, $5; Shuqualak, Potts Camp, West, Lexington, and Olive Branch, $4; Sturgis, Walnut, Byhalia, Mineral Wells, and Davis Chapel, $3; Strong and Murphy, $2.25; Weir, Williamsonville, Starkville, Saltillo, and Acona, $2; Tupelo Guild, Salem, Ethel, Cedar Bluff, Brooksville, Belmont, Swiftown, Robinsonville, and Crenshaw, $1.

I hope that many more societies can report before Conference, the list of names that have been sent to me are going to Scarritt College. Can you think of anything more important in winning souls in the Crusade than training more of our fine young people to be full-time Christian workers? Send the money to Mrs. Hall and the names to me.

MRS. W. P. BAILEY,
Scarritt Associate Representative.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

Edited by The Executive Committee of Louisiana Conference

By Mrs. S. J. Fairchild, Secretary, Baton Rouge District

"Prayer precedes true service, and produces it, and sweetens it. Our lives must have their source high up in the mountains of God, fed by a ceaseless supply. Only the service that grows up naturally out of personal contact with Jesus counts, and keeps us moving down in contact with men. Constant personal contact with Jesus is the beginning ever new of service."—S. D. Gordon.

So let us, as members of the Woman's Society of Christian Service, not pray for easy lives, but pray to be strong; not for tasks equal to our powers, but pray for powers equal to our tasks. In these trying days, it is difficult to carry on our activities. Thousands of our women are worried and distressed. They have husbands, sons, and daughters in service for their country, many on the firing line. Let us help them to recognize anew the true value of Christian fellowship which the church affords. May we make the Woman's Society of Christian Service an instrument of kingdom-building, so appealing, so satisfying, that even the uninterested woman will come into it and find an avenue of service to humanity. By so doing we will surely open wide the third door of progress—"Membership." For we must have a net increase in membership.

* * *

Officers' Training Day Held at First Church, Baton Rouge

The members of the Woman's Society of Christian Service from zones 1, 3 and 5 of the Baton Rouge district, held Officers' Training Day January 18 in First Church, Baton Rouge, La., with twelve secretaries represented. Seventy-five members were present. Mrs. G. W. Dameron, Mrs. C. C. Hightower, and Mrs. C. I. Jones, of New Orleans; and Mrs. Roy Stewart, of Amite, were out-of-town guests. Devotionals were given by Mrs. H. C. Sanders and Mrs. Virgil Morris. Mrs. H. G. Mangelsdorf, accompanied by Mrs. Everet Baker at the piano, gave a solo.

Mrs. Glen Nordyke clearly outlined to the new presidents and circle leaders the many duties of their office. Mrs. H. H. Wall first discussed finances, then held a quiz on same. Mrs. W. E. Trice presented a large poster of "Doors of Progress," and stressed the importance of both large and small groups striving to enter each of the ten doors during 1945. Mrs. C. I. Jones spoke on supply work, and Mrs. G. W. Dameron gave a most inspiring talk on Missionary Education and Service, Christian Social Relations and Local Church Activities, and Spiritual Life. Mrs. S. J. Fairchild, district secretary, gave a brief summary of the work done in the district in 1944. She stressed the importance of going forward in 1945, trying as much as possible to carry out the program in its entirety. Every society was urged to order new record books for 1945, both for corresponding secretary and treasurer.

North Baton Rouge Church Studies "West of the Date Line"

Doors—wide-open doors—have priority in Christian thinking today. And truly, the door to a fuller understanding of and interest in the people of Southeast Asia opened to us of the North Baton Rouge Church in the delightful studies from Constance Hallock's "West of the Date Line."

Current history, with several young men of our congregation and others of our acquaintance in the armed forces in that area, created vital interest in these countries, teeming with people whom we now love even with so slight contact—people who once provided us with a full supply of tin, rubber, hemp, and other things making for convenience and comfort in our lives.

In addition to the text, the vigorous reading of two stories of life and events in area to be studied provided a background of the character, condition, and needs of the people. Dr. Seagrave, a third generation missionary, in "Burma Surgeon," narrates recent events in Burma as the Japanese invaded; his, and the fine young Burmese nurses' escape along with General Stillwell; and their trek into India. In "Anna and the King of Siam," Thailand became alive for us as this courageous young English woman as governess in the palace made her impress of the principles of righteousness upon a benighted king and his people. Then the experience of the king of that country coming to America and undergoing a successful operation for the removal of cataracts, being recalled by several of our older members, served to tie further our interest to this section.

The sister of one of our members lived for seven years in Sumatra, where her husband was employed by the Standard Oil Company, and though she could not come, interest was heightened in the fact of one from among us having lived there.

The grand climax to this study of Southeast Asia came on Conference Sunday morning, when a resume of the study was presented to the congregation, a large map being used.

Through radio news casts, clippings from the daily press, and from the religious press, further impressions and deepening interest are taking hold upon all those we believe who participated in the study, and as increasing numbers of Christian people learn with the author of "West of the Date Line" to love these remarkable people the Crusade for Christ will go over the top for them, we pray.

* * *

Wesleyan Service Guild

The Woman's Division of Christian Service has provided for employed women in the Methodist Church their own special organization, known as the Wesleyan Service Guild. Wherever there are as many as six employed women, a Wesleyan Service Guild should be organized.

In almost every church we will find at least six women; therefore, in practically every church there should be a Wesleyan Service Guild. It is the responsibility of the W. S. C. S. to see that a Guild is organi in that church.

Many and varied are the projects whi may be sponsored by the business and pr fessional women of the church when o ganized into the Wesleyan Service Guild.

The aim of the Guild is "to help bri the kingdom of God on earth." The purpo of the Guild is "to interest gainfully em ployed women in a total program for other as well as for themselves, as follows:

1. Development of spiritual life.
2. Cultivation of missionary interests.
3. Promotion of Christian Social Rel tions and Local Church Activities.
4. Provision for social and recreation activities.

The Wesleyan Service Guild has its ow projects under the Woman's Division Christian Service. The pledge money Guild members is set aside for these speci projects, some of which are the Alvan Dr School, in Pine Ridge, Ky.; Bethlehem Ce ters; other schools and hospitals, work with transient employed women; Afric Christian Literature; Ewha College Korea; Miss Mabel Ruth Nowlin in Chi Union Theological Seminary in Argenti Vellore Medical College for Women Madras, India, and so on.

The Wesleyan Service Guild has its handbook, its own pin and emblem, its hymn. Its program is the same as th the Woman's Society, both as to wo materials, study books, and discussion.

"To enlist in the Wesleyan Service Gu
'You're neither too young nor too old
You're neither too fat nor too thin."

At Baton Rouge First Church, the We leyan Service Guild has many achievemen of which it is proud. It carries out the to W. S. C. S.'s program, has a fine budget f the support of the Guild projects to whi all the members subscribe liberally. In a dition to this, they individually sent su scriptions to service men in LaGarde Ho pital; sent gifts to Rev. J. A. Alford, t chaplain at Charity and Marine Hospit in New Orleans, for use in his work; pr sented a scholarship to a young woman Scarritt College to help with her educatio presented a life membership to one of i own members (an annual event). Th Guild longs to bring other employed wom into its fellowship of service and enjoyme feeling that they will gain as much as w the Guild.

Mrs. T. F. Woody is the president First Church's Wesleyan Service Guild. Sh has the able assistance of a fine corps officers.

MARY SEARLES,
Educational Director,
First Methodist Chur
Baton Rouge, La.

* * *

Crusade for Christ

The task is before us; the Crusade f Christ has been launched. This is Meth ism's post-war program. Let each of us ta the Crusade upon our hearts and unto o private meeting place with God. The wom of the Woman's Society of Christian Servi

Continued on page 13)



MILLSAPS COLLEGE—1892

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON, FEBRUARY 4, 1945

By W. C. Newman

GOD'S CONCERN FOR PERSONS

Lesson Text: Matthew 9:1, 9-13, 18-26.
Golden Text: They that be whole need not a physician, but they that are sick. —Matthew 9:12.

The curse of the city, I am discovering, is its impersonality, its preoccupation with "things," its heedless rushing about. Where it is concerned with people at all it is concerned with them in the mass. Individual persons can so easily lose themselves or be lost in the crowd. Individual tragedies pass with little notice.



W. C. Newman

A member of my congregation discovered the other day that her nearest neighbor, dying in the night, the body being carried to a funeral "home," from which private burial took place, had been buried several days before the news traveled the few feet between the houses. This good Methodist woman was not unconcerned about her neighbor; she was merely caught up in the vast impersonality of modern times.

Contrast that with Jesus' statement that any person is so valuable in God's sight that even "the very hairs of your head are numbered." Then from the verses selected for this lesson from St. Matthew's Gospel let us learn what is the attitude of Jesus, and therefore the attitude of God, toward people.

People are Worth Loving

All kinds of people get the love of Christ in our lesson. Matthew, the corrupt grafter; publicans and sinners; the troubled ruler whose daughter was sick; the unnamed woman who touched the hem of his garment. For Jesus' love was never conditioned. It was never given just to the lovely and the lovable. No single individual ever escaped it. He never said, "I will love you if you will love me." His love was, and is, to every man.

Thus he says to the people of our indifferent world, "God loves every man of you —as an individual person."

If, therefore, people are worthy of the love of God, how much more they deserve our love!

People Have Great Possibilities

It has been often pointed out that Jesus never saw a man as he was, but as he could be. He did not see in Peter a wavering, undependable weakling; he saw in Peter a staunch disciple who would one day bear persecution bravely for his Master's sake.

Which is to say that God has faith in man's potential greatness. Else God would have given up long centuries ago his patient efforts on man's behalf. Indeed, this is one of the miraculous things to me—that God does not wipe us off the face of the earth in disgust.

But he does not. He believes in us; never gives us up; forgives our sins, overlooks our failures, and keeps trying to make something of us. It must be a painful process with him. For sometimes man loses faith in himself, whole generations of him. But God never does. In God's eyes man has wonderful possibilities.

The church of our day needs to remember that. The chances are that if we had been selecting the disciples we would not have chosen a single one of the men Jesus called to him. They would have seemed an unlikely lot to us.

So we pass over a lot of folks today as being utterly impossible; give them no saving love; cast them out from our concern; write them off as being hopeless. But God does not write them off. They are fast in his concern, precious in his sight. He knows their potentialities for transformation.

People are Worth Dying For

Whatever else the Cross of Jesus may or may not mean, it means that! Jesus hesitated at the thought of the pain of crucifixion, as is evident in his agony in the garden. But he never hesitated about the matter of whether people were worth that great cost. "This is my body given for you," is his statement of our worth in his sight.

In a world that has slain men by the million, has callously allowed other millions to starve in one part of the world while food in another part was being burned in order to raise the profit accruing to its owners, has stubbornly maintained the right of a few privileged people to exploit the life and labor of others for gain, and has seldom been sensitive to the agony and need of individual persons, we must tell this magnificent truth about God's concern for them.

That, in itself, can bring salvation to hopeless folk everywhere.

LOUISIANA W. S. C. S.

(Continued from page 12)

are in the Crusade shoulder to shoulder with the men.

Our women are still true to the best ideals of womanhood. Women still have hearts that melt with sympathy and pity at suffering and misfortune. How could Methodist women stay out of such a program? In many churches on the members of the Woman's Society of Christian Service will depend the success or failure of the Crusade. In every meeting of the society there should be one person responsible. It may be the president, who will keep before the membership the plans and progress of the Crusade. Each member of the Woman's Society of Christian Service must have the spirit of the crusaders and become a crusader in this cause. The message which God gave to the children of Israel still thunders down through the ages to all his followers.

"Have I not commanded thee,
Go forward!
Arise and let us be going."

The Christian on his knees sees more than the philosopher on tiptoe.—Moody.



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THE CHRISTIAN FIRESIDE

BEHIND THE STORY OF CHRISTMAS

Paper by Dr. Paul C. Taylor, Professor of Accounting at Tulane University. Read at the 1944 joint Christmas meeting of the Men's and Women's Sunday School Classes of the Carrollton Avenue Methodist Church, New Orleans, La.

Jesus once said, "A little child shall lead them." So it is on Christmas morning, usually at an early hour, when the little fellows make a dash for the Christmas tree to see what Santa Claus has left in their stocking, the one they hung the evening before under a tense feeling of a mixture of awe and wild expectancy.

Not many of us parents and grandparents, worthy of the name, care to miss such a sight. To see the light in the face of a little fellow and to hear his squeals of joy upon being remembered at this greatest of all times of the year is certainly one of our most cherished privileges. Such instances bring to us the stark truth of another of Jesus' statements, "It is more blessed to give than to receive."

We might have been denied all of this.

There is another light, this time on the faces of us grown-up children when we open a gift to us from the little fellows. That little fellow's face may be there in front of us, watching, searching keenly for an expression of satisfaction and pleasure on our part. And when we show it, it is reflected in the face of the little fellow. Then the light in our faces changes to an even more wonderful one at the realization that here is a little fellow who has something of an understanding that "it is more blessed to give than to receive." From that moment, it matters not a whit that the gift we received may have been only a little calendar put together at school awkwardly but by patient, serious little hands, and will have to rest the coming year on our office desk, or that the gift may have been a pair of sox three sizes too large, or a necktie done in the most outlandish colors.

We might have been denied all of this.

Perhaps, you do not follow the comic strips in the newspapers. I confess freely a weakness for some of them. Only two or three days ago, Little Herby in the comic strip "Smitty," was singing Christmas carols through a megaphone in alleyways to obtain Christmas spending money. Suddenly he discovered that a thin, shabbily dressed old lady was competing with him, but no one was tossing money to her for her singing. The last section of the strip shows coins showering at the feet of the old lady and they are being tossed by some unseen person (guess who) on the other side of the alley fence.

We might have been denied little lessons like this.

Does a tremendous surge of good feeling come over you when you read such statements as "There are no atheists in foxholes?" Does not that imply, at least eventually, a hope for peace and a hope for goodwill toward the enemy? Does it not add greatly to what we say when we pray, "Thy will be done?"

All this might have been denied us.

"Joy to the World, the Lord is Come," "Let Earth Receive Her King," "Silent Night, Holy Night," "The First Noel." These and many other beautiful old Christmas songs, coupled with more modern ones, such as "White Christmas," we all love to sing so well. During the past week, a group of Newcomb College girls has been going about the campus at Tulane shortly after dusk, lustily singing these beautiful carols. Perhaps incidentally, perhaps by design (I wouldn't know which), they seemed to station themselves under the windows of libraries and dormitories, inside of which were numbers of V-12 boys.

We might have been denied all of the fine Christmas music.

Has it ever seemed to you that at Christmas time a church bell sounds a little clearer, perhaps a little louder, a little more joyous? How blessed it is to have our churches, our Sunday schools and all of the activities which they sponsor. Would it seem like Christmas without the proper exercises, ceremonies, and music in the churches? Japan and other countries know nothing of this. Only recently was the Church restored in Russia.

And we might have been denied this.

We have ministers who go about among us, teaching us, encouraging us, praying for us, helping us when we are ill or when we suffer some other misfortune. It is not beyond imagination to picture some poor soul at death's door, one who has waited too long to give himself to Christ but at the last moment wishes to do so. A minister on the scene almost miraculously succeeds in bringing about a final smile of victory for Christ, of rest, of release, and even of joy.

We might have been denied a world with ministers and churches.

Could any of us possibly imagine what it would be like to pick up a Bible and, upon examining it, find that it ended with the Book of Malachi? What would we miss? There would be no story of the nativity of Christ. Nothing of the trials of Mary, the virgin mother, and of her travels under trying conditions with her husband Joseph. Nothing of the birth of Jesus in the manger. No visit of the three wise men. No star of Bethlehem. In fact, the little town of Bethlehem probably would have remained as obscure as some of the remote geographical places about which we are learning today. Old King Herod would have had no worries over this newborn usurper. No story of John's baptism of Christ. No story of the temptations which Christ faced. No sermon on the mount. We would not know of the miracles performed by Christ, such as the cleansing of the lepers, the story of Lazarus, healing the dumb, the blind and the cripples, walking on the sea, and feeding the multitude. We would miss the parable of the sower, of the mustard seed, of the laborers, of the vineyard, of the marriage of the king's son, of the fig tree, of the ten virgins, and others. How could we do without the story of the Good Samaritan? We would know nothing of Christ's transfiguration, of the forgiveness of sin, of Christ's teachings concerning marriage and divorce and of eternal life. We could have learned nothing of Christ's twelve apostles, his Last Supper, his betrayal by the kiss of Judas, his delivery into the hands of Pilate. We would not have had Christ to die on the cross for us so that our sins might be obliterated in his blood. No lesson of sacrificing the only begotten Son. There would have been no Resurrection and no Ascension into heaven. We would never have learned of the greatest Christian, outside of Christ, and of his teachings. His name was Paul. We could not have the joy of reading the letters which Paul wrote to the Romans, Corinthians, Galatians, and others. Finally, we would have a Bible with no book of Revelation. This would indeed be a calamity. Would it not be alarming to think of no coming of Christ as related in Revelation? Without this, what do we have to look forward to? Imagine, if you will, what it would be like in paying last respects to our dead to have no thought of rebirth. Just dust to dust, no more. How tragic!

All of this might have been denied us.

In many places, I have repeated that these things might have been denied us.

Just how might they have been denied us? The answer is very simple. Without the birth of Christ, all of the incidents, previously mentioned, could not have taken place. The birth of Christ! What a wonderful incident in itself. That is the one thing that always stands behind the story of Christmas. Now more than ever, and in the years to come, is the time to **use**, and to **mean**, and to **practice** Peace on earth and goodwill toward men. Let us not forget the all-important part of Christmas. We do not want our Christmas spirit to come from a bottle nor to be in any form of intolerance, improvidence, nor intemperance. Even the very spelling of the word Christmas should be observed. Many have adopted the habit of spelling it Xmas. That X's the word Christ out of Christmas. We **cannot** and **must not** cross Christ out of Christmas, for without Him there can be no great joy for any man.

MISSISSIPPI W. S. C. S.

(Continued from page 10)

Lunch Hour

During the lunch hour on the 17th, Mrs. Paul Arrington brought a stirring message from her experience in the Foreign Missions Conference, held in Toronto, Canada, and the recent meeting of the Board of Missions. She challenged the Mississippi Conference to enter, with faith, the "open door" set before us.

Miss Ezell Ill

The Committee was told of the illness of Miss Catherine Ezell, our Rural Worker, who is recuperating from an operation at the home of her parents in Jamesport, Mo. Cards or letters will reach her at this address.

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SOUTHEASTERN JURISDICTIONAL COUNCIL, ATLANTA, GA., SPECIAL

Sunday, February 11, has been designated as "Race Relations Day." On that day, contributions for our Negro work, contributed by the following Conferences of the Southeastern Jurisdiction, will be allocated to Paine College, our colored Methodist Institution at Augusta, Ga.: Alabama, North Alabama, North Georgia, South Georgia, North Carolina, South Carolina, Upper South Carolina, Virginia.

Voluntary offerings received on Race Relations Day must be directed by the Board of Education in these Conferences if these funds are to be used at Paine College. Such a direction may be made by letter on request or report form sent by the Conference treasurer to the treasurer of the General Board of Education, 810 Broadway, Nashville, Tenn.

February is the month for the organization of "Preparatory Church Membership Classes. The Southeastern Jurisdiction is responsible for one million, five hundred thousand unchurched people. Preparatory Membership Classes should be organized in every local church. The pastor, or some one designated by him, will give instruction to preparatory members.

The Crusade apportionment to the Southeastern Jurisdiction is $6,052,250. Area, Conference, and local church apportionments have been made. Many congregations have pledged and a number have paid in full the apportionment. The final date fixed by the General Conference for securing pledges and cash contributions is March 4, 1945. Payments on pledges may be made through January, 1946.

WM. F. QUILLIAN,
Executive Secretary.

CHRISTMAS IN THE PENITENTIARY

Believing that fellow-Mississippians have sufficient interest in the inmates of the penitentiary to want to know something of what Christmas is like with the 1'950 inmates, the following information is given with reference to Christmas, 1944:

Imagine, if you can, spending the holidays in a community where there was no drinking, cursing, loud talking, and not being disturbed by the noise of exploding fire-works and all the unpleasant things that we usually have in the average Christmas holidays.

Perhaps one of the most interesting features of our Christmas would be some information relative to our Christmas dinner:

Menu.—Roast chicken and dressing, with giblet gravy; pork sausage, home-grown beef, jelly, potato salad, and vegetables grown on the farm; coffee, milk, pies and cakes of various kinds.

With the cooperation of the Board of Commissioners, the superintendent, the dietitian, the sergeants at the various camps, and other employees and the families of all employees, extras were furnished as follows: 100 pounds of candy, 20 boxes of apples, 200 pounds of raisins, 5 gallons of flavoring extracts, some 3,000 to 4,000 packages containing gifts in the way of clothing, food, and candies, to the prisoners; 500 chickens and ducks, 200 pounds of beef, 500 pounds of pork sausage, 900 pounds of potato salad, 16 cases of jelly, 250 pounds of sugar, 250 pounds of butter, 5 cases of chocolate, 160 dozen eggs, 1,100 pies of various kinds, around 175 layers cakes baked at the camps.

It would be of interest, I am sure, to know that 11,500 biscuits were consumed by the inmates at their Christmas dinner.

It was a day that will long be remembered as evidenced by the gratitude manifested on the part of the prisoners, colored and white alike. If ever this writer has witnessed what he regards as the true spirit of Christmas, it was shown here on Christmas day.

The gratitude of the prisoners is reflected in the high morale of all the inmates of this institution.

A. R. BEASLEY, Chaplain.

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PROTESTANT EDUCATION COMMISSION

In response to the need for additional and more effective religious instruction among Protestant children of New Orleans, the ministers of the city inaugurated a program of supplemental training to be given during the week. The Protestant Education Commission was created to carry this program into effect.

The classes in week-day religious instruction, sponsored by this Commission operate on release time granted by the Parish School Board, the last period on Tuesday and Thursday afternoons. At that time, pupils in the fifth and sixth grades go to the nearest Protestant church where they receive instruction.

The classes run on the semester system in conjunction with the public schools, and one complete course is offered in each semester. The first course was "The Life and Teachings of Jesus;" the second, "The Life and Ministry of St. Paul;" the third, "The Bible and the Christian Life;" and fourth, "Heroes of the Old Testament."

The key to this program is the individual teacher. All teachers must be recommended by their pastors, assert their belief in the fundamental doctrines of the Christian faith, and have the same educational qualifications as the teachers in the public schools, or its equivalent. These teachers are paid $1.50 per class period.

The work of the Commission is financed by the cooperating denominations. Each is apportioned a fair amount of the budget and this amount is broken down to the individual churches. The local budget amounts to about $4,500 annually.

The Commission is formed by a representative pastor from each of the cooperating denominations. Each man is given a definite responsibility. Besides the chairman and the treasurer, there are committees on Enrollment, Promotion, Teachers, Curriculum and Location of Schools. The director is hired by this group to oversee the entire work.

This program has been limited to the fifth and sixth grades because of the limited number of capable teachers. The schools are held in churches because the Constitution of the state forbids the teaching of religion in the public schools. The classes have been in progress for two years, and the course on the Life of Christ will be taught for the second time beginning January 30. The Methodists on the Commission are Dr. Elmer C. Gunn, treasurer, and the Rev. Dana Dawson, director. For further information, write the latter, 830 Eighth Street, New Orleans 15, La.

DANA DAWSON, JR.

NOTE TO THE PEOPLE

Dear People:

In the Civil District Court Case No. 259373, the First Baptist Church vs. City of New Orleans, et al, Judge Rene Viosca decided against the church and dismissed its suit.

In this case, then the State Legislature by Acts No. 203 and No. 214 of 1944 stripped completely all churches and public schools located in a parish or municipality, where the liquor business has not been prohibited by referendum election held under the laws of the state, of all protection against this traffic.

Two-thirds of Louisiana now has no prohibition law.

In this case, any bar, saloon, or night club, with their hot jazz bands, loud tin-can music and noisy drinkers, can operate wide open, night and day, week-day and Sabbath, less than one foot from any church or public school.

If the ruling in this case is upheld, parents of all faiths will call both the legislators and governor who signed laws No. 203 and No. 214 of 1944 to an accounting.

Was our State Legislature so influenced by the liquor lobbyists, or was it so ignorant, or was it so little interested in the welfare of our churches and school children, that it repealed all parish and municipal laws regulating and prohibiting saloons and night clubs from operating on the Sabbath and within disturbing distance of our places of worship and our public schools?

In this case the remedy lies with the Legislature, and we demand a correction at once and appeal to the highest court in a democracy, the People.

REV. A. C. LAWTON,
State Director,
Louisiana Moral and Civic Foundation.

Note: This comment shows the activity of the saloon interests in securing the repeal of existing protective legislation which, as we see it, is of a piece with the suspension for the duration of the local option law of the State of Louisiana.—Editor.



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IN leading your Lenten Church Membership Classes and special study groups, you'll find these tested materials invaluable. The *official* series of four manuals and a gift book were prepared through the cooperation of the Commission on Evangelism and the Boards of Education, Lay Activities, Missions, and Publications. They replace all former membership materials.

For Children:

YOUR CHURCH AND YOU *by Roy H. Short*

Not to be confused with an older book of the same title, this 48-page illustrated manual for boys and girls may be used with their parents and teachers in preparation for joining the Church. The booklet teaches among other things: why we have churches; how The Methodist Church came to be and how it functions; how Christians ought to live; what Methodists believe; how to be a good church member; helping to make the home Christian. Printed in large, clear type; bound in attractive heavy yellow paper ..... each, 10¢; 6 for 55¢; 12 for $1.00.

For Youth:

MY CHURCH *by James S. Chubb*

An 80-page booklet in the language of youth, which covers thoroughly: Christian Faith—the Eternal God, His revelation through Christ, the living God in experience, Methodist beliefs; Christian Fellowship—the Historic Church, forms of Christian Fellowship, The Methodist Church, its history, organization, worship, sacraments; Christian responsibility—our church obligations, the Christian's moral adventure, habits that promote Christian living, the quest for the new society. Printed in bold, clear type; bound in heavy green paper. each, 15¢; 6 for 80¢; 12 for $1.50.

For Adults:

I JOIN THE CHURCH *by Karl Quimby*

These topics are discussed in its 80 pages: Who is a Christian? How One Becomes a Christian. What is the Church? Why join the Church? The Vows we take. Beliefs of a Methodist. Sacraments of the Church. Fellowship of the Church. A Christian is a Steward. A Christian worships. A Christian studies. When is a home Christian? A Methodist continues to grow. Bound in heavy blue paper ...each, 15¢; 6 for 80¢; 12 for $1.50.

For the Pastor:

A CHURCH MEMBERSHIP MANUAL FOR METHODIST MINISTERS *by William K. Anderson*

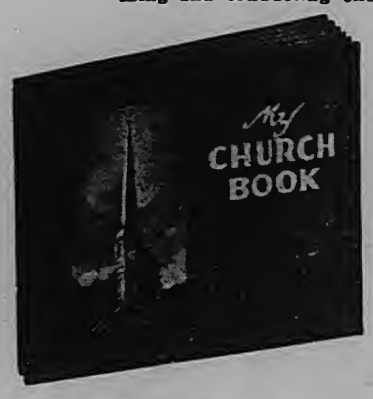
A 240-page book bound in durable cloth. Contains 32 pages of special material for the pastor in addition to the entire contents of the manuals for children, youth, and adults (*described above*). Suggesions for use of the three age-group manuals are given as well as guidance in organizing and conducting church membership classes .....each, 75¢.

For All Methodists

THE METHODIST PRIMER

by Bishop Charles C. Selecman

THE average Methodist who has long needed and wanted a concise account of the story of his church, will find in this new booklet an absorbing fund of information on the history, doctrines, organization, and activities of The Methodist Church. It begins with absorbing background accounts of the Wesleys, the first Methodist Society, the Mission to America, the growth, divisions and union of the Church. Then follows a chapter on Doctrine—what Methodists believe. Much interesting and valuable information is covered in the chapter on the form of government of the Church; finally it sums up the Methodist fields of service. Pastors and layworkers will welcome this attractive booklet and will want to distribute it widely. A Record of Baptism and Church Membership, to be filled in and signed by the pastor, is printed on the inside back cover, making it a gift booklet of permanent value. Paper bound ...each 10¢; 12 for $1.00; 25 for $2.00.



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THE LIVING CHURCH

O come, let us adore Him. . . . If the nations are to live together and work together, fight against evil together and endure sacrifice together, they must worship together. And they can worship none but Him.—The Bishop of Truro.

THE PRAYER-ROOM TODAY

I thank Thee, Lord, for that inner freedom that no outward bondage can take away. I thank Thee for those wide spaces of the spiritual world to which Thou givest Thy prisoners the key. Let me enter more fully into my heritage. However cramped may be my outward lot, whatever fetters life may lay upon me, let me know that Thou art "in bonds my perfect liberty." However much of earthly good may be denied me, let me be rich in possession of Thee. Make me so rich that I shall have wherewith to give to others. Make me so free that others shall see their prison doors open, know their bonds broken, feel their hearts set free. Amen.

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THURSDAY, FEBRUARY 8, 1945

Mountain Sonnet

By Lelia S. Marstaller

The highest peak is yet unscaled by man,
And when it is, but one or two shall know
The triumph felt, the magnitude of span
That gives advantage over all below;
For few there who venture more than life,
Who hazard altitude too bleak for breath,
Where air is sharper than a whetted knife
And every foothold is a tryst with death.
And many unknown millions never see
These heights which lure with a magnetic awe
The souls which speculate and wander free
And know perfection as the highest law
Since few if any then can scale the crown
Shall we fool mortals pull the mountains down?

—The American Friend.

WALLET OF THE WEEK

THE CATAWBA INDIANS of South Carolina, numbering two hundred and sixty persons and divided into sixty-nine families, have been granted citizenship under the laws of the Palmetto State. Most of them live in the vicinity of Rock Hill and work in textile mills and on farms. The state has purchased for their use 3,447 acres of average land, and it is the plan to settle the Indians on these lands as soon as building materials are available for housing and equipment for agricultural production.

* * *

DR. E. N. JELLINEK and other members of the staff of Yale School of Alcohol Studies, were honored at a luncheon-reception in Chicago early in December. The members of the school were returning from Portland, Oregon, where they had conducted a brief school on the alcohol problem, and the luncheon was given under the auspices of the American Business Men's Research Foundation. The school in Portland registered twelve hundred persons from five Western and Pacific Coast states. Reports indicate that the effort was remarkably successful.

* * *

A CANADIAN COUNCIL OF CHURCHES was effected at a meeting in Toronto last September. The Council includes the Church of England in Canada, the United Church of Canada, the Presbyterian Church in Canada, the Canadian Baptists (Maritime Provinces, Ontario and Quebec, Western Baptist Union), the Church of Christ (Disciples), the Evangelical Church, the Salvation Army, and the Society of Friends. The Y. W. C. A. and the Y. M. C. A. were included as affiliate members. The Toronto meeting was devoted mainly to the adoption of a constitution and perfecting the organization.

* * *

DAVID LLOYD GEORGE, the distinguished Premier of World War I, is said to have been "the only man who ever went from the world of the little chapels to 10 Downing Street." More remarkable still is the fact that throughout his long and famous life he has remained a loyal Welsh Baptist. For fifty-four years, he represented the Burough of Carnarvon, and his recent elevation to an earldom removes from that body the man who has been honored as its "Father." He shared the ideals of the common people and he was long their voice in the councils of the nation.

* * *

REV. PHILIP M. WIDENHOUSE, chief of the Washington Federation of Churches' Department of Research and Planning, thinks that bulging war centers, with their delinquent Sunday school children and parents, indicate something of the nature of the Church School problem of these times. He does not picture the losses as being so great as some observers think, but he does say that if the present rate of loss should continue, the Church School will become an extinct institution in thirty years. The Federation proposes a plan for stopping the downward trend which includes adequate churches for all new communities.

DEMOCRATIC PRINCIPLES are said to have been a Chinese ideal for the past twenty-five hundred years. In what is called the "oracle script," a kind of hieroglyphic writing inscribed on tortoise shells, are four characters which are translated to mean "The world is a commonwealth." This philosophy appears to fit well into Chinese character, and it indicates that these Orientals, whose land was an ancient empire before America was dreamed of, had already formulated the foundation principles upon which the great Democracy of the West rests.

* * *

THE UNIVERSITY OF CHICAGO has abolished the high school credit requirement for entrance and it is reported that the graduation of more than one hundred students has been appreciably speeded up. Under the method of "placement tests" students are able to win their bachelor's degree as early as eighteen or nineteen years. The system seems to have been the result of ten years of experimentation, and it is expected that returning service men will be greatly benefitted by the new rule.

* * *

TURKEY'S DIPLOMATIC BREAK with Japan is reported to have been of great importance to the Allied governments. For one thing, it had the effect of closing the "listening posts" which Japan had established over the country, which they operated to the great hurt of the cause of their enemies. Not less important was the fact that the step denied them the bases of access to the Near East through which they spread abroad racial propaganda against Britain and the United States. The closing of the Turkish legations will definitely cripple the information and propaganda services of the Japs.

* * *

THE SYRIAN ANTIOCHIAN ORTHODOX CHURCH is said to have withdrawn from membership in the Federal Council of the Churches of Christ as an aftermath of the refusal by that body to grant membership to the Universalists. Strange as it may seem, they withdrew because the Council even considered the admission of the Universalists. This means that the Syrian Church went the majority faction of the Council one better in its insistence upon orthodoxy. The incident in all its bearings would seem to show the need for a clarification of the organic ideal and position of the Federal Council.

* * *

AMERICAN MARRIAGES are said to have shown a steady decline since the peak of more than a million and three-quarters in 1942. It is predicted that this year they will fall below the peacetime average of a million three hundred thousand. The slump which began in New England moved west and then south and only large industrial centers showed continued increase last year. A freakish feature of the trend was a definite increase in the number of brides over thirty-five years old and the increase to 38 of the average trousseau size.

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EDITORIAL

A SUBSISTENCE MINIMUM

The thinking connected with our new social emphasis has provided us with some striking phrases. Many of them designed to indicate values inherent in a growing and worthy civilization are modern and specialized statements of standards which are necessary to maintain life at a constructive level. We have in mind the phrase, "A subsistence minimum," which is in popular use to indicate a necessary economic level for constructive living. We are not concerned with any of its applications to current economic or social programs but rather with the general implication of the idea.

Anyone must realize that we have come a long way toward the development of a proper concern for the physical standards necessary to keep our civilization upon an even keel. Naturally, such a standard will tend to strike a balance between economic and social extremes. In some instances its effects have been described as producing a "no rich and no poor" social structure. Any such statement is doubtless an exaggeration, but it does indicate an ideal growing out of a vision based upon practical experience. It implies that the attainment of an irreducible economic basis is a social necessity. This ideal is being insisted upon more and more as necessary to a healthy and productive society.

Have we as Christians and churchmen caught the vision of a "subsistence minimum" for the maintenance of our Christian faith, individual or organized? On every hand we hear it said that forty per cent of the population of our country acknowledges no religious allegiance whatever. This distressing picture is not helped by the records of our denominational enterprise. Dr. A. J. Walton, of the Department of Town and Country Work of the Methodist Church, is authority for the statement that the Methodist Church has lost an average of two hundred and fifty-five churches annually for the last twenty years, and that we now have five thousand one hundred fewer churches than we had twenty years ago. We might counter against this statement were it not for the further facts cited. He says that we have not only lost nearly a million in Church School enrollment, but we have lost more than a million in the membership of the Methodist Church. This is a situation which should and will challenge every devout Methodist in the land. No matter what explanations we may offer, it means that we have failed to maintain the "subsistence minimum."

We have an ever-widening horizon of scientific knowledge, a wonderfully trained ministry and a perfectly mechanized program of work, but we must still write a minus sign before the tabulations of Methodist effectiveness. Do we lack a "subsistence minimum" of the knowledge of God, faith, and spiritual understanding, which is necessary to survival? We need to remember that Jesus did not commission his disciples to be arguers at the court of public opinion, but to be "witnesses." They were to tell the story of the Redeemer out of their own hearts. We had as well realize that a philosophic rationalism offers no hope for the redemption of the world. A "subsistence" level of faith is necessary for both the individual and the church.

RACE RELATIONS SUNDAY

Next Sunday has been designated by the Methodist Church as Race Relations Day. At that time it is expected that a collection will be taken in every Methodist congregation for the support of our sixteen institutions devoted to Negro health and education. More important than the collection is the opportunity which the day affords for thinking together about the relations existing between the Negro and the white race in the light of the gospel we preach and by whose ethic we seek to shape our lives. It is to be hoped that the real emphasis of the day may be upon the establishment of a righteous relationship among all races. Only thus can the day serve its true purpose.

A MONEY CONSCIENCE

Recent contributions offered by the Liquor Package Stores of Dallas, Texas, to Southern Methodist University, Baylor University Hospital, and St. Paul Hospital (Catholic), have been responsible for considerable publicity in the secular press. The sting of the publicity was in the allegation that the gifts offered to S. M. U. and Baylor were "belatedly rejected." Whatever may have been the facts or lack of facts regarding the rejection, the liquor interests of Dallas know that the two great Protestant communions involved have definite scruples on the subject of receiving charity from a business whose ministry is debauchery and destruction.

This incident calls to mind the "tainted money" furor raised by Dr. Washington Gladden a generation ago. For our part, we do not believe that either "holy water," or the appropriation to benevolent uses can effect the cleansing of money derived from a business whose hallmark,

is drunkenness, social debauchery, and political corruption. We are one hundred per cent against shriving the consciences of traffickers in life and character by accepting their blood money. Whatever may have been the incident which caused the charge of Dr. Gladden, he was correct in principle. We believe that the Christian Church should have a money conscience so sensitive that the very sugestion of compromise with liquor and its allies would be met with instant resentment. Such compromises may seem to point the way of human help, but they sear the Christian conscience and press the Church toward ruin, defeat, and death.

THE CRUSADE

The medieval word, "crusade," has been revived with a new meaning, we hope, for the new age.

It comes from an old Spanish word which meant "to mark with the cross" and had reference to coins which were marked all the way up and down and across with this design.



Dr. A. P. Hamilton

The coin could then be broken into four equal parts and used in quarters.

It seems rather significant that our Methodist Crusade, therefore, has a background in terms of money. We speak of it sometimes as a Crusade for twenty-five million dollars. I know that the official title is the Crusade for Christ, but we are tempted to **think** of it, I am afraid, in terms of **cash** instead of **Christ.**

The Crusade originally was planned to extend over two years' time, the idea being that there should be a period of spiritual cultivation and preparation. According to this plan, no doubt it was intended that all of Methodism should become imbued and inspired by the contemplation of a world, not only physically but spiritually and mentally impoverished, robbed, wounded, and beaten and left to die by the roadside. To this buffeted and bleeding world we were, as a Church, to be a sort of Good Samaritan, ministering to the physical wounds, yes, but beyond and above all, pouring in the oil and wine of gladness of a spiritual resuscitation.

What the world will need more than ever before is the blood plasma from Calvary.

It seems to me that many of our churches have missed almost entirely the meaning of the Crusade in putting on a whirlwind campaign to raise the Crusade quota by Easter, of this year, now that money is so plentiful.

And churches are vying with one another to be able to announce by Easter that the whole amount has been raised.

This attitude might be justified if we continue over a period of two years, or more, to cultivate the spiritual implications of the Crusade, and if we keep alive the missionary zeal for a world that is bereft and bewildered, in a universe that has gone back to barbarism and bestiality as at no time since the first crusades.

If it is to be a Crusade for Christ in reality, He must carry the banner and be in the forefront of our marching columns.

A. P. H.

Editorial Miscellany

By Dr. H. T. Carley

NO NUBBINS FOR THE SHOTES

I was talking the other day with a man who cultivates a pretty good sized cotton and corn patch—about 2,200 acres, to be exact. He is hoping that he can get enough help to make enough cotton to make a quilt or two, and enough nubbins to feed a few shotes.

I drove by a cotton field a few days ago where there was as much cotton in the field now as there was last October. I am sure of it, because none had been picked. It was really a beautiful sight—except that the fiber was covered with dust and had a kind of stained, weather-beaten appearance. It looked as if an expert extractor of lint from the boll might make nice wages, at $3 per hundred, by practicing his art in such favorable surroundings.

I was riding through another farm a few days ago that seemed to have produced a bountiful crop last year, judging from the appearance of the land. But now, with spring coming on, it looked as if last year's crop might have to do for this one, too—not a furrow had been turned, and all the cabins in sight were vacant.

As I looked at the sights just enumerated and meditated upon the same, the thought struck me that maybe the trouble is a shortage of labor. I do not claim any credit for suggesting this as a possible cause of conditions that prevail, for I may have got the idea from casual conversations with men who have been toilers of the soil for many years and who are reasonably familiar with what it takes to make a crop—I say I may have picked up the idea from something they have said in discussing prospects for another year. Anyway, I advance this as an explanation for whatever it may be worth. (I hasten to add that I hope none of the aforesaid farmers will advance the suggestion that possibly my dissertation upon this subject grows out of a mental condition perceptibly lower than sea-level. I hope the more charitable construction that I am just "kiddin'" will be placed upon what I have said. Having some unploughed acres and some vacant cabins myself, I need a little "kiddin'" from somewhere).

What I was really thinking was, how fine it would be for all of us to be able to pray the prayer attributed to Admiral Hart: "Dear God, give us strength to accept with serenity the things that cannot be changed. Give us courage to change the things that can and should be changed. And give us wisdom to distinguish the one from the other."

Less worrying and more praying would be a big help to the world right now.

PER CAPITA GIVING

Per capita giving to church work in America is said to have remarkable exhibition in the Church of the Nazarene. This little Church, with 186,519 members, gave $10,077,353 in 1943. That is an average of $54.03 per member. The Nazarenes support one hundred mission stations—a mission station for every 1,865 members.

METHODISM IN THE FUTURE

By Bishop J. L. Decell



Bishop J. Lloyd Decell

Many people seem afraid of the future. The sayings and writings of some indicate that terrible things will happen when the war is over. The Christian faith was meant for just a time like tomorrow. Methods may and will change but the meaning of life remains. Truth is timeless.

In thinking of the Methodist Church and the future, I have no apprehensions that the Christ who has led her on thus far will be unable to give her power to accomplish His will in the times that are to be. "Ye shall receive power."

Methods are important, for they are ways of doing His work and accomplishing the mission of the Church. Many things could be said, though for this time I shall be content with three proposals.

One location for all General Boards. As it is now, our major General Boards are located in Chicago, Ill., Nashville, Tenn., New York, N. Y., and Columbus, Ohio. These widely-separated centers are places of power in Methodism. Obviously, the trend is for a more unified approach to the local church with varied programs of the Church. If all Boards and General Agencies were located at one central place, it would make possible closer fellowship and cooperation of the able personnel who produce the several "impacts" upon the local church, the unit of power and possibility in Methodism. Methodist headquarters should be located geographically at one central place, with an eye to saving travel costs and convenience of accessibility.

Keep the Church close to the people. There are grounds for differences of opinion between good men on matters of policy. I think the closer we can keep the application of the program and administration to the people the more satisfactory and fruitful the services. Let there be a Bishop for each state, even one giving his full time to Cuba. Let the districts be arranged with from seventy-five to one hundred local church units in a district. Make the Bishop and district superintendents responsible for executing the program and promoting the causes within the Annual Conference. The General Boards would be resource bodies and get their materials out direct to pastors and local churches. Our major interests could be emphasized quarterly: Missions, Stewardship, Evangelism and Christian Education could each have cultivation and promotion. Let one quarter be Education, another Evangelism, etc.

Secretaries, church-wide and within Annual Conferences, have rendered pioneer and valiant service. But two or three men out of a New York office, or one man within an Annual Conference, cannot do all the close cultivation work needed with the pastors and each local church. We may not be able to have a university post-graduate course in each church, but there should be a study fellowship in the meaning and mission of Methodism for all the age groups in each local church under the direction of the pastor. He and the district superintendent should be responsible for selection of the best available teachers and choice of materials accommodated to the growth and inspiration of people in specific situations.

If it be said that we have such a program and we all already are responsible for everything, my reply would be that our program on the meaning and mission of Methodism should be created to meet the needs of the people—all the people, and execution and application of the program should be by those who are constantly close to the people. Depersonalized service and remote control of activities will not build the people of the smallest rural church or any other kind of a church into an organic connectional unity as well as the warmth of personal touch and togetherness of understanding and toil for the high goals of Methodism.

New Ventures. Hemispheric cooperation has had renewed emphasis. North America must know more about Central and South America and with this increased understanding develop a mutual respect and regard. A Methodist Pan-American Building should be erected on the Seashore Campground at Biloxi, Miss. This building should be modern and adequate. Methodists and other Christian denominations should use it for hemisphere-wide conferences. Colleges and universities should hold summer schools there second to none. Adjacent Annual Conferences should use it for their various activities. A great winter-time Pastors' School should be held. The Pan-American Building should house a hotel, auditorium, and sufficient rooms of various sizes for class rooms and committee rooms for the big business of Christianity and Methodism in this western world. Eventually there should be a library on Central, South, and North America equal to the best in the world. Also, a short-wave radio station pointed to Central and South America should be there. The Gospel of Christ should be proclaimed and messages of goodwill carried to all our brothers to the South. At the central headquarters location there should be a giant radio broadcasting station to carry the news of the Church and messages of salvation. Yes, it will cost some money. It would yield rich dividends. Let's do something besides get ready for another world war. "Methodism is Christianity in earnest."

WHEN THEY COME HOME

By D. B. Raulins

Already men from the war theatres are beginning to get back to the United States, some with medical discharges, others for other reasons. Anyhow, already they are coming home.

Of course, these men will be looking for places in which to "take hold" and get back into the current of the life of our communities. Some will find the old job waiting. Some will have to search for new connections. Some of them will have to be rebuilt before they can once more become members of the community life.

In addiiton to the limps in the walks of some, in addition to the empty sleeves of others, and in addition to the tell-tale and permanent scars of others, there will be a feeling of strangeness and lack of adjustment on the part of all. For our country is not the same that it was when many of them left it. Familiar paths have faded and ways have changed.

If this be true of the few soldiers now returning, how very much more complicated it will be when the war is over and they begin to come home in great numbers?

What are we going to do about it?

Chaplain Wm. O. Byrd, with some of our aviators in England, along with some others, is making a thorough study for the boys of their organization, finding out all they can about these men, what they are fitted for, what their plans are for post-war life. This is valuable information and it may be made available to civilian groups. Chaplain Byrd suggests an organized plan at home to match this one upon which they are working. Apparently this plan has sufficient merit to warrant a wide use of it among the soldiers. What can we do here?

It would seem that the least we can do is to set up committees in our local churches, charges, and districts, whose business it will be to prepare themselves for the task of assisting our returned men during those days of readjustment. This committee could cooperate with like committees of civic groups, such as chambers of commerce and civic clubs.

Nothing could commend the local church to the service man more than an intelligent and active concern for him at this time and beyond these days of readjustment. The attitude of the ex-service man toward the church will largely be settled in that early period of time.

These men will desire homes, jobs, business and social connections. And many of them will be interested in a church connection while all of them will need it.

Here is an opportunity of large proportions for the Church. Let us make the most of it.

CRUSADE FOR CHRIST

Two letters from Rev. W. U. Witt, superintendent of the Indian Mission:

1. Matthew Botone, in his poor church at Stecker, in four days after the Rally reported out. He was first, as he reported January 8. He had a quota of $150 and raised $210.24, and won the prize of $30, which made him $241.24. He gave $25 himself and his family gave $25 and, of course, they went over the top. The poor church at Cache Creek had a quota of $150. The pastor, Cecil Horse, led out with $25, and over the top they went with everything in cash and subscriptions.

At his birthday dinner, which I attended, Hunting Horse, being 99 years old, made this most telling statement: "I hear my Church is putting on the Crusade for Christ. I hear there is great suffering over the waters and many are being killed and many are starving to death. I hear about the churches being destroyed, and I hear about the heathen needing the Gospel we preach and that saves us. I want to share everything I have with them. I do thank you for the nice birthday gifts to me, but I do want to share with a suffering world and be like the Good Samaritan of the Bible. Jesus said, 'Go thou and do likewise.'" He put down his money on his Bible and asked all who wished to join him and in a few minutes $60 of the Mount Scott quota of $150 was in cash and the balance assured.

Three churches of the Western District are out in full.

2. I have a Seminole minister who is serving a Creek church (Salt Creek) where we met last year in annual meeting. He has a membership of 102, active and inactive. His home burned a few months ago and he has been somewhat in distress. I wrote him the Crusade for Christ must be put over; however, I could find no reason other than I believe the Lord blesses us in sacrificing. He wrote me he understood they had a

(Continued on page 12)

CONFERENCE NEWS AND PERSONALS

New Orleans Christian Advocate

Publishing Committee:
Louisiana Conference—J. W. Reily, Chairman; B. H. Andrews, R. R. Branton.
Mississippi Conference—J. T. Leggett, Vice-Chairman; J. E. Gray, O. O. Clark.
North Mississippi Conference—V. O. Curtis, Secretary; A. T. McIlwain, S. E. Ashmore.

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HENRY T. CARLEY, A. P. HAMILTON and B. P. BROOKS .....Associate Editors
W. O. NEWMAN .....Church School Lesson Writer
MRS. E. L. DIAMOND.....Editorial Secretary
O. MILTON CHALMERS .....Publisher

Rev. E. S. Lewis seems to be renewing his youth in the itinerant service. He reports that things continue to go nicely at Arcola, in the North Mississippi Conference.

A note from Mrs. James H. Felts, Fulton, Ky., reports a big snow in that section a few days ago. Mrs. Felts spent the month of December with her son, Holland, at Greenville, Miss.

Rev. T. E. Hightower appears to be off to a good start in the work at Northside Church, Canton, Miss. The work continues to go well and he is looking forward to success in his endeavors.

Mrs. T. A. Stanford, treasurer of Forest Hill church, on the Terry, Miss., charge, writes that she has been taking the Advocate so long that she does not feel she can afford to miss a copy.

Rev. T. D. Lipscomb writes that he and his people expect to make good on their Crusade for Christ quota at Kinder, La. The editor appreciates the loyalty of Bro. Lipscomb to the Advocate cause.

Mrs. W. T. Phillips, whose late husband was pastor at Tchula, Miss., at the time of his death, has moved from Tchula to Box 75, Opa Locka, Fla., according to notice received from the post office.

Miss Bessie Woods, Sardis, Miss., places us in her debt by the message: "I have been a subscriber to your paper for six years and get so much pleasure and valuable information from reading the organ."

Rev. T. R. Holt reports his work as going nicely on the Madison and Pocahontas, Miss., charge. As we reported a few weeks ago, Bro. Holt was transferred to that charge after the session of the Mississippi Conference.

Our good friend, Mrs. N. E. Cunningham, of Gibson Memorial Church, Vicksburg, does not allow her increasing age to detract either from her interest in the Advocate or its support, as indicated by a note with remittance for two subscriptions.

Bishop Paul Neff Garber, who was assigned to the work in Switzerland, has had many difficulties in arranging for passes and passports, but he was scheduled to leave for Algiers on February 1, according to information received at our office.

Rev. A. L. Davenport reports that he and his people at Noxapater, Miss., are in the midst of the Crusade for Christ effort and hope to meet their quota in full. Bro. Davenport has made plans for a revival in all the churches of his charge.

Rev. L. W. Cain, retired supply at Plaquemine, La., is very happy in his new charge. Bro. Cain is not a stranger in those parts, since he served a quadrennium as district superintendent a few years ago of the Baton Rouge district, of which Plaquemine is a part.

Rev. R. F. Harrell, retired member of the Louisiana Conference, was in the city on January 23 and called at the Advocate office but for some reason found no one in, according to a note from his home at Mississippi City. We regret having missed his visit.

Rev. J. H. Holder writes appreciatively of Rev. L. C. Wilson, a superannuate of the Louisiana Conference, who lives at Iuka, Miss. Bro. Holder is delighted with his new charge and with the glorious reception which he has received at the hands of his people.

The West Park Methodist Church, Jackson, Miss., issued an invitation to an open house as part of the dedicatory service Sunday afternoon, January. 28. Rev. J. D. Wroten, Jr., is pastor, and West Park is a great credit to his ministry in that section of the Capital city.

Cecil Heflin, of Lake, Miss., who was one of the prisoners rescued on Luzon a few days ago, is a brother of Rev. James Heflin, who has served as local supply in the Mississippi and North Mississippi Conferences. This will be good news to the friends of Bro. Heflin in Mississippi.

Rev. Harold Hetrick, pastor of Leavell Wood church, which was on the Terry, Miss., charge last year, says that his board of stewards wishes to keep the Advocate in the homes of the members because they feel it meets a need and serves as an inspiration in the work of the church.

Rev. John L. Sutton, Jackson, Miss., whose name is as ointment poured forth in both Mississippi and Louisiana, says that he has been ill and under the doctor's care for quite a long time. He is now retired from active service, but not from interest in the cause which he has served so long.

Rev. Gilbert L. Oliver, the new pastor at Terry, Miss., reports that the New Orleans Christian Advocate is proving a good investment for his churches and is very helpful in the work of the charge. The Terry charge has the most complete Advocate coverage of all the charges in our territory.

Friends of Rev. G. H. McBride, pastor of Van Cleave, Miss., will regret to know of his continued illness following an operation for appendicitis some time ago. He was brought to Touro Infirmary, New Orleans, a few days ago, where he hopes that he may get relief from the troubles following his operation.

A letter from Rev. W. L. Blackwell, retired member of the Mississippi Conference, states that he is staying at Kilgore, Texas, with his son, who has been seriously ill. Bro. Blackwell reports that his son has recovered sufficiently to do part-time work, but is not yet up to the physical requirements of a full-time schedule.

Mrs. R. H. Wynn reports a great Crusade meeting at her church in Houston, Texas, recently. Dr. Dow Bancroft and Dr. A. P. Shirkey were the speakers. Mrs. Wynn quotes Mrs. Schaedel, of the W. S. C. S., as expressing the opinion that Methodist leaders have not adequately measured the interest in the Crusade felt by the laymen when they place the askings at $25,000,000 instead of the $114,000,000 estimated by the Boards.

GIFT TO LIBRARY OF SOUTHWESTERN

The late Anna E. Foster, who deceased in Westerly, Rhode Island, gave to the library of Southwestern Louisiana Institute all of her books on Louisiana history, biographies, and novels with a Louisiana setting, it was announced by President Joel L. Fletcher recently.

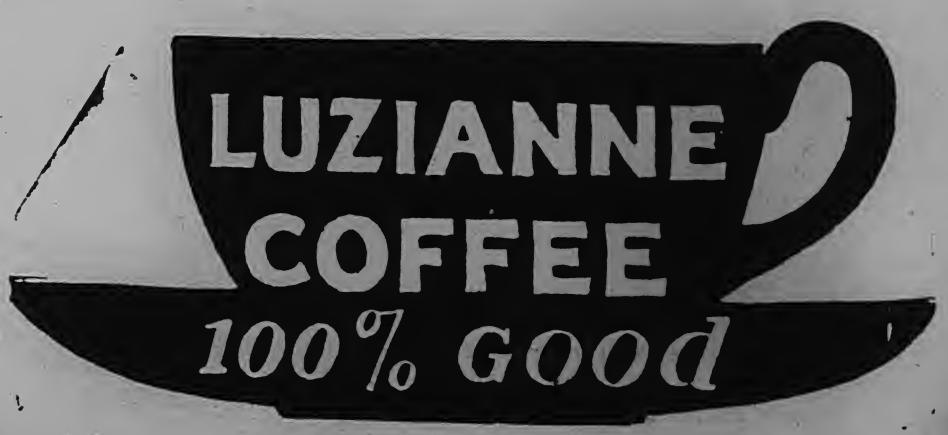
Miss Foster was the librarian at Southwestern from 1926 to 1929. She was Southwestern's second trained librarian and did much work in organizing the library. She became very much interested in Louisiana history and did much research on a contemplated biography of the former Governor Claiborne.

Miss Foster had a quiet, unassuming disposition and was always thoughtful of others. She gave much help and encouragement to the students of Southwestern.

SPLENDID REPORT FROM KOSSUTH CHARGE

Dear Dr. Duren: I am happy to report that the Kossuth charge has begun a fine year's work. This is our second year at Kossuth. Last year was fine, but we are looking forward to a better year this time. Everyone has already a "warm spirit" (they have placed a warm-morning heater in the parsonage). The people here have really shown a spirit of giving both of their time and their substance to promote the Kingdom of God.

Our charge was well represented at the



group Crusade meeting at First Church, Corinth. The meeting was an inspiration to all. To me, the Crusade for Christ is an "all-out call to Methodism." My prayer is that we might have the courage, the manhood, and the womanhood to answer the call to the full. It is my desire that every member in every church shall take a part in this great Crusade for Christ.

You will find enclosed a list of subscriptions to the Advocate and a money order for the same. Mrs. Smith deserves credit for most of the subscriptions; anyway, "we" are happy to send you our first subscriptions and plan to send more later. We enjoy the Advocate every week and feel that it should be in every Methodist home.

E. BINFORD SMITH, Pastor.

PLAQUEMINE, LA., HAS GET-TO-GETHER MEETING

Dear Advocate: The first of a series of "get-together meetings" inaugurated by our new pastor, Dr. L. W. Cain, was held Wednesday evening, January 17, at the parsonage.

The meeting, though informal, followed the principles of our pastor's life, gracious friendliness and fellowship. Each individual present expressed a desire for future "get-together meetings" and everyone said what an enjoyable two hours were spent. The evening was enjoyed under very friendly circumstances and everyone gave of themselves wholeheartedly. Bro. Cain, with his enthusiasm and fine spirit, challenged and inspired everyone to participate freely.

Miss Carrie Atwood and Miss Betty Jean Mathews received with the pastor and Mrs. Myra Gonsoulin, and Mrs. Chas. Schwing served punch. The tea girls were Miss Jenette Cushing, Elaine Landry, Rose Butler, and Rickey Richardson.

MRS. M. N. ARNOLD.

MERIDIAN DISTRICT NEWS

A district-wide rally in the interest of the Crusade for Christ was held in Central Methodist Church in Meridian, Miss., Tuesday evening, January 30. Every charge in the district was represented and the spacious auditorium of the church was filled. Rev. C. H. Gunn, district superintendent, presided over the meeting in a most gracious manner and introduced the feature speaker, Bishop J. L. Decell, who held his audience in rapt attention with one of the most inspirational and informational addresses ever delivered in Meridian. His theme was "The Church and the Crusade for Christ." In most forceful terms he presented the purpose and objectives of the Crusade, and pleaded for affectionate cooperation of all Methodists to push the Crusade to a noble success at an early date. He explained the need of collecting gthe $25,000,000 asked for by the promoters of the Crusade at the earliest date possible, because there are some unavoidable expenses that must be paid immediately, and unless the money is raised by voluntary contributions at once, those who are responsible for these expenses will be compelled to borrow money, which will increase the expense budget; and then we should be ready to enter the liberated war-torn countries at the earliest practical moment for rehabilitation and expansive evangelism.

Bishop Decell said that the Union charge in this district, where Rev. R. L. Lane is pastor, is the first charge in the Jackson Area to raise its full quota for the Crusade for Christ, and then announced that several other charges in the Area are close seconds to Union. We are quite sure that all the churches in this district will pay their quotas in full.

T. J. O'NEIL, Reporter.

SEASHORE DISTRICT NEWS

Approximately 150 ladies from over the Seashore District assembled at Burton Memorial, Gulfport, last Thursday to attend the annual W. S. C. S. educational seminar, presided over by the retiring district secretary, Mrs. John Cirlot, Moss Point, and addressed by three Conference officers, Mrs. E. E. Deen, Hattiesburg, Missionary Education; Mrs. Stanley Wilson, Meridian, Social Relations and Local Church Activities; and Mrs. E. E. McKeithen, Utica, Spiritual Life.

The new district secretary, Mrs. H. H. Ishee, Purvis, was presented, and Mrs. Cirlot, as retiring district secretary, was presented a gift. Miss Ina Thompson, Moss Point, Conference Life Membership chairman announced that the Seashore district W. S. C. S. led the entire Conference last year, turning in $2,060 for Life Memberships. Of this amount, $1,415 was given by the tri-county zone (east sub-district) ,which was the highest amount given by any zone in the Conference, if not in the entire Southeastern Jurisdiction, according to Miss Thompson.

Burton Memorial ladies, under the direction of Mrs. J. E. Burns, served a plate lunch at noon, and the afternoon session adjourned at 2:30 p.m.

MAYERSVILLE, MISS., FELLOWSHIP SUPPER

On January 24, 1945, a supper was given by the ladies of Mayersville, Miss., for the purpose of fellowship and to organize a Woman's Society of Christian Service in the Mayersville community. The community was invited to attend this social gathering and there was an attendance of some 40 people, both men and women. Following a delightful supper, the meeting was called to order by Rev. Earl Presley, pastor of our Methodist church. Ozelle Wilgar was then elected to serve as temporary secretary. Rev. Earl C. Presley gave an explanation of the purpose of the Woman's Society of Christian Service and discussed the good that this sort of organization can accomplish. Seventeen members were then enrolled, as follows: Pauline Scott, Lucille Shipp, Kathleen Kirkley, Katie Harmon, Ida Mae Presley, Mary Ray Younger, Eileen Davis, Elise Genola, Allie Campbell, Christine Windham, Ellen Tidwell, Mamie C. Collins, Geneviere Elliott, Josephine Spiars, Sarah Whitaker, Bess Wilkes, and Ozelle Wilgar. Officers were elected by this group with the following nominated for president: Pauline Scott, Ida Mae Presley, and Lucille Shipp. Pauline Scott was elected to serve as president. Cathleen Kirkley was nominated and elected vice-president by a unanimous vote. Ida Mae Presley and Ozelle Wilgar were nominees for recording and corresponding secretary, the latter elected. Christine Windham was elected as treasurer. Nominees for this position were Christine Windham and Sarah Whitaker.

The meeting was turned over to the president and organization was completed by setting the first meeting date as Wednesday, January 31, at 5:15 p.m., at the church. The purpose of the first meeting will be to set up the various committees and to make plans for the cultivation of the work in all its phases. The society voted to meet twice a month and will meet at 5:15 p.m. on Wednesdays following the first and third Sundays.

The meeting was closed with the song, "My Faith Looks Up to Thee," followed by the benediction by our pastor.

OZELLE WILGAR, Secretary,
Mayersville W. S. C. S.

BROOKHAVEN DISTRICT EDUCATION-EVANGELISM-MISSIONARY INSTITUTE

The Brookhaven District Education-Evangelism-Missionary Institute was held in the Brookhaven church on January 9 with a good attendance of the preachers and laymen of the district present.

Rev. V. R. Landrum opened the meeting with a splendid devotional, after which he introduced Rev. I. H. Sells, Executive Secretary of the Conference Board of Education, who presented the speakers on this part of the program.

Miss Jennie Youngblood, Conference worker in the Children's Division, was presented and spoke of the children's part in the Crusade for Christ and also their place in the whole program of the Church.

Miss Mary Thornton Lindsey, Youth worker, was presented and brought a very fine message concerning the youth of the Church.

Bro. Sells then closed the Educational part of the program, showing some charts which he had prepared giving the losses and gains in the various churches and charges of the district and challenged us to activity in reaching those that are not now enrolled in our church schools.

Rev. O. H. Scott, district secretary of Evangelism, was introduced by Rev. Landrum and presided during the Evangelistic program. He introduced Rev. J. H. Morrow, chairman of the Conference Board of Evangelism, who spoke of the work of this Board and urged us to be soul winners.

Rev. O. H. Scott spoke in his fine way and challenged us all to make the Brookhaven district move forward in Evangelism this year, and that we have the largest increase in membership on profession of faith that we have ever had.

The last speaker on this part of the program was Rev. T. A. Carruth, Conference secretary of Evangelism, who brought us a great soul-stirring message urging that we travel highway 5 in the Crusade for Christ and make it truly the great spiritual movement that it is intended to be. The service was closed with prayer around the altar, led by Dr. J. A. Smith, of McComb.

At the noon hour the lunch was served in the basement of the church.

The Missionary program was opened at 1:30 by Rev. V. R. Landrum, after which he presented Rev. Roy Wolfe, district missionary secretary, who presided over this program.

Rev. T. O. Prewitt, Conference missionary secretary, was not able to be present, and Rev. B. M. Hunt, chairman of the Conference Board of Missions and Church Extension, was presented and spoke of the missionary work of the Conference and our part in the Crusade for Christ.

Dr. J. C. Hawk, returned missionary from China, was introduced by Dr. Hunt, and brought one of the greatest missionary addresses that we have had the privilege of hearing in a long time. He challenged our very souls to action, and we are sure that the work of missions in our Conference will go forward after this.

The district missionary secretary closed the meeting and we all left feeling that we had spent a very profitable day, and resolved to go back home to do something about those things we had heard and felt.

ROY WOLFE, Reporter.

BILL AYDELOTT RESCUED

Many New Orleans friends share the great joy of Mr. and Mrs. E. T. Aydelott in the good news just received from their son, "Bill," who is a fighter pilot in the South Pacific. He was shot down in combat and fell in the sea. He was kept afloat by his life belt and was later picked up by a destroyer. He had only a minor scratch as a souvenir of his desperate combat experience.

DEATH CLAIMS WALTER K. GRANT

The death of Walter K. Grant last week following a long illness brought sorrow to many friends in business and Methodist circles of New Orleans. He was a member of one of the old Methodist families of the city, and his father, a furniture dealer, was a consistent advertiser, patron, and staunch friend of the New Orleans Christian Advocate. Bro. Grant himself was a faithful member and steward of Rayne Memorial Church, and was in every sense a worthy citizen. In his personal character, he leaves a worthy heritage to his bereaved family. He is survived by his wife, Mildred Snyder Grant; two daughters, Betty and Ursula, and a son, Walter Grant, Jr.; and in addition his mother, four brothers and a sister.

HOPE FOR OUR MISSIONARY

The recapture of Manila brought to all American hearts a profound sense of joy, but it had a special meaning for New Orleans Methodists. Miss Patricia McHugh, an interned missionary of the Methodist Church, is a New Orleans girl. It is the earnest hope of her family and friends that she may have been among the internees rescued. The last letter from her, received about three weeks ago, was dated in June, and at that time she indicated that she might be moved to another camp. Many friends are hoping that the transfer may not have been made.

FEBRUARY MEETINGS CANCELLED

Several meetings of Methodist organizations which were to have been held in February have been cancelled in compliance with governmental travel restrictions, according to W. M. Cassetty, executive secretary of the denomination's Bureau of Transportation, with offices in Nashville, Tenn., and Chicago, Ill.

The following meetings, originally scheduled for February, have been cancelled: Board of Education (Feb. 28, Biloxi, Miss.); Council of Bishops (Biloxi); Board of Hospitals and Homes (Feb. 15-16, St. Louis, Mo.); annual meeting Woman's Society of Christian Service, Southeastern Jurisdiction (Feb. 20-22, Jackson, Miss.); annual meeting Woman's Society of Christian Service, Tennessee Conference (Nashville, Tenn.); Pastors' School (Denver, Colo., week of Feb. 5); Convocation of South Central Jurisdiction (Dallas, Texas).

The Methodist Board of Evangelism will meet as scheduled in Nashville, Tenn., Feb. 14-16, since this group will bring together fewer than fifty persons from out of town. Other small group meetings, not affected by the travel restrictions, will meet as follows: Adult Curriculum Conference, February 26-28, Nashville, Tenn.; Southcentral Jurisdictional Council, February 6, 7, Dallas, Texas; Executive Board, Woman's Society of Christian Service, Southeastern Jurisdiction, Atlanta, Ga., February 28.

The Methodist Church is cooperating in every possible way with the railroads and war mobilization officials in their war-time travel program, Mr. Cassetty said.

MILLSAPS COLLEGE

Millsaps will observe its second of the Great Educators Series on February 14, when Dr. Guy E. Snavely, executive director of the Association of American Colleges, will be on the campus and will speak at chapel and in the evening to the faculty and trustees.

High School Day will be observed on Saturday, April 28. On that day the high school students of the state are invited to be the guests of Millsaps College and on the basis of a competitive examination thirteen scholarships will be awarded.

At the recent meeting of the Association of Methodist Colleges, held in Atlantic City, Dr. M. L. Smith was elected president of the Association.

Last week the students of Millsaps elected their most popular girl and boy. Miss Dale Burnham, of Magee, Miss., was elected "Miss Millsaps," and Mr. Dale Janssen, one of the trainees from Hatfield, Missouri, was elected "Master Major."

The Methodist students in the Mississippi Colleges are having their State Conference at Millsaps February 9-10-11. The speaker at that time is Rev. Robert Hamill, from Clinton, Iowa.

A new editor has been elected for the College weekly, **Purple and White.** Miss Carol Steen will take over the office as editor at the beginning of the next semester, March 5.

The next semester at Millsaps College will open March 5. We will be able to accommodate twenty-five or thirty additional young men because the Navy is turning back Burton Hall to us.

The Millsaps Debate Club is scheduled to debate the team at the University of Mississippi. Representing Millsaps at the debates are the senior team composed of Bob Bates and Carl Guernsey, and the junior team with Irene White and Roberta Stewart.

Founder's Day will be observed this year on April 18. Our speaker for that occasion will be Mr. Wharton Green, of New York, who graduated at Millsaps in 1898.

MISSIONARY INSTITUTE—VICKSBURG DISTRICT

The current Crusade for Christ was the keynote of the Vicksburg District Methodist Missionary Institute, held in Port Gibson on January 10, with approximately 110 attending. Ministers spoke on various aspects of the Crusade and the day was climaxed by a message from Dr. John C. Hawk, representative of the General Board of Missions.

Devotions were conducted by the Rev. O. S. Lewis, district superintendent, and the program of Education was managed by the Rev. I. H. Sells. First speakers were Misses Jennie Youngblood and Mary Thornton, who told of the children's and young people's place and work in the Crusade.

The Rev. J. H. Morrow, presenting the program for Evangelism, spoke feelingly of the Church's responsibilities in these crucial times and for the future when our boys come back. "Preaching will not bring the world to Christ and the Church," he said, "but laymen ringing doorbells and visiting in Christ's name will!"

The Rev. Morelle Wells spoke on Evangelism in the local church. "Children need Christian homes and less than half our homes are ideal in this respect," he emphasized, adding that perhaps typing churches and preachers is a mistake. "Let us recapture faith in God's power," he urged.

Harry Denman was quoted by the Rev. Thomas Carruth, who gave the illustration, "You pray for me and I'll pray for you—we need to get on the highway that starts in Bethlehem and runs around the world." He said that the Crusade is saying to America, "You have a soul to save as well as a peace to win," and reminded that Christ upon the cross is our figure and that no other goal can ever compare with that figure.

An altar call and reconsecration with prayer ended the morning session. After lunch, served by the ladies of the church, Bro. Sells convened the group again, asking that they try for an increase in church School membership from 750 to 1,750, stating that headway in the evangelistic field first called for an increase in Sunday school attendance. Rev. D. M. Ulmer, district missionary secretary, emphasized the importance of the local Board of Missions in developing the missionary spirit. He urged the use of this Board in the Crusade for Christ.

The Rev. T. O. Prewitt, Conference Missionary secretary, succeeding the late Rev. W. D. Hawkins, testified that more doors are open today to those crusading for Christ than ever before. "This is the time to go and be Samaritans to those whose bodies are suffering and who know no Savior," he urged. "We gladly offer our children to the government; now let us offer them to God and provide funds to send them on His great work." He feels that when the Crusade begins in our hearts, the money will come spontaneously.

Dr. Hawk, featured speaker, began his message by saying, "If we fail in the Crusade for Christ, we fail in everything." He spoke of this nation's great debt to China in her war against Japanese imperialism, saying that the world can never be at peace until China is at peace, and likewise can never be Christian until China's millions are saved for Christ.

"The Chinese took care of our missionaries. Now we need to take care of China," he stated, asking, "How shall we escape the day of reckoning if we fail our friends in need?"

Dates for coming meetings were announced: March 12-15, Vicksburg District School of Evangelism; May 14-18, Conference Evangelism meeting, which Bishop J. L. Decell will attend; June 5, assembly at Co-Lin, Wesson; June 25, Pastors' School at Millsaps College, Jackson.

The day's activities were closed with a consecration prayer led by J. P. Stafford, district lay leader. Many were heard to express the opinion that this Institute was one of the best and most inspiring they ever attended.

E. L. LEDBETTER, Secretary.

Vicksburg District Goals, Adopted by Dis

trict Institute January 10, 1945
"Begin Now on Crusade Goals"

1. Put over our share of the $25,000,000 for relief and reconstruction fund.
2. Support the Crusade for World Order.
3. Educate for and practice stewardship of both money and life.
4. Achieve results in evangelism—get 700 new members on profession of faith this year. (Last year we took in over 350 by profession of faith).
5. Achieve 10 per cent enrollment increase, 20 per cent attendance increase in our Church Schools. The following methods were suggested:
1. Follow up absentees.
2. Quarterly reports to parents, showing number of Sundays pupil has been absent and tardy. Same report to adults on themselves. Also suggestions by teachers on report cards.

CRUSADING IN CORINTH DISTRICT

Under the leadership of Dr. L. P. Wasson, district superintendent, five Crusade meetings have been held in the Corinth District. About four hundred people were reached in these meetings and there was a fine response on the part of those who were present. There is every indication that Corinth district will raise its full quota of the Crusade money. The two charges that have already gone over the top are Blue Mountain and Potts Camp. Blue Mountain went over the top in December. Potts Camp charge has raised fifty dollars more than their quota and two churches have not made their contributions yet. Rev. J. D. Simpson is pastor at Potts Camp and Felix Sutphin is pastor at Blue Mountain. One is a retired minister and the other has just recently joined the Conference. The age of the man seems to be insignificant.

These meetings were held in the following churches: Corinth, First Church, Potts Camp, Baldwyn, Tishomingo, and Ripley. The following people took part on the programs: Revs. L. P. Wasson, Zeke Jumper, Leonard Jumper, J. J. Baird, E. R. Smoot, Barney Whitehurst, Felix Sutphin, J. H. Holder, J. E. Long, and W. L. Robinson; Mrs. J. W. Rankin, Mrs. Haden Sutherland, Mrs. A. K. Carlton, Mrs. J. H. Boyd; W. R. McCormack, J. G. Houston, and Fred Smith.

Every charge in the district has accepted all the benevolent askings. It is believed that all of these acceptances will be paid in full. This will mean a new day for the Corinth district.

W. L. ROBINSON, Reporter.

CRUSADE FOR CHRIST, SARDIS DISTRICT

Como, Miss. For promotional purposes the Sardis District was divided into seven zones. Meetings are scheduled as follows:

Representatives from Lake Cormorant, Horn Lake, and Hernando charges will meet in Horn Lake at 2:30 p.m. on Sunday, Feb. 11, 1945.

Representatives from Cockrum, Coldwater, and Arkabutla charges will meet in Coldwater at 2:30 p.m. on Sunday, February 11, 1945.

Representatives from Oxford, Abbeville, Paris, Water Valley, First, Main Street, will meet in Oxford at 2:30 p.m. on Sunday, February 11, 1945.

Representatives from Como, Tyro, Crenshaw, Senatobia, Longtown, Sardis Station, Sardis Circuit, will meet in Como at 2:30 p. m. on Sunday, February 18, 1945.

Representatives from Oakland and Charleston will meet in Oakland at 2:30 p.m. on Sunday, February 18, 1945.

Representatives from Courtland, Shuford, and Batesville will meet in Courtland at 2:30 p.m. on Sunday, February 25, 1945.

Representatives from Red Banks, Mt. Pleasant, Byhalia, Pleasant Hill, and Olive Branch will meet in Victoria at 2:30 p.m. on Sunday, February 25, 1945.

Rev. C. A. Parks, district superintendent, and Mr. A. B. Friend, district lay leader, will be the guest speakers. The program committee has arranged through the various pastors for other speakers.

ROY A. GRISHAM,
District Reporter.

JESUS THE SPECIFIC AND THE SPECIFIC OF JESUS

By Dr. Robert W. Searles

Yesterday we beheld a world in agony and marked the major symptoms of its sickness. We diagnosed that sickness as a disintegration arising out of anarchy that in turn was caused by the virus of pride and selfishness, projected by the individual out into the successive groups of which he is a member. It was a picture of unmitigated gloom. We modify it or seek to explain it away at the peril of life, of liberty, and of happiness. What we saw was hard objective fact and we are fools and blind if we close our eyes to it.

Today we seek what Dr. Sorokin has called "the sole source of salvation." We search for the specific for the disease which is turning humanity to self-destruction. That such a specific exists is evident from one aspect of man's life in the world which yesterday we purposely avoided.

While in recent decades man has been increasingly manifesting his inability to master human nature—in that same period of time he has been manifesting increasing ability to master nature.

Consider the record of the last century and a half. One hundred and fifty years ago man had little more skill at checking the ravages of physical disease than he possessed two thousand years ago. One hundred and fifty years ago man had only the same means of transportation known to the Roman—his own feet and the legs of animals. One hundred and fifty years ago man still lighted his physical darkness with the instrument used in the time of Christ—the oil or waxen wick. One hundred and fifty years ago man had no new means of power unknown to the ancient world. He was still dependent upon animal and human strength.

The last century has caused a vaster difference in man's physical world than any thousand years preceding. Today we know that nature if diligently probed will provide the answer to every material problem, the solvent for every physical need.

But have we stopped to consider the three fundamental postulates upon which man's mastery of nature rests?

In the first place, this mastery is dependent upon man's recognition of the fact that nature always, everywhere, and under all circumstances, is obedient to law. Through it flows an unbreakable stream of cause and effect. The knowledge of this fact came slow and hard. It was cumulative through the ages.

The second postulate of man's mastery of nature was the necessity for recognition by man that he could not ignore these laws of nature. They are inexorable. They demand obedience and condone neither willfulness nor ignorance. Any scientist who enters a laboratory with a blind spot fails and fails again until his vision clears.

The third postulate and one quite humbling for human egotism was the necessity for man's recognition of the fact that these laws of nature are immutable. All the wishing in the world cannot change them. The will of tyrants and the voice of legislation—indeed, the unanimous pressure of the human will could not and cannot move or bend them one iota. That scientist who enters his laboratory under the domination of a prejudice comes out with—failure, nothing more.

Add these postulates together and we have the fulfillment in fact of Bacon's prophetic statement, "Nature to be mastered must be obeyed."

The instrument by which we have gained that mastery is science, theoretical and applied. Through theoretical science we have learned to know the will of the Creator, expressed in the laws of nature. Through applied science we have learned how to obey them. And the result of this knowledge and obedience is the production of rewards in ever increasing abundance and far beyond our imagination.

How have we ever allowed this life of ours to be divided into the secular and the sacred? How have we ever permitted ourselves to think of religion and science as things apart? If there is one Creator, then all of life is sacred and science is an aspect of religion. For is not religion the attempt to discover and to obey the will of the Creator and is science not precisely this so far as the relation of man to nature is concerned?

There are three levels of being. First, the organic realm, that of lifeless insect matter. The geologist and the astronomer and the physicist study this realm and the poetic among them single out the law of gravity and call it "the soul of the universe." For this one law holds every material body, however large, in relation to every other body. Let that law be suspended if but for an instant and the universe would disintegrate in the anarchy of sudden explosion. All life would be destroyed.

The second level of being is that of organic matter. It includes all physical life—plant, animal, and man. The biologist concentrates upon this realm. He discovers that all life is made up of myriad mingling cells and he discovers also a law parallel to the law of gravity, a law written into every cell of the body—a law which tersely says, "Cooperate or die."

So far, man is gaining rapid mastery. It is on the third level that failure meets us. It is here that the disease of humanity is concentrated. This is the realm of the spiritual, of the relationship of man to man.

Now, it is unbelievable that there is no key to the mastery of human nature—no

(Continued on page 16)

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WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

We Got the Million!

An official announcement on January 31 states that the women of the Southeastern Jurisdiction Woman's Society of Christian Service gave one million, twenty thousand dollars for missions in 1944!

Of this amount, the Mississippi Conference Woman's Society of Christian Service gave $33,895. Very few women in our Conference made any sacrifice. Let's really give sacrificially during 1945 and make the goal for our Jurisdiction two million dollars in 1945! At the recent Executive Committee meeting our Conference pledge was raised from $27,000 to $30,000, which is less than we paid in 1944. We can give the extra during this first quarter, if we will.

* * *

Mississippi Conference W. S. C. S.

The Administrative Committee of the Mississippi Conference Woman's Society of Christian Service announces the indefinite postponement of the annual meeting which had been scheduled to meet on February 23, due to the request of the Office of Defense Transportation.

At its meeting on January 24, several plans for promoting the work were discussed and at a later date these will be announced.

Hotel reservations should be cancelled.

* * *

Educational Conferences and Seminars

The Conference Committee on Study and Action, composed of Mrs. E. E. Deen, Mrs. E. E. McKeithen, and Mrs. Stanley Wilson, has held an educational conference and seminar in each of the six districts of the Mississippi Conference.

The purpose of these meetings was "To learn how best to promote the study and action program for the year," and after the devotional by the pastor of the hostess church, the following program was followed:

Study and Action Committee

For the purpose of demonstration, the Conference Committee appeared as the committee of study and action of a local society, meeting one day prior to the meeting of the program committee (supposedly in December).

This committee agreed to recommend to the program committee the following:

1. The use of the four approved study courses recommended by the Conference Committee.
2. That sufficient time be allowed for the study—at least 6 hours, within 8 weeks, no two sessions on the same day.
3. That sufficient supplementary material be used.
4. That activities result.
5. That the monthly programs be correlated with the studies.
6. That an informal study be used during the year—based on local need.
7. That the society cooperate with the pastor in the joint study.
8. That a reading circle be promoted.

The duties of each member of the study and action committee on the program and on the finance committee were also discussed. Questions from the audience were answered and discussed.

The Christian Faith and the Christian Way

Mrs. E. E. McKeithen gave splendid suggestions for the study of "The Christian Faith and the Christian Way," using as texts the Bible and the little book, "The Word of His Grace," by Bishop Costen J. Harrell, who spent two years in the study of Ephesians before writing this book.

Mrs. McKeithen prefaced her suggestions with the statement that, "When we get our mail each morning, we hurriedly go through it looking for the letters addressed in familiar handwriting. If we pick up a letter on the street addressed to someone whom we do not know, in a strange handwriting, we are not interested." We will not be interested in the study of the Bible—we will not understand it—unless we first learn something about the book which we are to study. By whom was it written? For whom? When? For what purpose? She stressed the use of different versions of the New Testament and a map of Paul's missionary journeys. Among the suggestions for supplementary material are: "The Life and Letters of Paul," by Carter; "The Story of the New Testament," by Goodspeed, and "The Apostle," by Sholem Asch.

Since the outline in "The Word of His Grace" is so complete, no other will be given, but Mrs. McKeithen suggests that if possible eight sessions be used for the study. She emphasized the chapter on "The Church" and on "A Christian Home."

Activities

As activities which may result from the study of "The Christian Faith and the Christian Way," Mrs. Stanley Wilson suggested the following:

1. An effort to make the local church "broad enough to include in its fellowship all people," and to create unity within the church and among the different churches of the community—a united front in the building of the Kingdom of God.
2. That each woman in the church assume some part of the work. That a list be made of all the women of the church and beside each name write what she is doing—or will do—with the goal of every woman doing something by the end of 1945.
3. The placing of the Methodist Hymnal in the local church.
4. The establishment of a family altar in every home. The "Christianizing" of the conversation around the dining table. The plcaing of "The Christian Home" in families where there are children.
5. Each woman pledging herself to "square her actions with what she says she believes."

The American Indian

Mrs. E. E. Deen stated that the aim of the study of "The American Indian" is "To know the Indians (our fellow-citizens) better—their needs and desires; to create situations more favorable to their status as American citizens and with them to build an American way of life more worthy to be called Christian." She outlined the study in five lessons:

1. About Indians.
2. We owe Something to the Indians.
3. A Broken People.
4. Sharing the Gospel.
5. Methodism at Work.

The text for this study is "The Indian in American Life," by Lindquist, and among the supplementary material suggested, "Indians are People, Too," by Bronson, and "Speaking of Indians," by Deloria.

Mrs. Deen used during her presentation an illustrated map and suggested a panel discussion with several women giving interesting information concerning the Indians in different sections of the United States:

1. Locate their territory on the map.
2. Give the tribes.
3. Their occupation.
4. Their homes (houses).
5. Crafts.
6. Family and social life.
7. Government.

The gifts of the Indians to the world, the "march of tears," and their present status were discussed, and this section closed with the beautiful Indian version of the 23rd Psalm from "Hymns of the Spirit."

Activities

Mrs. Wilson said: "The first result of this study should be a respect for personality—that we will remember to treat all races as if they are people, too." Every time we insist on the privileges of Democracy—the "four freedoms"—for any minority group, we help to create an atmosphere of freedom for all. We should carefully study the legislation which will soon be proposed for the Indian so we may intelligently support that which will be for his good.

Since in the Mississippi Conference, in the Meridian district, we have a mission church for the Choctaws, the most concrete result should be a gift of money to be used in this work. If such an offering is given at the close of the study, it is to be sent to the Conference treasurer, Mrs. C. E. Mullins, Brookhaven, to be kept in trust for this purpose.

Items

At the Meridian and McComb meetings love offerings were given for Miss Catherine Ezell, our rural worker, who is recuperating from a serious operation at the home of her parents in Jamesport, Missouri. At the Meridian conference, Mrs. D. L. St. John brought a challenging message.

Miss Hallie Buie, who for many years served as a missionary to Korea, was present at the McComb meeting, and says she would like to go back to Korea tomorrow. She has almost fully recovered from the illness which brought her home, and is now living in Brookhaven. Mrs. W. F. Mahaffey was present also, and announced the postponement of the annual meeting.

At the meeting in Gulfport, Miss Lucy Strider was present and told of her joy in the work in the defence area of the Missis-

(Continued on page 15)

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WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. M. E. ARMSTRONG, EDITOR, JONESTOWN, MISSISSIPPI

Program of Work

February, 1945

1. Plan with the pastor for Race Relations Sunday, February 11.
2. Cooperate in the World Day of Prayer, February 16 (first Friday in Lent).
3. Business—Church-wide School of Missions with the pastor, using the text, "Christ After Chaos."
4. Promotions of the Wesleyan Service Guild.
5. Monthly meeting, with items from the **Methodist Woman.**
6. Continue Bible study, "The Word of His Grace."

* * *

Aberdeen District

Aberdeen

Mrs. H. G. Howell, president of the Woman's Society of Christian Service of the Aberdeen Methodist Church, has been kind enough to send your editor a copy of the Yearbook printed for her society for use in 1945. In it is found a record of each meeting to be held during the year and the proposed subject for consideration. For instance, in February the subject is "The American Indian" (a cleverly drawn wigwam has been placed at the side of the page), and Circle number 2 will be the hostess. The meetings for the month will include: February 5, Business; February 12, Circles—Bible study; February 19, Program meeting, Circle 2 leader; February 26, Circles—Bible study. Other months have similar programs planned, and the cover page has been made very attractive by using an open door with the motto, "Behold, I Have Set Before Thee an Open Door."

Thank you, Mrs. Howell, for your Yearbook. May other societies be inspired to plan their year's program as efficiently as your group has done.

1945 Budget for Aberdeen

Conference pledge, $455; Rural Work, $10; Scarritt Fund, $5; Student secretary, $20.

C. S. L. and L. C. A.: Parsonage, $200; Church decoration, $50; Social Service, $15. District parsonage, $15; Delegate expenses, $10; Emergency fund, $50. Total, $330.

* * *

No Jurisdictional Conference

Jackson, Miss., Jan. 22—Cancellation of the scheduled February 20-22 conference here by the Woman's Society of Christian Service of the Southeastern Jurisdiction of the Methodist Church, comprising nine states and Cuba, was announced here Monday by the Jackson Chamber of Commerce. Notice of cancellation due to the "no-travel, no-convention" edict of Economic Stabilizer Byrnes was made by Mrs. W. C. Mahaffey, Prentiss, chairman of the Mississippi unit.

—The Commercial Appeal.

Literature and Publications

"Behold, I Have Set Before Thee an Open Door."

To enter this door, one must have an open mind as well as an open heart. There is no better way for Methodist Women to have open minds willing for service than to study the literature put out by our Church. The **World Outlook** and **Methodist Woman** are filled with articles which, if read, will help dispel the ignorance and indifference of which many of us are guilty to some degree, and will increase our knowledge and strengthen our interest and enthusiasm in the work we are trying to do. Then we would hear **less of not reporting and more of regular and prompt reporting.**

Let us begin this new year with a strong resolve that we will study our magazines, and that each officer will fill in carefully all the blanks in her report and mail by the fifth of April, July, October, and January.

We have been promised that, in reports of Literature and Publications, the question, "Is every officer a subscriber to the **Methodist Woman** and **World Outlook?**" shall soon read "Number of officers subscribing to **Methodist Woman** and **World Outlook,**" so please answer with the number and not with "yes" or "no."

We are pleased to learn that the North Mississippi Conference led in the number of officers subscribing for both magazines in 1944.

MISS MAMIE JONES,
Conference Secretary of
Literature and Publications.

* * *

Greenville District

Jonestown

On Tuesday afternoon, February 23, in the home of Mrs. C. M. Anderson, the Jonestown Woman's Society of Christian Service met for the regular program meeting. Mrs. C. C. Holloman, the recently elected president, was in charge of the meeting.

After a short business session, Mrs. W. D. Prowell, program chairman for the afternoon, graciously conducted the worship service. All members took part in the playlet, "Open Doors Which No Man Can Shut." During an inspirational consecration service, pledge cards were passed to the members for consideration.

Sixteen members were present and plans for the year were made. Resolutions were also made for better attendance, closer study, and greater spiritual development.

Delicious refreshments were served by the hostess and a pleasant social hour was enjoyed.

MRS. G. W. BUTLER, SR.,
Publicity Chairman.

Alligator

The attractive home of Mr. and Mrs. P. W. Smith, near Alligator, provided the setting for a delightful event on Monday afternoon, January 22, at 5 o'clock, when Mrs. Smith and Mrs. N. P. Oswalt entertained members of the Woman's Society of Christian Service of the Alligator Methodist Church with a beautifully planned Fellowship Tea.

Gracefully arranged greenery and cut flowers were used to advantage in enhancing the beauty of the rooms and affording a lovely background for members of the society and guests.

The tea table presented a beautiful picture with the decorations heralding the approach of spring. The table was draped with a handsome lace cloth and held an unique center decoration featuring burning tapers floating on water in an attractive low bowl, the beauty of which was reflected in a mirror on which the container stood. Around the mirror were arranged maidenhair fern, frezias and daisies. At this picture table, Mrs. R. A. Butler and Mrs. F. L. Gordon graciously presided at the silver services, pouring tea and coffee.

The only illumination in the dining room was soft candle-light from tapers on the table and buffet. Mrs. Oswalt assisted in serving viands at the buffet.

On this occasion nineteen members of the society and four visitors enjoyed the cordial hospitality of Mrs. Smith and Mrs. Oswalt.

MRS. J. L. NICHOLS,
Publicity Chairman.

* * *

World Day of Prayer

The World Day of Prayer will be observed on the first Friday in Lent, February 16, 1945. The theme for this year will be, "That ye should show forth the praises of Him who hath called you out of darkness into His marvelous light."—I Peter 2:9.

One writer has said: "We earnestly request worshippers in every land to take time for preparation prior to the Day of Prayer in the study of I Peter. May it be read carefully and expounded adequately as circumstances direct. We are aware that the epistle was written for Christians in the first centuries and that economic, legal, and educational conditions then were different from now—but making allowance for this in certain verses, it can still provide for us all in personal and corporate life within the Church."

The program has been divided into the following parts: "Call to Prayer," "Worship," "Thanksgiving," "Confession," "Intercession for the Church," "Dedication." Our gifts will be used for migrants and sharecroppers, religious directors in U. S. Government Indian schools, Christian Literature, and Union Christian Colleges. Checks or money orders should be made payable to the United Council of Church Women, 156 Fifth Avenue, New York 10, New York.

Thou canst not see Jesus Christ in glory till thou hast seen Him crucified. To me, it is not simply an old song of an event that happened fifteen hundred years ago. It is a gift that a bestowing endures forever.

—Martin Luther.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

Edited by The Executive Committee of Louisiana Conference

By Mrs. Lamar C. Aycock, Secretary

Student Work

I am sure we are making plans and looking forward to the year's work. For the secretaries who are new, may we realize that our task is to do all we can to keep students (and those who are not because of war) in touch with the church and its resources, and wherever possible to see that the church at work in all parts of the world is made known to students and to those in government service.

Our big work this year will be in preparing ourselves to be of service to the returning personnel. Those whose education has been interrupted by the war will need guidance in selecting vocations and schools for training. If we, student secretaries, have been in touch with them while they have been away we will have a wonderful chance to influence them along these important lines. Many adjustments will need to be made between church, family and community and the service man. What a great opportunity for our women.

The student secretary will be of most help if she will read widely and then be ready to take her place in helping those of student age—a good listener, an understanding friend, helpful in personal problems and in life service to the church.

We have been selected as persons able to meet students, are interested in their spiritual development and needs, and the world-wide missions of the church. Our interest must be a personal one. We must keep in touch with those away by sending news letters, church bulletins, church literature, birthday cards, gifts, etc. Select wisely, devotional material to be sent. May we suggest, "Power," "Upper Room," and "Strength for Service for God and Country."

Let us acquaint ourselves with the "Introduction Card." To those who are leaving for college or service, present each man and woman with this card, after it has been filled out and signed by the pastor, that it may be carried in the pocket as credentials or tokens to remember the home church. They will also be constant reminders to seek out church in any community. Suggest collecting signatures on back of card of pastors, chaplains, and special friends they want to remember.

Student secretaries should be on all hospitality committees in local churches in order to have close contact with young men and women at this time.

At a recent annual meeting of our Woman's Division the following recommendation was adopted, indicating awareness of what might prove to be a serious trend as men and women are demobilized:

"Recognizing the loss to the church of those engaged in World War I, and the fact that we face a similar situation in which our young people of student age are now involved, we recommend that Jurisdiction, Conference, and District secretaries see that every Woman's Society of Christian Service in the local church elects a student secretary with special recognition of the need there will be to help counsel on continuing education, and on counseling wherever possible on personal problems and adjustments to family, church, and community."

In her address at Conference last year, Miss Julia Reid said, "We cannot make the world Christian until we are Christian. We should study the needs of our times. Never has there been such a call before to hold high Christ."

Our students—our future leaders—Christian students must assume a large share of the critical work to be done in the church, on the campus, and in the community if returning men and women from armed forces are to find a place and a sense of belonging in a constructive, living experience.

We regret to learn our Division student secretary, Mrs. Lenore Porter, New York, is leaving this office. Mrs. Porter has served faithfully and loyally during these first years of student work. We appreciate her efforts and devotion in this work. Until the new secretary is elected, Mrs. Eloise A. Woolever, executive secretary of Organization and Promotion, will have charge of our work.

May we always keep ourselves attuned to these young people and their needs. They will seek us when they return. In the meanwhile let us prepare to meet them.

Study to take your place in the demobilization plans. The following are recommended:

"The Art of Listening," Russell Dicks, 10 cents from the Federal Council of Churches of Christ in America, 297 Fourth Avenue, New York 10, N. Y.

"The Church and Returning Personnel"—No. 1, Attitudes and Problems, 10 cents; No. 2, Report on National Conference on the Ministry of the Church, 25 cents; No. 3, Counseling to Meet the Needs, 10 cents. From the Christian Commission for Camp and Defense Communities, 297 4th Avenue, New York, N. Y.

"Rights for Veterans" (on the G. I. Bill), by Brig. Gen. Frank T. Hines, in the Survey Mid-Monthly, September, 1944.

"Veterans Come Back," Willard Waller. Dryden Press, 386 Fourth Avenue, New York, N. Y., $2.75.

"The Demobilization Bulletins"—(No. 6), 10 cents each, Department of Christian Education, Methodist Church, 810 Broadway, Nashville 2, Tenn.

CRUSADE FOR CHRIST

(Continued from page 5)

quota of $100 and he could raise that. I wrote him he had a stronger church than some others and he must do the big thing and the Lord would bless him.

This morning I had a card from him, in which he stated he was on his way home from his appointment and he thought I would like to have some good news. He said I preached to my congregation Sunday on the text, "Lord, the half of my goods I give to the poor." I took up my collection for the Crusade for Christ and got $587 subscribed and $50 in cash and I have my committees out and expect two or three hundred dollars more.

That is extremely remarkable to me, because it is more than a fourth of the district quota. More than $6 per member. Nearly six times as much as they pay their pastor. The Crusade for Christ brings hope to the Indians that they might get their boys back again. They love them beyond their own lives and would do anything to save them.

DAY OF COMPASSION TO BE OBSERVED ON MARCH 4



Observance of March 4 as the Day of Compassion in every Methodist church has been asked by Bishop J. Ralph Magee, director of the Crusade for Christ, in accordance with the recommendation of the General Conference.

Compassion for a distraught world will be shown by Methodists on March 4, as a climax to the financial appeal for the Crusade for Christ Relief and Reconstruction Fund. Even in churches which have completed their financial subscription, Bishop Magee has asked that emphasis be placed in all services upon the compassion idea.

First observed four years ago, before the United States entered World War II, the first Sunday in March has come to have meaning for Methodists as a day to express their compassion for the needy of the world through sacrificial contributions to relief funds.

In the last two years, the first Sunday in March has been observed as the climax to the annual Week of Dedication, with funds being raised for war emergency needs.

"Methodists have become familiar with the world's compassion and dedication, since they have led us in the last few years to lay upon the altar of the Church millions of dollars for overseas relief, and for our men and women in the service," declared Bishop Magee in asking for a nation-wide observance of the Day of Compassion. At least as long as war and its aftermath shall last, these words must continue to ring in the ears of our people.

"This year the Day of Compassion will climax the money raising phase of the Crusade for Christ. For the perpetuity of the day and the continuance of the name, it should be utilized this year by every congregation. The offerings of the day will go to the Crusade Relief and Reconstruction Fund.

"Even though quotas have been reached in many churches by that day, the people should be informed of the purpose of the Day of Compassion. They should also be offered the opportunity to give as they see fit on March 4. Next year, if the emergencies continue, the day will be utilized for its original purpose. Of course, the offerings of the Day of Compassion this year will go to the same causes, for they are included in the Crusade for Christ Relief and Reconstruction Fund budget.

"March 4 is not to be a day of quotas. It should be a day of compassion and dedication for all Methodists.

"As Crusaders, our people should come to their altars on the Day of Compassion in dedication to the cause of a Christian world order, to bring relief to distressed people, and to pledge, in love, to serve with and for Christ," Bishop Magee concluded.



MILLSAPS COLLEGE—1892

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON, FEBRUARY 11, 1945

By W. C. Newman

SERVICE THAT GETS RESULTS

Lesson Text: Matthew 10:1, 5-8; 11:1, 25-30.

Golden Text: Ye are my friends, if ye do the things that I have commanded you.
—John 15:14.

Perhaps the most serious mistake made by the average church member, and the thing that most weakens the church, is the demand to be served by the church, the self-centered idea that the the church exists for the purpose of giving them certain special attention. These are the people who are constantly complaining that the minister has not visited them, or that when they go to church they are not received by a welcoming committee, or that they have not been given some place of prominence in the church. They are always looking for something from the church instead of looking for ways in which to serve the church.



W. C. Newman

To such people the church is a kind of "hospital for crippled adults," and the minister is a cross between a social visitor and private employee whose chief job is to bolster the ego of these demanding church members by dancing attendance upon them. The loyalty of such members to the church is dependent upon the attention they receive from it.

To Minister or to be Ministered Unto?

But such an idea of the church was perfectly foreign to Jesus when he instituted it. He did not ordain either the twelve or the seventy to be pastors for the public entertainment and private enjoyment of able-bodied church members. Indeed, they were sent to the "lost sheep" and not to the church members at all.

Yet every minister can duplicate an experience I have had more than once—that of having members of the congregation who would come to church whenever I visited them, and stay away until I visited them again. Indeed, most of all the complaints that people make about the church deal with this matter—that they do not get as many attentions from he church as they want.

Thus the church ceases to be a medium through which the Gospel of the Kingdom of God is preached to a lost world, and a channel of service through which every member can invest his life to bring in that Kingdom, and becomes, in the words of Halford Luccock, a sort of "glorified aspirin tablet."

To Worship or to be Entertained?

Much the same kind of attitude on the part of church members is responsible for the decline in church attendance that is so alarming to religious leaders in this country. Many people now demand that sermons be as amusing as a radio comedian, as brief as a Hollywood marriage, and as light and undemanding as a gambler's morals. They want nothing that stirs the conscience, shocks them from their comfortable ways of thinking, or that might just possibly change their characters.

In short, they want a preacher to compete with the motion pictures to which they go in droves—and to have much less effect upon their lives than do the motion pictures. For the motion pictures have very definitely changed the moral standards of this country—for the worse—and preaching, according to the idea of these demanding church folk, must not seek to change people at all, but to please them.

But once again such an idea is completely foreign to Jesus' conception of the church and of preaching. "And as ye go," said he, "preach, saying, The Kingdom of heaven is at hand." The church exists not for the entertainment of audiences but for revealing God's will to sinning human beings. When people really go to church they go not to be amused but to be informed, rebuked, awakened in conscience, to worship and to seek God.

A Yoke or a Pillow?

The charge that religion is the "opiate of the people" became the watchword of Communism, and has been hurled against the church many times. There is so much truth in that charge that it had better not be ignored. Many people have no higher conception of religion than that it is a means by which, somehow, life's blows may be avoided, life's responsibilities escaped, and a soft feather pillow be placed under one's head.

Jesus did indeed promise rest to all who labor and are heavyladen if they came to him. But it was a yoke and not a pillow he asked them to share with him.

Three significant things need to be said about this gracious invitation with which our lesson text closes. First, the rest was not promised to idle folks, hangers-on, who are always yelling for the church to do more for them. It was promised to those who have grown weary in the battle and with carrying a heavy burden of work and responsibility in the Kingdom.

Second, the rest promised was not a cessation from labor, but a being yoked together with One who will share the load and the labor with us. Nowhere does Jesus even faintly suggest that he will relieve religious people of pain, take away one whit of their responsibility, remove sorrow from their pathway, or make life easy for them. But to everyone who honestly carries his part of the load He promises to become a yokefellow.

Third, this rest is not promised to those who are primarily seeking rest. It is promised to those who are primarily seeking Jesus.

All of which is to say that the service that gets results, the service that counts with Jesus, the service that is really Christian, comes from the person who does not say "How much can I get from religion? How little the church is giving me!" It comes from the person who says "O, how can I find the way to invest my life more perfectly in the service of Jesus and the church?"

BISHOPS URGE METHODISTS TO DECLARE FOR POSTPONEMENT OF PEACETIME CONSCRIPTION

The request of the General Conference to Congress, "To postpone action on legislation involving postwar conscription until after the war" is brought to the attention of the entire Church by vote of the Council of Bishops, passed at its meeting at Buck Hill Falls, Pa., in December and released recently.

The expression of the Bishops, taken in keeping with the directive of the General Conference, (Par. 2019, 1944 Discipline), is "To the end that the members of the Church, as citizens, may express their judgment to their senators and representatives that action on the question of conscription for peacetime military training be postponed until after the war."

Similar action, the Bishops noted, has been taken by the Presbyterian Church, U. S. A., the United Lutheran Church, the Northern Baptist Convention, the Disciples of Christ, the United Council of Church Women, the Federal Council of Churches, and numerous other religious bodies. Educational organizations also have been practically unanimous in their desire for postponement of action on the peacetime military training proposals.

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THE CHRISTIAN FIRESIDE

FLOY COUNTS TEN

By Vivian T. Pomeroy

Not so very long ago and late one night I was looking at some old letters and photographs, when I came across a picture of a little girl sitting in a field with her lap full of flowers. The picture was brown and faded, but the smile on the girl's face was still bright and so big that it seemed almost to go right round her head. And I said to myself: "Why! That's Floy when I first knew her. She must have been counting when that snapshot was taken." And suddenly I remembered this story.

Florence Wrexford was one of my very great friends, although she was ever so much younger than I was. She had two brothers who were the most noisy nuisance you ever heard of. Their names were Paul and Percy. They called Florence Floy, and so did everybody else who knew her well enough. Paul and Percy were always playing tricks on Floy, and sometimes they were enough to make anybody get mad and cry. The worst of it was, Floy had quite a temper. She was not like the children you read about in some good books, who look ugly because they have tempers. Floy had a temper and sometimes lost it, but she always looked nice. At least, I thought so.

Well, one day Floy invited me to a party. She was only about eight years old at the time. It was to be a very special party because there was to be nothing big or grown-up about it—excepting me, and I promised to look small and sit on the floor with everybody else. Floy had arranged it all. There were to be little cups and saucers, little loaves of bread, little cakes and little candies—everything little and real. So at four o'clock I went to the house. The place seemed very quiet, and I wondered where Paul and Percy could be.

Floy's mother came to the gate to meet me. She did not look very pleased, and I wondered what was the matter. She said: "Floy's out in the field somewhere. There's been trouble and all the other children have gone home. You'd better go out and find her." "But what about the party?" I asked. And then I heard what had happened. Floy had got everything ready on the playroom floor—all the little cups and cakes and candies—and then, when she was not looking, Paul and Percy had slipped in and eaten everything up. Everything! So the party was spoiled. Floy refused to get more things; she said the other girls would tell everybody at school; and howling with rage and misery, she had run out into the field beyond the garden. "You'd better go and find her," said Floy's mother again. So I went.

I found Floy sitting in the long flowery grass. Her eyes were red, but she looked up at me with a little smile. "It's too bad," I said. "It's a shame. Those two brothers of yours are young wolves." Floy said, "They'd only laugh at me if they saw I'd been crying, so I've been counting." "Counting!" I said. "Counting what?" And Floy replied: "Why, counting my joys, of course. You do it on your fingers, and it makes you feel better when you reach ten." "Does it?" I said. "Let's both do it now. You do yours again and I'll do mine."

So we did. I cannot remember what Floy counted, but I do know there were ten special joys. "I. It's only two weeks to my birthday. 2. Tomorrow's my favorite day at school. 3. Topsy, the cat, has got some kittens." Things like that they were; and up to ten.

I counted, too. Even if I remembered, I could not let anyone but Floy know what my joys were. But they certainly do make you feel better when you reach ten.

I was ready to count mine again when I looked at that picture of Floy sitting in the flowery field. Very bright she looks, with a smile which nearly goes right round her head. I would show her to you if you ever came to my house.—Reprinted by special permission of the author and the **Christian Leader.**



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MUSTEROLE

"MIDNIGHT" MOVES WITH THE FOLKS

Midnight was a big, black cat, and she lived happily with her folks on the big ranch.

Then, one day, her folks sold the ranch and started to move to the city. They did not think Midnight would be happy in the city, so they arranged for the new owners of the ranch to keep her.

About two days before her people were ready for the final move from the ranch, Midnight gave birth to four kittens.

Came time to move, and the first load of furniture was loaded and started on its way. Then, when the second truck was being loaded, Midnight's instinct told her that something was wrong. She must have known that the family was moving, and she did not like the idea of being left behind.

So, while the men were walking up the ramp with the heavy furniture, Midnight picked up one of her kittens and followed them up into the big truck. She carried the kitten far back in between two huge crates, and then returned for another kitten. Four trips she made. Then she cuddled up with her babies, and there she remained till the truck arrived at the new home.

Yes, Midnight made just as good a city cat as she had a country cat. For the city was where her folks were, and there only could she be happy.

—Fred Cornelius, in **Our Dumb Animals.**

INTERESTING THINGS YOU MAY HAVE FORGOTTEN

A Brazilian fungus that grows on dead trees emits a light so bright that you can read a book by it at night.

The Great Smoky Mountains are so called because of the everpresent blue haze.

Dandelions have proved to be a valuable source of vitamins A and B.

Thunderstorms usually travel at a speed of approximately 25 miles an hour.

The Philippine Islands were named for Philip II, king of Spain.

All the gold that has been mined in the world since Columbus discovered America could be put into a forty-foot cube.

Lions roar with their heads toward the ground, adding to the volume of sound.

Among the Fiji islanders the human head is sacred, and it is an insult to reach above it.

The word "monkey," used to describe a wrench by that name, is supposed to be a corruption of the proper name Moncke. Charles Moncke, a London blacksmith, is credited with inventing the tool.

Pineapples weighing twenty pounds are common in the New Hebrides Islands.

The world has had only 268 years of peace in 4,000 years.—Exchange.

"A CUT-FLOWER CIVILIZATION"

In Elton Trueblood's thoughtful diagnosis of the state of our civilization three points emerge:

1. The poison of secularism has entered deeply into modern life.

2. Scientific education is no adequate physician. It puts vast power into man's hands but is morally neutral as to the ends for which that power is to be used.

3. Ethics affords no adequate remedy. We have magnificent moral ideals like democracy and brotherhood, but they are impotent. Their impotence is due to our trying to maintain them apart from the Christian faith that produced them. Ours is "a cut-flower civilization." Cut flowers may be very beautiful but they do not last long when separated from their sustaining roots.

If this diagnosis is correct, the dynamic center of all our efforts must be to produce men and women of sturdy Christian faith.

—Federal Council Bulletin.

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OMER BENJAMIN PLUMLY

The Board of Stewards of Rayne Memorial Methodist Church, New Orleans, La., adopted the following resolutions on January 8, 1945:

Another valiant and faithful soldier is missing from the ranks this evening. Not from the ranks of our military forces in the maelstrom of carnage across the seas, but from still another army that is battling for the right against the powers of evil. For, "like a mighty army moves the Church of God, with its Christian soldiers marching on, as to war."

Our beloved and lamented friend and associate, Omer B. Plumly, will be greatly missed not only by the members of this Board of stewards, but by his many other fellowworkers in the Church and in the Church School of Rayne Memorial. His enthusiastic interest in behalf of humane and religious activities, outside his own church circle, will also cause his permanent absence to be felt keenly by many others engaged in these worthy causes.

During his eighteen years of residence in this city, Mr. Plumly has filled various positions of honor and trust in both the Carrollton and Rayne Memorial Methodist churches. During the past five years his genial personality and his interest in and support of every forward-looking movement in this church brought him to the forefront among its most useful and faithful workers. For a number of years, also, he was the leading spirit in the Seamen's Bethel work and gave it loyal and untiring support.

Since our Heavenly Father, in his infinite wisdom, has called Omer B. Plumly to his higher reward, we bow in humble submission to the divine will, but we would join with his bereaved family in lamenting his permanent loss to them, and to his friends and his church. At the same time we would rejoice with them in the assurance of a life well spent, and in the fact that he has "fought a good fight," that he has "kept the faith," and that "henceforth there is laid up" for him "a crown of righteousness."

H. N. PHARR, Chairman;
WALTER GRANT,
S. H. MEYER,
C. A. O'NIELL, JR.,
C. S. WILLIAMSON, JR.,
Memorial Committee.

How To Relieve Bronchitis

Creomulsion relieves promptly because it goes right to the seat of the trouble to help loosen and expel germ laden phlegm, and aid nature to soothe and heal raw, tender inflamed bronchial mucous membranes. Tell your druggist to sell you a bottle of Creomulsion with the understanding you must like the way it quickly allays the cough or you are to have your money back.

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REV. J. O. GILBERT TRANSLATED

Rev. J. O. Gilbert, of Utica, Miss., charge, passed to his reward on the night of December 13, 1944.

Bro. Gilbert was a local preacher for many years and preached the gospel of his loving Lord most faithfully almost up to the time of his death. He was a man of strong conviction, believed in and preached the old-time religion. He was a good neighbor, always ready to help any one in need, and a friend to the preachers, his home always open to them. He lost his eyesight and for six or more years was totally blind, but his eye of faith was clear as he kept it fixed on his loving Christ, and always seemed to see clearly beyond the veil into the home eternal where there is no blindness.

Bro. Gilbert went to bed the night of December 13, and when he was called by his devoted companion the morning of the 14, he had already answered the final call of his Master to come up higher and receive his reward.

After a funeral service in his home church, Carpenter, his body was laid to rest in the cemetery nearby.

Bro. Gilbert leaves to mourn his going, a wife, five sons, two daughters, two grandchildren, and other relatives and a host of friends. His youngest daughter, Grace, is the wife of Rev. John Price Payne, one of our most faithful and efficient young preachers, serving his sixth year as pastor of the Kreole charge.

E. E. McKEITHEN.

SUFFERING AND THE COMPANIONSHIP OF CHRIST

By Pvt. Angus Lee Carruth

Why should we have to suffer? This is an age-old question and is asked especially in regard to the suffering of Christians. So let us consider this question briefly.

Just as the bright rays of the sun are made to fall on all mankind, good or bad, and as the rain falls on the just and the unjust, so does God permit suffering to become part of all human experience. You may believe that your suffering is much greater than anyone else has to bear, but if you will look around you, you will always find others whose suffering is more acute than your own. This was the case of the pauper who remarked, "I complained because I had no shoes, until I met a man who had no feet."

It also seems that the wicked are the ones to prosper. Yet, in the heart of the wicked there is the darkness of sin, and spiritual suffering and sickness. Because we cannot see this hidden suffering it is to think that others are spared while we are not. As the old proverb states: "The grass always looks greener on the other side of the fence."

In permitting the suffering of his children, God has provided that this suffering may become a divine blessing. From whatever cause your suffering may be, God has made it possible that it may be a means of grace to you. You may have the fellowship of Christ in these sufferings. Because He suffered greatly, He is able to help all those who suffer.

Perhaps in your suffering you may discover a closer companionship with Him than those who seem to be free from care, sorrow, and suffering. Paul had this very experience. He discovered a portion of God's ever-sufficient grace in pain and wrote, "Most gladly, therefore, will I rather glory in my infirmities, that the power of Christ may rest upon me, for when I am weak then I am strong." (Heb. 12:6).

Until Jesus was crucified, the cross was just an instrument of shame, torture and death. Since His death on Calvary, it has been the symbol of God's great love for men.

To each one of us some cross has been given. Along with it is given the strength necessary to bear it. There may even be grace enough given with it to transform it into an instrument of glory.

Perhaps these words may come before someone who knows nothing about real fellowship with Him. It is hard to suffer, but it is much harder to suffer alone. Why not seek Jesus, who is the Saviour and Companion of all those who will let Him walk with them. He is the one who, being God, was willing to become man, that through His humanity He might completely identify Himself with us. This He did from the cradle to the grave. He took all that human life had to give, even death, and now stands triumphant on the other side, the victorious One waiting anxiously to give to all life eternal. This He is able to do by right of His redemptive conquest over death. It is He who will save you from sin and will bring to you the fullness of all He is. In the truth of this, then, why not give life and soul, with all its sin and suffering, to Him, that He may give Himself to you in real and vital companionship.

"Turn your eyes upon Jesus,
Look full into His wonderful face,
And the things of earth will grow strangely dim
In the light of His glory and grace."

—Kentwood Paper.

MISSISSIPPI W. S. C. S.

(Continued from page 10)

sippi coast. She was trained at Scarritt College and is supported by the W. S. C. S.

The room used in each district was decorated with cut flowers and bits of Indian craft and the worship center, with the Bible and candles, was most effective.

Approximately 750 women, all leaders, attended the six meetings.

* * *

District Study and Action Committees

Study and Action Committees and district secretaries of the Wesleyan Service Guild were elected at the recent Educational Conferences, as follows:

Brookhaven District.—Mrs. V. P. Shivers, Prentiss; Mrs. R. D. Ripley, Brookhaven; Mrs. T. E. Applewhite, Brookhaven. Guild: Miss Inez Flippin, Brookhaven.

Hattiesburg District.—Miss Winnie Hood, Moselle; Mrs. A. Q. Morgan, Ellisville; Mrs. L. F. Alford, Laurel. Guild: Miss Ruth Alford, Laurel.

Jackson District.—Mrs. Berry Cain, Brandon; Mrs. L. A. Watkins, Holly Bush; Mrs. Gordon Patton, Jackson. Guild: Miss Nancy Collier, Jackson.

Meridian District.—Mrs. H. C. Castle, Philadelphia; Mrs. W. K. Prince, Newton; Mrs. Hugh McRaney, Lauderdale. Guild: Miss Aline Woodall, Meridian.

Seashore District.—Mrs. C. H. Shultz, Purvis; Mrs. F. J. Nelson, Bay St. Louis; Mrs. E. W. Ulmer, Pascagoula. Guild: Miss Florence Friedhoff, Biloxi.

JESUS THE SPECIFIC AND THE SPECIFIC OF JESUS

(Continued from page 9)

law governing the realm of human relation—no specific for our disease of disintegration—no antibody for the virus of selfishness. It is unthinkable that the Creator has implanted law in the two lower realms and left the third, which gives meaning and purpose to creation, to the chaos of anarchy.

It is here that the Church is confronted with its responsibility. It is here that the Church is so badly failing our generation, failing because we have not recast our religious principles into the frame of reference of the modern mind.

It is here that Jesus is the specific and that Jesus offers the specific.

Of all the passages that ascribe divinity to Jesus, that most properly describe his nature to the modern mind—the prologue to John's Gospel is unique.

Consider its words: "In the beginning was the word, and the word was with God, and the word was God. All things were made by him and without him was not anything made that was made. In him was life and the life was the light of men."

What is this but to say that the truth lived and taught by Jesus was indigenous in life itself as the laws of nature are indigenous in life, that this bit of eternal truth was caught up and expressed in the person of Jesus—in His actions, His attitudes and His words.

We must have a new, a vivid, a compelling conception of the authority of Jesus. The old medieval terminology of kings and courts and thrones is archaic. The dogmatic pronouncements of our creeds and doctrines, framed in prescientific language and filled with incomprehensible abstraction will not influence this age. This world appeals to life and life vindicates the authority of Jesus with a magnificence that renders official pronouncements picayune.

When we turn to this authoritative Jesus—this Master of life, of His own nature, of human nature—we discover that the whole focus of His living and teaching was upon this third level of life, this realm of human relations, this area of anarchy in which we are seeking a law, of disease for which we are seeking a specific.

When Jesus was born the humble shepherds heard in some mysterious way the central meaning of His life. It was the angelic message, "Peace on earth to men of good will." What is that but to say that good will is the price of peace, the absolute condition with which man must comply if he is to experience peace in his individual and social life.

Again when Jesus first stood before His friends in Nazareth to preach was it an accident that He chose from Scripture the words, "The Spirit of the Lord is upon me because he has anointed me to preach the gospel to the poor; he has sent me to heal the brokenhearted, to preach deliverance to the captive and recovery of sight to the blind, to set at liberty them that are bruised." The next words prove this choice to have been no accident, but rather the pondered declaration of the platform on which His life and teaching would stand, "This day hath this Scripture been fulfilled in your hearing."

Again when John, cast into prison and assailed with doubt, sent messengers to Jesus to ask if He really were the deliverer, he was answered with no theological treatise, but with the factual evidence, "Go your way and tell John what things ye have seen and heard; how the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the Gospel is preached." In other words, how you have seen good will incarnate with power.

In that heart of His message which we call the Sermon on the Mount we should be suddenly stopped by words which by their very familiarity have become meaningless to us. "This," said Jesus, "is the law and the prophets." It is the distillation, the essence of religion. What is this precious core of the Gospel? It is the law of good will—"Therefore all things whatsoever ye would that men should do to you do ye even so to them." This which we call the Golden Rule we must come to know as the iron law of human relations—the central demand of the Creator.

And read on to find the three stern warnings which are coupled with it.

On a day a certain man asked Jesus the formula of salvation. How have we dared to cast it aside for a man-made formula. "What must I do to inherit eternal life?" And the answer, "Thou shalt love the Lord thy God with all thy heart and mind and soul and strength and thy neighbor as thyself. Do this and thou shalt live." Again the law of good will coupled with obedience to the Creator, which is the only way in which the creature can manifest devotion.

The evidence accumulates. On an occasion Jesus gave to His disciples a badge of discipleship—a token, a symbol, a sign, which they and all the world might recognize. And what was it? The practice of good will! "By this shall all men know that ye are my disciples if ye bear love one to another."

In their last hour together Jesus laid on His disciples the only explicit command that is recorded: "This is my commandment that ye love one another." And He made it the condition of discipleship, "So shall ye be my disciples."

Consider next the parable of the divine judgment—the description of the principle on which the Creator receives or rejects man. It is written in Matthew, chapter 25, verse 31, and following. Read it for yourself. Do you find any theological formula? Is there any magic here of laid on hands or ecclesiastical rigamarole? No. There is the measuring of every man by his practice of the law of love, of the principle of good will.

And what shall we say of the Cross? It is the vivification of this principle above all else. Even God binds Himself to the law of love and unto the uttermost.

Conclusion

Now let us put these sections together. The agony of the world! Its desperate sickness is due to human selfishness, but God has written into human life an inexorable, an immutable law of love, of brotherhood, of good will. It is the business of the Christian and the business of the Church if it is to be Christian to make this law the foundation of life and by living it and teaching it to apply it as a specific to the life of nations, of races, of classes, of the community, the home, the individual.

It is not a matter of choice any more than our obedience to the law of gravity is a matter of choice. It is a matter of absolute necessity. A society of nations and races and men based on that law can expect the progressive unfolding of a blessedness far beyond the scope of imagination. A society that persists in defying that law will pass through ever-increasing agony. The end rests with the Creator. No m... how many generations die in the wilder... of selfishness, some day there will live u... this world a humanity which knows pe... and blessedness because it renders ob... ence to the law of good will.

SHORT SERMONS TO YOUNG MINISTERS

Pray every night and shave every mo... ing.

Keep your conscience clean, also line...

Let your light shine and shine your sh...

Press your advantages, your opportuni... and your trousers.

Brush the cobwebs from your brain a... the dandruff from your collar.

Of course, you will not break any of the Ten Commandments, but be sure not to break any rules of etiquette.

Beware of a reputation for bad breath or rancid jokes. Both alike offend.

A delinquent debt in a parish is like an addled egg in an omelet.

The polite liar easily becomes a plain liar.

Covet a golden tongue more than a greenback.

Don't mix your metaphors, but nevertheless be a good mixer.

You can't put fire in your sermon unless there is fire in your heart.

Two things cannot be imitated: God's sunset and man's sincerity.

It is better to establish a good precedent than to follow a bad one.

It is better to lose a good fight than to win a bad one.

Be more kindly to a shabby coat than to a silk hat.

Call in the homes of men if you would have men call in the House of God.

Ritual is inspiring if kept alive; extempore prayer is depressing if made up largely of outworn stock phrases.

People would rather listen to lively heresy than dull platitudes.

Always be content with what you have but never with what you are.

—W. B. Millard, in Advance.

MISSISSIPPI CONFERENCE

Corinth District—Second Round

Iuka Station, Feb. 4, a.m.
Corinth, First Church, Feb. 4, p.m.
Booneville Station, Feb. 11, a.m.
Ripley, Feb. 11, p.m.
Belmont, at Patterson, Feb. 18, a.m.
Marietta, at Nebo, Feb. 18, 3:00 p.m.
Booneville Circuit, at Blackland, Feb. 25, a.m.
Corinth, Southside, Feb. 25, p.m.
Chalybeate, at Chalybeate, Mar. 4, a.m.
Kossuth, at Wesley Chapel, Mar. 7.
Iuka Circuit, at Snowdown, Mar. 10.
Potts Camp, at Cornersville, Mar. 11 a.m.
Myrtle, at Pleasant Grove, Mar. 11, 3 p.m.
Guntown, at Pleasant Valley, Mar. 18, a.m.
Dumas, at Mt. Zion, Mar. 18, 3 p.m.
Burnsville, at Rocky Springs, Mar. 20.
Blue Mountain, at Shady Grove, Mar. 25, a.m.
Lowery, at New Harmony, Mar. 25, 3 p.m.
Hickory Flat, at Ebenezer, Mar. 28.
Ashland, at Harris Chapel, Mar. 29.
Holly Springs, Apr. 1.
Corinth Circuit, at Gaines Chapel, Apr. 1, p.m.
District Missionary Institute, at Booneville, Apr. ...
Tishomingo, Apr. 8, a.m.
Baldwyn, at Baldwyn, Apr. 15, a.m.
Rienzi, at Pizgah, Apr. 15, p.m.
Mantachie, at Mantachie, Apr. 22, a.m.
New Albany Station, Apr. 22, p.m.
New Albany Circuit, at Ecru, Apr. 23.

Elect delegates to district conference. Date and place to be announced.

L. P. WASSON, D. S.

Nowadays in the open life of the church and in the fellowship of believers, there is seemingly little power in prayer, there is marked absence of travail. There is much phrasing but little pleading. Prayer has become a soliliquy, instead of a passion. The powerlessness of the church needs no further explanation, and the counselors of the church need seek no other cause. To be prayerless is to be both passionless and powerless—Samuel Chadwick.

New Orleans
CHRISTIAN ADVOCATE

Methodist
Crusade
for
Christ

THE LIVING CHURCH

Is the word true? Shall the faith stand?
Is the work worth such woe as this?
Can the day recompense the night?
—Harriet Eleanor Hamilton King.

THE PRAYER-ROOM TODAY

Help me, O Lord, in this tempted life of mine to hide Thy word in my heart, that I may not sin against Thee. Help me, while I walk amid these deceiving shadows, to carry within my soul the clear light of Thy word, that I may not miss my way. Help me so to store up Thy word in my memory that in every hour of need I shall find its comfort and its strength. So, by patience, and comfort of Thy holy word, may I embrace and ever hold fast the blessed hope of everlasting life, which Thou hast given us in our Saviour Jesus Christ. Amen.

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THURSDAY, FEBRUARY 15, 1945.

EDITORIAL

FAME IS STILL COY

Every observant person knows that true fame is not posthumously achieved, neither does it rest upon superficial foundations, but upon the personality and the living of the person with whose name it is associated. But, notwithstanding our certainty on this point, we constantly seek to bolster by auxiliary means the chances of fame for those whom we would immortalize. We fashion heroic statues and place them in the public square and we publish to the world extravagant panegyrics which are adulation rather than evaluation.

A few days ago there appeared in the daily press a statement to the effect that an oil portrait had been retrieved from a rubbish heap at one of the city's public institutions, a portrait which no one had been able to identify. Later it was identified by a kinswoman who stated that it was the likeness of a man who had served as chairman of the Board of Directors of the institution from 1884 to 1887, and that it had been willed to the hospital by his widow.

The point is that at the end of half a century the very face of the man was unknown to all except a member of his household. In the mutations of time, there had arisen another king "which knew not Joseph," and the commitment of his features to the canvas had contributed practically nothing to his immortality. At the end of fifty years a dirty daub was recovered and, while the portrait will be restored and given a place on the walls of the hospital, it will only serve to elicit from the curious throng the inquiry, "Who is he?"

Washington Irving said that immortal fame is "half a page of dirty paper," and here is an elegant and costly portrait which has failed to preserve even the memory of a man beyond the generation following the one to which he belonged. Fame is not won by slavish wooing, but by absolute self-devotion and sacrificial service. Without that, as Mr. Dooley said, " 'Tis apt to be what some wan writes on ye'er tombstone"—no more.

GENTILE NEWS

A friend gave us a copy of **Gentile News**, issued from Chicago and "Published Monthly **BY** Gentiles **FOR** Gentiles," Eugene R. Flitcraft, editor and publisher. It claims to be the "Official publication of the Gentile Cooperative Association," and to represent "more than 125,000,000 Gentiles in the United States and possessions." It seems to us to be a Gentile reply to agitation against anti-Semitism which has filled the public press for a number of years. In a discussion of the hue and cry against "anti-Semitism," we told a Jewish friend several years ago we feared that the ultimate reaction would be the opposite of what was desired. **Gentile News** seems to us to be in effect an antagonist reaction against that agitation. While both appear to be defensive they will be interpreted as promotional and in many cases they tend to increase a consciousness of tension which every right-thinking person deplores.

WALLET OF THE WEEK

NATIONAL PROHIBITION becomes more and more a demand of the American public. The Pennsylvania State Grange had before it a resolution condemning the use of grain for the manufacture of alcoholic beverages, and the trading of American grain for Cuban rum. About the same time, the San Diego Ministerial Association sent a resolution to the President urging national prohibition and until six months after the war. These instances show the utter dissatisfaction of the American people with the unbridled exploitation of our country by the liquor interests.

* * *

THE BRITISH REAL ESTATE COMPANY has acquired a vast area of jungle land in Brazil, and upon that vast holding thirty different nationalities have already settled. The largest city is Londrina, and the influence of Romanism is said to be very slight in the new settlements. In one city, settled only twelve years ago, there are five flourishing evangelical churches. The community of Sepe is said to be almost entirely Protestant and the jail, built eight years ago, still awaits its first occupant.

* * *

THE TRIUMPH OF OUR ARMIES on Luzon involves much more than the liberation of the Island peoples from their Japanese oppressors, or even the erasure of the humiliation which we have suffered in the loss of Bataan. It is a day of liberation for many American prisoners of war and for many interned missionaries of various American churches. There are two or three civilian internment camps in the area which is now the scene of the fighting for the reconquest of Luzon. In one of these camps is Miss Patricia McHugh, of New Orleans, a missionary of the Methodist Church.

* * *

A LEPROSY SPREAD impends in the United States, according to William Jay Wcheiffelin, president of the American Mission to Lepers. He said that there are probably from two to three thousand unidentified cases of the disease in the country at the present time. He indicated that the long incubation period of the disease, ten years, tends to make the public more or less indifferent to the peril of the plague. He believes that soldiers returning from tropical countries will certainly add to the spread of the disease in America. He says that America is no more free from the liability than are the lands where leprosy abounds.

* * *

IN NORWEGIAN CHURCHES was read on a recent occasion the following: "For centuries we have been able to preach God's word freely. Today, however, there are congregations where children are not baptized, young people are not confirmed, and the holy communion not administered. Sick and dying people are left without spiritual guidance. More than a hundred ministers have been banished from their congregations. . . . We do not have the power or the means to oppose the police, but we can turn to God and pray fervently for the sufferings of our congregations."

* * *

AN INTENSE CONTROVERSY has swept the island of Puerto Rico in recent months growing out of the proposal to introduce religious instruction into the public schools. At times the feeling was so intense as to overshadow all other issues. Candidates, supported by the Roman Catholics as sponsoring the measure, were defeated at the elections in November of last year. The sharpness of the contest shows the line of cleavage which exists between Catholics and Protestants in that land.

THE VALUE OF A HUMAN LIFE

There was an account in the papers recently of a lone pilot whose plane was lost in the Rocky Mountains. For days, army planes, personal planes, commercial planes, joined in a search for the missing pilot. Finally, he was rescued and there was much rejoicing. The thing that impressed me and made me prouder than ever that I am an American was the concern everyone had for this single individual. Although everyone was busy in a war program, devoting full time to the purpose of winning the war, even this was not too important for men to take time off to look for a lost person. Isn't it grand to live in a land which puts the salvation of a human life above everything else! Respect for individual rights and interests is the thing that differentiates democracy from the totalitarian concept of the Nazi or the Fascist.

More glorious, however, even than this is the fact that our holy Christian faith places the individual above all other earthly considerations. Christ was never too busy to administer to the needs of individuals. As He walked through the crowded streets, with the masses following Him, He stopped to administer to the needs of a sick woman, or to take in His arms a little child, or to heal a blind man.



I attended a Crusade for Christ meeting at Louisville yesterday. During the conference a proud mother and father brought to the altar a precious baby. As Bishop Decell took this little one in his arms and baptized him according to the beautiful ritual of our Church, this thought came to me—those splendid Christian parents wouldn't exchange that darling baby for all the wealth in Winston County. They would consider it an affront if someone were even to offer them great wealth in exchange for their little one.

If parents love their children to this extent, how much more does our Heavenly Father love each one of us. It may be a fantastic suggestion, but it is my firm belief that, if I were the only person left in existence, and there was no other hope for my soul's salvation but that Jesus Christ should shed his blood for me, He would suffer crucifixion again just as willingly as he did on Golgotha's heights two thousand years ago. See that innocent babe in yonder war-torn Poland who is starving because of man's inhumanity? Jesus died for that one and would have died for him if, by His death, that one single child could have been saved.

Oh, what value Christ placed on a human soul! "He that conquereth his own soul is greater than he that taketh a city." Souls are eternal. Cities and nations, even civilizations, pass away. "What doth it profit a man, if he gain the whole world and lose his own soul." That is the value the Master puts on a single soul. If mankind could ever come to realize the intrinsic worth of a human being, made in the likeness of God, into whom God himself breathed the breath of life, and for whom God gave His only Son, warfare would stop, racial prejudice would end, and man's inhumanity to man would cease to make countless thousands mourn.

Our present world chaos emphasizes anew the truth of the couplet:

"Why build these mansions beautiful if
man unbuilded goes?
In vain we build the world unless man, the builder, also grows."

B. P. B.

CASUALTIES

By Dr. H. T. Carley

A good many of us have lived long enough to see the country progress from the ox-cart, all-dirt-road system of transportation to the automobile, all-concrete-highway, and airplane, trackless-air-method of going places. Some of us haven't tried the plane yet; but all of us have given up the ox-cart. We are pretty well satisfied with cars and concrete.

The road engineers (all of them except the Frenchman De Tour) have done marvelously well in building good roads. Across deserts, over mountains, through swamps—it is all the same to them. Give them money, men, and time, and they'll fix it so you can go anywhere, within reason, that you ought to have any right or desire to go. The only reason for not building a good road from Mechanicsburg to the North Pole is that not enough people are going that way. When the traffic justifies, it will show up on the maps.

To me there is a real thrill in driving over any good road. I love to drive the curves (traveling at a proper rate of speed) and feel the car hug the concrete as well as if it were the straight-away, because the angle of the curve was calculated so accurately and built into the road so perfectly. Most wrecks on curves are probably caused by flat mental tires rather than by defects in construction.

I love to look down a long, straight stretch of road, and see the sides apparently merge into the middle in the distance, and watch it as it apparently rolls itself up and disappears into some vast cavity under the car.

I love to see an approaching hill that, far away, looks precipitously steep but, as it draws nearer, almost levels out so that the car takes it without a quiver, not even slowing down to catch its breath.

And so on.

But it's not all beauty and thrill along a good road. The other day, on a stretch of not more than five miles, I saw the lifeless bodies of a dog, a rabbit, two skunks, two possums, and an owl.

The tragedy of the casualties along the beautiful highway of life!

PERSONAL NOTES AND INCIDENTS

Rev. A. M. West reports good progress in the work at Gunnison, Miss. Bro. West is now in his third year on that charge.

Rev. L. W. Cain, retired supply, Plaquemine, La., says that the Crusade quota of his charge has been overpaid and the people are still going.

Rev. H. C. Norsworthy reports everything as going well on the Hall Summit charge, and among the objects of his interest the Advocate is not forgotten.

Rev. Harold Hetrick writes that he has been changed from the Leavell Wood church, Jackson, Miss., to the Homewood charge, this change effective at once.

Rev. J. W. Holliday is much pleased with the people of Vaiden and West, Miss., charge, who have been very gracious to him as he begins his ministry there.

Rev. J. E. J. Ferguson, Brooklyn, Miss., sends us a good list of subscriptions and says that he has received a considerable raise in salary. Naturally, the future has a rosy look.

Mrs. Dowdle, wife of Rev. J. O. Dowdle, of Sardis, Miss., was a patient in the Methodist Hospital, Memphis, recently. She is now at home and is well on the way to complete recovery.

Miss Carrie M. Brown, of Belcher, La., says that she thinks the Advocate has been in her home from the beginning of its publication and that it has come to be as a member of the family.

Rev. H. M. Bennett, local preacher of Corinth, Miss., writes us that he has been compelled to give up his churches, since he has been in bed for quite a while with a rather serious illness.

Rev. W. M. Campbell, of Lake Cormorant, Miss., has been in the Methodist Hospital at Memphis for a check-up. His condition is not thought to be serious and he will probably be going home soon.

Rev. Roy A. Grisham says that on January 22, Como Methodist Church raised $1,944 in cash on an $1,895 quota. The canvass of the membership was made by Mr. Fred Taylor as the appointee of the Board of Stewards.

Mrs. J. M. Morse, Jackson, Miss., whose late husband was long a leader in the Mississippi Conference, says that the Advocate has been in her home for over 50 years and that it still holds an important place in her life.

Rev. W. H. Mounger, who was retired at the last session of the North Mississippi Conference, is now residing at 1180 Greenwood Street, Memphis. Reports are that he is gaining his strength gradually and is feeling well.

Rev. G. A. Morgan says that Cedar Grove, Shreveport, La., charge, is still making progress. There has been a substantial increase in pastor's salary and a 20 per cent increase in benevolences and a constant growth in membership.

Mrs. L. M. Wilson, Bienville, La., seems to be somewhat distressed at allowing us to send her notice of the expiration of her paper. The expiration notices go out as a matter of routine, 30 days in advance of the actual expiration.

Dr. L. P. Wasson, district superintendent at Corinth, Miss., in a letter to his pastors and their people, gives a rosy picture of progress being made in that district and with it a clarion call for a forward march unto complete victory.

Mrs. Viola Love, Route 1, Saltillo, Miss., feels that the Advocate is indispensable to her, and she does not propose to be without it.

Mrs. L. D. Thompson, Byhalia, Miss., expresses her appreciation of the Advocate, which she shares with her neighbors when she has finished reading it herself.

Rev. Robert A. Cross, a native of New Orleans and well-known to the Methodists of Louisiana, is now in the mail service at Memphis, Tenn. He and Mrs. Cross are well and keep in touch with their friends in Louisiana through the Advocate columns.

Miss Willie Cunningham, Aberdeen, Miss., asks us to increase the size of the type used in the devotional thought and prayer on the front page. This is the second suggestion of that kind which we have received within a week. We will try to do it, but the space is quite limited for a larger size type.

Rev. J. M. Lewis, who recently spent some time in a hospital on account of a rheumatic affliction and a skin eruption, is now back at his home in McComb, Miss. His friends will be glad to know that the skin trouble seems to have disappeared and that his rheumatism is also better.

Rev. E. H. Cunningham sends a list of subscriptions from First Church, Water Valley, which he places to the credit of Bro. C. C. Bennett, a choice layman of that church and a good friend of the editor. Bro. Cunningham expects to complete this Crusade campaign with full payment of the quota.

The Advocate acknowledges receipt of an announcement by Mr. and Mrs. Charles Dudley Patterson of the marriage of their daughter, Margaret Mays, to Lt. Early Cunningham Ewing, Jr., on January 18, at Boise, Idaho. Lt. Ewing is a grandson of Mrs. Battle Bell and the late Major Battle Bell, of Columbus, Miss.

Rev. A. S. J. Neill, retired member of the Louisiana Conference, writes that he has had three appointments since the session of the Annual Conference. After eight days as pastor of the Lottie charge he has been transferred to Fisher, near Franklinton, which he will serve for the remainder of the year. His post office address is Franklinton, La., Route 3.

Rev. Thos. A. Carruth, pastor First Church, Biloxi, Miss., was a visitor in the city on Thursday of last week and was a caller at the Advocate office. He reports favorably of progress made in his work and the outlook for the year. In connection with his visit he reported Rev. G. H. McBride, who is a patient at Touro Infirmary, as making progress toward recovery.

NEWS FROM THE TICKFAW CHARGE

Rev. P. W. Sibley, pastor, says that the people of Tickfaw, La., charge gave them a wonderful reception upon their return for the fourth year and that prospects are good for another year of success. There has been a constant upswing in the giving of the congregation for the past three years, now amounting to approximately 100 per cent. All askings have been accepted in full and they expect to raise $1,129 in the Crusade for Christ.

FORMER MISSISSIPPIAN DIES

Samuel F. Dupree, a native of Mississippi, died suddenly at his home in New Orleans on Monday evening of last week. He was in his seventy-seventh year and his wife, Mittie Andrews Birdsong, had preceded him in death six years before. Mr. Dupree was in business in Yazoo City for a number of years and came to New Orleans in 1917, where he was in business for a number of years. Following the death of his wife, to whom he was deeply devoted, he was never quite himself again, and he had been in failing health for a long while before death came to his relief. He is survived by two sons: Samuel F., Jr., and J. T. Dupree, and two grandsons, Samuel F., III and J. T., Jr. Following services in New Orleans on Tuesday evening, the body was taken to Bolton, Miss., on Wednesday, February 7, and interred beside that of his wife.

MILITARY TRAINING

Dear Dr. Duren: I wish to let it be known that I am heartily in favor of military training. I had it and know that it did me a great deal of good and no harm. A trained soldier is more than a match for an untrained man, and a man cannot be fully trained in a day. This is a day of specialists and it requires time to make a specialist in any vocation.

To protect ourselves we must be prepared, for we are in a warlike world, and to talk peace to people like the Germans and the Japanese is a waste of words. The only argument they know is force.

Most of Jesus' advice about peace was to save the Jews from what he knew would happen to them if they rebelled against Rome.

Please do not use the Advocate to weaken the hands of those who would make dear America strong.

Sincerely,
P. H. FONTAINE.



STARTED SOMETHING

Dear Dr. Duren: Dr. Melbert started something recently when his item about his member of enduring fidelity appeared in our Advocate. We at Second Church simply could not let that challenge go unanswered. We have in our fellowship, "the friendly, historic church of downtown Methodism." Mrs. W. J. Helmke. Mrs. Helmke has held every office in this church except superintendent of the nursery. She has served on the Board of Stewards, in the Epworth League, Woman's Society, and Church School. She has taught in every department of our School. Mrs. Helmke at present has a record of 22 years perfect attendance in Church School, and she has missed only three meetings in 38 years in the Woman's Society. For many years she has represented the church at 95 per cent of the funerals of its membership. Second Church has a number of other members whose faithfulness is almost legendary.

I would like to say that all phases of the work here are on the upgrade. We have had 17 accessions since the last Conference, our Church School average is up and, according to Dr. Holmes, our Crusade quarterly conference was the largest in the city at the time of his visitation. I do not believe that Second Church's best days are only a memory.

Cordially,
ADDISON L. SMITH, Pastor.

SEASHORE DISTRICT NEWS

Moss Point, Rev. J. S. Noblin, pastor, apparently will be the first charge in this district to pay its Crusade for Christ quota in full, as $1,225 on a $1,500 asking had been received in cash through Sunday, February 4, and the announcement was that the remaining amount would be secured within the next few days. Handsboro charge has forwarded $433 on its quota of $1,250, and other charges have started on their quotas, but none have paid in full as yet.

The condition of Rev. G. H. McBride, Van Cleave pastor, who was removed to a New Orleans hospital for treatment, at last report showed some improvement. Bro. McBride has been a hospital patient for more than a month, and would appreciate mail from his friends, addressed to Van Cleave, to be forwarded.

The School of Evangelism held in Gulfport, January 29-February 1, resulted in nearly fifty per cent of all persons interviewed being won for Christ. Fourteen teams of pastor-laymen, working but two hours each night for four nights, made 267 contacts and secured 48 on profession of faith and 82 reclaimed by transfer of membership. The school, intended to train pastors to return to their own charges as directors, was led by Rev. T. A. Carruth, Conference secretary of Evangelism, and Rev. J. L. Neill, district superintendent.

Pastors attending were: M. H. Wells, Fayette, secretary of Evangelism for the Vicksburg district; R. M. Matheny, Richton; C. C. Clark, Gulfport; W. L. Elkin, Ocean Springs; G. A. Broadus, Saucier; D. R. O'Connor, Handsboro; J. B. Cain, Columbia; J. T. Weems, Lumberton; J. H. Morrow, Picayune, chairman of the Conference Board of Evangelism; E. E. Samples, Bay St. Louis (who made a daily radio broadcast); N. U. Boone, Wiggins; E. W. Scott, Biloxi; R. F. Harrell, Mississippi City; T. R. Heath, Lakeshore; W. C. M. Baggett, Poplarville; J. S. Noblin, Moss Point; E. W. Ulmer, Pascagoula; and R. C. Clark, Pascagoula.

The Findings Committee made the following report at the close of the school:

We have discovered this school to be a rare opportunity for Christian fellowship and for the untrammeled expression of our differing opinions without the loss of Christian unity.

We have discovered in the field such widely varying circumstances as to challenge the greatest mental ingenuity and spiritual determination on our part. We rejoice in the accomplishment that at least (130) people made a definite decision for Christ and we consider our work unfinished until they have been assimilated into the working program of the church. We believe that the (267) people contacted in the name of the church will respond to the seeds sown in their hearts in the days to come if we are diligent and faithful in their spiritual cultivation.

The specific recommendations of the school are as follows:

That in future schools, a "Sunday Afternoon Laymen's Conference" be held for more effective training of the laymen.

That the survey of the community served by the host church be completed well in advance of the school, at least thirty days before.

That the first period for formal instruction of pastors be on Monday afternoon.

That the report of the Conference Board of Evangelism be printed in the New Orleans Advocate immediately after each Annual Conference session.

That thorough preliminary organization be made for the school itself and for each co-operating church concerning lay workers, meals, etc.

That adequate time for study and relaxation be provided in each school.

That the main purpose of these schools be the training of efficient directors for similar work in all local churches and the creation of a desire to give time to other places until every community and church has been reached.

That adequate advance publicity be given concerning every feature of the school.

That all plans for these schools be harmonized with the General and Annual Conference Boards of Evangelism.

We wish to record our conviction that every agency of the Church is, in fact, an integral part of evangelism as one of the Crusade spearheads.

We wish to express our appreciation to all pastors who left their work and came to help us, to those local laymen who went out with teams, to the Conference Board officers who led us, to those who brought the inspirational messages at the school and over the local radio station, and to all pastors who helped.

Respectfully submitted,
J. B. CAIN, Chairman;
DR. T. R. HEATH,
ROY C. CLARK, Secty.

A CHURCH CAN MAKE A PREACHER

Bishop Paul E. Martin said at Conference that a church can make a preacher. I am finding that to be quite true at Bogalusa.

Elizabeth Sullivan Memorial Methodist Church here, has profited from the ministry of good Methodist preachers for many years. Under E. C. Gunn, the new church was built. The evangelistic work of H. M. Johnson and Walter Scott bore fruit. W. H. Royal led in the construction of an educational building. J. B. Grambling put the youth of this church on a permanently strong footing. G. W. Pomeroy cleared the debt and unified the church.

Now, the church is ready to go forward, and the response is making a new man out of me. The city is growing, and the church is ready to grow with it.

The church attendance has doubled, because of two things. The pastor set as his goal, 50 visits a week. The response is gratifying. Then, the different organizations of the church went to work on church attendance. They found that they could do something about it. One morning the stewards got 214 to church, of whom 199 took communion. In a pouring rain, 174 came to church one morning, because the young people had urged them to.

Our night service might be of interest to others. On the first Sunday night of every month we have Service Family Night. Special invitations are sent to each service family in the church, and the service is planned for them. On February 4, Chaplain T. F. Burnside, of Camp Shelby, was the speaker. On the second Sunday night, we have an old-fashioned Revival Hour. On the third Sunday we have Book Sermon Night. On the fourth Sunday we have Birthday Night, a suggestion from Rev. E. C. Gunn. Those with birthdays that month are honor guests at church, and at an informal birthday party for them afterward, in the educational building.

In this way, our evening services seem worthwhile to the people. They come. Our new organist, Mr. John Hammond, is a great help.

We followed the suggestion of Bishop Martin about the Crusade for Christ Study Course, or School of Missions. At 6:30 p.m. Wednesdays, we have supper, followed at 7:15 by the presentation of the book, "Christ After Chaos," closing at 8 p.m. The First Wednesday, 78 came. Last week we had 98.

We will have no difficulty in reaching our goal of 100 new members this year. A fourth of that number have already been received.

When a church responds so marvelously to everything the pastor proposes, he can't help but try to do his very best for them.

Our financial quota for the Crusade is $3,000. That is being taken care of, in full, along with $1,000 balance for the church at L. S. U., and $5,000 on improvements to our building. The three items have been placed together in a single special budget, which is being pledged this month.

I would like to say, in closing, that it is a genuine pleasure to follow a pastor who is unanimously loved in both the church and community, Rev. G. W. Pomeroy. His work helped to make our progress this year possible.

HENRY A. RICKEY.

PERKINS SCHOOL OF THEOLOGY AT S. M. U.

The largest gift ever made to Southern Methodist University, as well as the largest to any school of theology in the South, was announced by Bishop A. Frank Smith, chairman of the board of trustees, when he told a special convocation audience in McFarlin Memorial Auditorium recently of funds amounting to $1,350,000 which had been given by Mr. and Mrs. J. J. Perkins, of Wichita Falls, for endowment and buildings for the School of Theology.

(Continued on page 8)

MISSISSIPPI W. S. C. S.

Mrs. Stanley Wilson, Editor

Life Memberships

Moss Point, Miss.

Dear Members of the W. S. C. S.:

We have begun another year of opportunity for Christian service in the Master's Kingdom. Life Memberships are a beautiful way to express love and appreciationin. Love to our Heavenly Father for His goodness to us, and gratitude for His unlimited love—love and appreciation for those whom we would honor with special memberships in the W. S. C. S. and memorials to those whom we have loved and wish to honor for the heritage they have left us.

A report from our Conference treasurer, Mrs. C. E. Mullins, was beyond our expectations, for we had set $8,000 as our goal, and our contribution to missions through Life Memberships totaled $8,915. This money goes into the same treasury as that of the pledge.

The Seashore district led again with $2,060, the Tri-County Zone having contributed $1,415 of this amount. Hattiesburg district ran a close second, with $1,960. Other districts gave as follows: Jackson, $1,445; Brookhaven, $1,330; Vicksburg, $1,135; Meridian, $925.

May I again urge a Life Membership chairman in every zone and in every society.

Any money left in the treasury after the pledge is paid, may be used for Life Memberships, and you are urged to clear your treasury for missions.

Thank you again for this opportunity of service in our great mission work and for your splendid cooperation, without which the results would not have been so gratifying. Let's plan for an even larger contribution in 1945. Write me if I can serve you in any way.

Yours with Christian love,
M. INA THOMPSON,
Conf. Chairman Life Memberships.

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Important Notice!

Our Conference treasurer, Mrs. C. E. Mullins, Brookhaven, wishes to call attention to the fact that it takes several weeks to secure a Life Membership certificate after the money is sent to her. The money, with the name of the person to be honored and the person to whom the certificate is to be sent, must be forwarded to the New York office, where there are hundreds of such applications, therefore it takes several weeks.

Due to the large number of orders for Life Memberships which were sent to the New York office from all parts of the United States at the last of the fourth quarter, some societies may be weeks receiving their certificates. However, if the orders sent by January 1st have not been received by February 15th, please write to Mrs. Mullins.

* * *

Fayette Guild

The following splendid report comes from the Fayette Guild:

"We have never seen a write-up in the Advocate from any Guild in our Conference, so the Fayette Wesleyan Service Guild would like to make a start and maybe other Guilds will follow.

"We have a large membership, and all of our meetings are held at night to enable the members who work to have a part in the woman's work of the church. We have done a few outstanding things during the past year:

"We sent one box of clothing for European Relief and one box to the Moore Community House. Observed the Week of Prayer and Self-Denial with a splendid offering. Sent a remembrance to Rev. W. W. Cammack, a retired minister in our town, on his birthday and Thanksgiving. Made Howard T. Bonds, Jr., the small son of one of our members, a Life Member. Adopted two needy families Christmas and brought joy to them with our gifts. Assisted in buying furniture for the parsonage.

"The most outstanding meeting was in July, when it was our pleasure to have Louise and Mathilde Killingsworth with us. It was the first time it had been possible to have them both at a meeting since Mathilde left for China. We are happy to claim these two girls. Regardless of where they go, their names will always stay on our roll.

"We have had our pledge service for this year and are glad to enter the 'Open Door' into a field of service for mankind. The Crusade for Christ is now at hand and our Guild will do its best as we join in this effort."

NORTH MISSISSIPPI W. S. C. S.

Mrs. M. E. Armstrong, Editor

"Think on These Things"

Recently, as I sat in a car in front of the post office in the town in which I live, I watched with much interest the people who passed by. Among those who walked by the car were: a soldier with his right leg off just below his knee; another, whose hand had been blown off by a grenade; a veteran who was shell-shocked in World War 1; a mother whose little girl had been run over and killed by a road machine just a few days before that; another, whose baby had recently succumbed to pneumonia; a husband whose wife gave her life three weeks ago when her baby daughter was born; a mother who received the message, "Missing in action since December 16, 1944;" a sweetheart whose fondest hopes had died when she received word that her fiance had given his life on the battlefield of Europe; and an aged Negro man who lost an eye in an accident several years ago, and who now faces almost total blindness because of a recent injury to the other eye.

The thought came to me that the whole world is filled with people like these—people whose hearts are heavy, people who carry burdens heavy to bear. They are among those Jesus included when He said, "The Spirit of the Lord is upon me—to set at liberty them that are bruised." They are among those He spoke of when He said, "Come unto Me, all ye that labor and are heavyladen, and I will give you rest." They are among those whom the

"Brother of all the world Christ Jesus came,
His courage high, His heart with love aflame,
To spend Himself for men, that all might see
The mighty love of God, unbounded, free."

As I looked upon these people who have been caught in the traffic of a mad, rushing world, and bruised thereby, I felt like crying

"O fill me with Thy fullness, Lord,
Until my very heart o'erflow
In kindling tho't and glowing word,
Thy love to all, Thy praise to show."

* * *

It is to be hoped that all societies will cooperate with other denominations in the observance of the World Day of Prayer, February 16. Never has there been a time when the theme for this year, "That ye should show forth the praises of Him who hath called you out of darkness into His marvelous light," was more appropriate.

You will find the reading of the First Epistle of Peter helpful in preparation for this day of prayer.

* * *

The Bishops of the Methodist Church strongly urge us to appeal to our Congressmen in Washington, through courteous but emphatic letters, to oppose any action on the May Bill until after hostilities cease. Are we doing so?

Someone has said that our children are what we want them to be bad enough to help them be—that they will be and do what they have instilled in them to be and do. If we force our boys to become militarists, would it be surprising if they seek an outlet for their training?

In an article in the Chicago Advocate, Clarence F. Avey has this to say about compulsory military training: "The proposal for compulsory military training after the war is a turning away from America's way toward Europe's way. To fasten compulsory peacetime military service upon our citizens will be the most radical departure from American ideals in the history of our republic. . . ."

"The Church may well be concerned about this effort to turn aside from the American way. Consider what it will mean to the churches and communities of the nation to have every lad of seventeen or eighteen lifted out of his home environment and placed in the highly secular atmosphere of a military or naval establishment. Obviously, it will be difficult to recover many of these young men for church life, or for normal living."

Let us "think on these things!"

* * *

Mrs. W. M. Alexander says, "The Spiritual Life Committee of the Woman's Division of Christian Service is glad to cooperate with the Upper Room staff in their effort to realize this goal of the daily use of the Upper Room in three million homes. What a far-reaching influence this will be in the Crusade for Christ. In the past, one of the general objectives of the Spiritual Life Committee in the local church has been the promotion of the Upper Room and its use in private and corporate worship."

The door that leads to the presence of God is always open. May we enter therein!

Mrs. W. R. McCormack,
Vice-President,
North Mississippi Conference.
Corinth, Miss.

* * *

(Correction: The article concerning the Kosciusko W. S. C. S. which appeared in the February 1st issue of this paper and was entitled, "Columbus District, should have read, "Columbus District—Kosciusko First Church."—Editor).

* * *

Guild Projects for February

The Guild Project for February is the work of the George O. Robinson School in

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Puerto Rico, on which we have this recent report: "Today we have the finest plant of its kind on the island. The full school is not yet in complete running order, however, nor can we announce a large boarding department, for the kitchen equipment is not all here, and the cold storage doors are still lacking. When the wiring for the electrical installation finally was shipped, the boat caught fire, but our wiring was in the hold that did not burn. So after many trials and tribulations, we are nearing the entire completion of a building which is a tribute to many women of the past, and a real challenge to the Woman's Division of Christian Service to maintain it with increased interest and prayers and gifts."

—From Guild Supply Work.

MRS. H. W. LEDBETTER ILL

A note from Rev. H. W. Ledbetter, 206 Prospect Street, Shreveport, La., says that Mrs. Ledbetter is very ill in the North Louisiana Sanatorium. Many friends throughout Louisiana will be interested to learn of Mrs. Ledbetter's illness and will remember Bro. Ledbetter and his wife in the hour of their distress.

A WAC PRAYER

Please, God, give me strength.

Give me the strength of mind that each day I may have the clarity of thought to do my job intelligently. That I may at no time fail or falter in the service of which I am so proud to be a part.

Give me the strength of body so that no matter where I am, here or "over there," sickness or weariness will neither delay nor impair the performance of the task I have to do.

Give me the strength of what men call "guts." I know at times I may become afraid, terribly afraid. But I must have the courage to conquer my fears, to face them as our boys are doing every day, and never waver as I go ahead.

Give me the strength of spiritual understanding that I may never forget the ideals for which we are fighting are right and decent for all men.

Give me these strengths, not for myself, but for those I love. For all the brothers, sweethearts, sons and husbands throughout this troubled world.

I must have these strengths, O Lord. For, however large or however small a part I may play, I shall have lent at least a bit towards hastening the day when those we love may return home in peace.

Amen.

(Reprinted from Skylines, Chicago)

The Queen of England has commended "A WAC Prayer," written at Ellington Field, and the picture posed by the Public Relations Officer of a WAC corporal, Virginia Baker, kneeling in the Post Chapel.

The prayer and picture have been previously commended by Gen. H. H. Arnold and Maj. Gen. J. M. Bevans, Asst. Chief of Air Staff Personnel.

"The presentation of the subject is ably done," Gen. Bevans said for himself and Gen. Arnold, "and wholly in keeping with the spirit of service that prompts WAC service and recruiting. The fine tribute is much appreciated," he concluded.

The communication from Her Majesty, Elizabeth, the Queen of England, is:

"The Lady-in-Waiting is commanded by the Queen to thank Mr. Thomas F. Myers, Jnr., for the copy of Chicago 'Skylines' (containing 'A WAC Prayer' from Ellington Field), which he has sent to Her Majesty and which she has read with much interest." Dated at Buckingham Palace, May 12, 1944.

—The Mississippi Woman's Magazine.

"THE SECOND COMING OF JESUS"

("Not a fantasy")

How any thinking person can read the New Testament and then come to the conclusion that there will never be a personal return of the Son of God to this earth is more than I am able to see. They either do not read their Bible or else they have their eyes closed and their ears stopped; because the New Testament in thundering tones from the Gospel of Matthew to the last chapter of the last book in the Bible rings out the gospel message of the personal return of our blessed Christ. Of course, if any one closes his eyes to the New Testament teachings of His second return to this earth, which is in plain, categorical language, then I can imagine how they may construct a philosophy of their own choosing; for it is possible that a person may construct a philosophy of his own making. It is possible that a person may construct a fantastical philosophy of how nice it would be for the son of God to come gradually through several generations of people and develop such a cultural situation in the art of living in human beings, that by some far-fetched hocus-pocus, fanatical philosophy the populations of the world would somehow awake to the fact that the Son of God was here, and had really come back to this earth again; but the Bible does not teach the above doctrine, for it surely teaches that Jesus is coming back to this earth in person, the same Jesus who went away will some day return to this earth again. It is not a "process" but an event, which will take place in a moment—in the twinkle of an eye. In the first chapter of Acts it says. "Ye shall receive power after that the Holy Spirit is come upon you; and ye shall be witnesses unto me, both in Jerusalem, and in Judea, and in Samaria, and unto the uttermost parts of the earth." And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked steadfastly toward heaven, behold, two men stood by them in white apparel; which also said, "Ye men of Galilee, why stand ye gazing up into heaven? For this same Jesus, which is taken up from you into heaven, shall so come in like manner, as ye have seen him go into heaven." If I understand plain language, the above is a categorical statement of the personal return of Jesus Christ the Lord, to this earth, and cannot be mistaken for a process, but is an event. I grant you that our great Methodist Church teaches that the Christian life is a process of growth and development, an unfolding of the divine to the human heart, for the Christian is made strong in faith and works by a process of growth, for the Bible says, "to grow in grace and in the knowledge of the Lord;" but the growth in grace of the Christian cannot be confused with that of the second return of our blessed Lord to this earth.

The hearts of the disciples of Jesus were filled with disappointment when he broke to them the news that he was soon to leave them; but said he, "Let not your hearts be sorrowful, or heavy, for if I go away I will come again and receive you unto myself." Matthew says, "They shall see the Son of man coming in the clouds with power and great glory"—a personal appearance; not a process, but an event. Jesus said that his return to this earth would be unexpected: "Be ye also ready for in such an hour as ye think not the Son of man cometh;" "Then shall all the tribes of the earth mourn, and they shall see the Son of man coming on the clouds of heaven with power and great glory." No one can tell the hour or the day when he will return, for the Bible says: "But of that day and hour knoweth no one, not even the angels of heaven, neither the Son, but the Father—only." Why is Jesus coming back in person to this earth? To raise his sleeping dead—those who have died in the faith of the Son of God, and also to change the living saints. In Philippians 3:20, the Bible says: "We look for the Saviour the Lord Jesus Christ, who shall change our vile body that it may be fashioned like unto his glorious body." Then in I Thes. 4; 14-17, the Bible says: "If we believe that Jesus died and arose again, even so them which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent (precede) them which are asleep. For the Lord himself (personal return) shall descend from heaven with a shout with the voice of the archangel and with the trump of God, and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air; and so shall we ever be with the Lord." I fail to see how any one could believe in the bodily resurrection of Jesus and not believe in his bodily return to this earth.

When Jesus was here on earth he was rejected as "King of Israel," because he said in effect: "I am God come in the flesh," making himself equal with God. He is coming again, not only as a Saviour but as a ruling King; and when the consummation of all things has been accomplished, then the kingdom of this world shall rightfully become the Kingdom of God and of our Christ. Jesus says in the Book of Revelations twice: "Behold, I come quickly, and my reward is with me, to give every man according as his work shall be." "Even so come, Lord Jesus."

R. A. THORNTON.

THE SACRED COW

If William Allen White, who applied the above phrase to the liquor traffic, were here now he would conclude that America's sacred cow is more sacred than ever. An occasional gesture is made to put a slight crimp in her tail, but she is given increased protection and liberty constantly. Bombastic statements and threats about absenteeism in industry emanate from high authorities through the press and over radio, but the authorities do not even hint that the biggest factor in absenteeism is the liquor traffic. The sacred cow must not be touched. Boys must be called from the farms where they are needed to help feed the hungry world. Professional athletes are to be made subject to draft requirements. Gasoline rationing is made more drastic. Public gatherings are to be severely restricted. We must eat less, if possible; wear less clothing; carry a ration book when we go to the store, and carry home in a basket, or in our pockets, what we purchase; leave the automobile in the garage—but the sacred cow! Don't lay unsanctified hands upon her. She takes wheat and rye and corn and delivery trucks

(Continued on page 7)



MILLSAPS COLLEGE—1862

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON, FEBRUARY 18, 1945

By W. C. Newman

UNDISCOVERED RICHES

Lesson Text: Matthew 13:44-46; 14:13-21.

Golden Text: Every good gift and every perfect gift is from above, coming down from the Father of lights, with whom can be no variation, neither shadow that is cast by turning.—James 1:17.

The more one reads the words of Jesus the more unbelievable they seem. He talked like a mad man. And the only reason that most church folk do not call him mad is that they either do not read what he actually said, or else they simply do not take his words seriously.



W. C. Newman

What, for instance, do you do with Jesus' clear statement that we are to "take no thought for your life what ye shall eat or what ye shall drink?" Or what do you think when you really read his instructions to the rich young man to "go and sell all that thou hast and give to the poor?" Is that reasonable?

Let us live with Jesus' teachings about riches for a little while and see if we can discover some of the things he meant when he said "It is easier for a camel to go through a needle's eye than for a rich man to enter the kingdom of God."

Treasure: Real and Fancied

For one thing, while Jesus was talking about money when he spoke these and other words in this vein, he was not talking primarily about money. He was talking primarily about the wise investment of one's whole life.

You see, this is the difficulty for most of us—that we imagine that money is the only wealth we can own, that money is the only currency we have for investment, when actually it is only one of the lesser possessions of man.

Time is one of our most precious treasures, far more valuable to us and to the kingdom of God than is money. What do you do with your time? How much of it do you invest in the kingdom? Personal influence is another of the real treasures we all possess—and invest too poorly. And as with time and personal influence, so it is with opportunity, knowledge, freedom, the Church. All these vast treasures are ours, and we hold them too lightly, share them too little with those who do not possess them, and all too often count them as of much lesser worth than money.

All of which is to say, with Jesus, that the whole of a man's life is a very precious treasure to be held in trust from God, and to be wisely invested in his kingdom.

Getting Treasure and Using It

For another thing, when Jesus said these mad things about money he was not talking so much about the sin of having money as he was talking about the sinful way some people make money and the sinful way many of us use money.

For a long, long time in the history of the human race there was no such thing as money at all. There was nothing to buy. Families and tribes roamed the earth, killing their food, building their own homes. There was plenty for all.

Then as families and tribes increased, greed increased. They encroached on each other. They coveted. And money was invented that one man might get what he wanted from the other without the ugly necessity of killing him and taking it.

Then money itself came to be coveted, and man began to get it and use it in many wrong ways, because with money he could buy another man's labor, another man's wife, another man's land. And he could use money to buy a favored place in the community so that he could be assured of influence, obeisance, comfort, security. Thus money came to be considered the only real wealth, and the rule for many people came to be "get all you can, in any way you can, and use it only for yourself."

What Money is and What it Can Do

The first money consisted of shell picked up freely along the seashore. It had no value whatever. It was a long time before it was made of silver and gold. Money was good then, and now, only for the things it could buy.

It cannot buy everything. It cannot buy back a man's honor when it is lost. It cannot buy happiness, or goodness, or salvation.

But while money cannot buy everything, it can buy some things—Medicines, hospitalization, books, music, education, comfort for the aged.

Yet, while knowing this marvelous power of money to buy these valuable things for all people, we do wicked things with the money we get. Some of us squander it on perfectly trivial things; some of us hoard it, and thirst for ever more and more. And some of us, neither spendthrifts nor misers, just claim it for our own and shut our hearts against the miseries of the poor, the wonderful opportunities to do good with it. I have seen women wearing an orphan's home on one finger, or health and education for some poor child on their back in one fur coat. That is the kind of person to whom Jesus said "Thou foolish one. This night shall thy soul be required of thee."

Money that Makes Hate Instead of Love

Finally, while Jesus was speaking to the rich in many of these things, he was not speaking only to the rich, nor was he setting class against class, the have-nots against the haves.

The covetousness of the have-nots is equally as unChristian as the miserliness and selfishness of the haves. Whatever else Jesus meant, he did not mean to shut the rich or the poor out of the kingdom of God. "The deceitfulness of riches," he said, by which he meant not only that it would deceive those who are rich, but also those who want the riches of money alone. For it deceives us into thinking we are more important than we really are, that we are justified in getting it and using it any way we can, that it can buy everything we need. But death comes to rich and poor alike. He is saying that treasure ought to be rightly made, humbly possessed, wisely invested, and earnestly consecrated. Thus it becomes one of the greatest things in the world.

THE SACRED COW

(Continued from page 6)

and gasoline and tires and machinery and thousands and thousands of able-bodied men and millions of dollars worth of advertising space in the papers and choice time on the radio, but she's sacred under the present order and must be given freedom and priority—everywhere. Indeed, Mr. White, the sacred cow is still with us, and he who raises a skeptical voice against her does so at his own risk.

—Editorial in Religious Telescope.

We are not trying to legislate people to be good, but to prevent evil men from legislating people to be evil.—Tilson Maynard.

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THE CRUSADE FOR CHRIST AND THE OUTSIDE ROW

One privilege the retired minister enjoys is that of back-seat driving. I think Bishop Darlington said a significant thing on retiring at the last General Conference, when he said, "I shall go out quietly, I shall not remain quiet." As ripe as are the fields and as urgent as is the need, no God-called minister should ever be quiet. My hat is off to those retired ministers who are supplying churches. May their number increase.

This is my introduction to things I feel regarding the Crusade for Christ that is now on in the Church. When I was a boy on the farm, I observed that certain farmers made a practice of cultivating the center of the field from year to year and left off an outside row. As a result of such practice in a few years' time the outside row had absorbed the entire field. There was no field. It has been the practice of our Methodist Church, in too many instances to make one feel comfortable not inspired. We unite, correlate, consolidate, withdraw from fields, according to plan and seldom ever plan to go back. I can show you abandoned churches all over the North Mississippi Annual Conference territory that at one time rightly belonged to the Methodist constituency, but by failing to cultivate the outside row, they have been taken over by others or allowed to grow up in weeds, figuratively speaking. No amount of weeping over the poor country people and their needs, armchair directions, or Rural Life Conferences is going to accomplish much in helping the situation. Some one is going to have to get in there and pitch. The grand stand can make a lot of noise, and generate a lot of enthusiasm, but the grandstand never won a ball game. There simply had to be a team on the field playing ball.

We pray, plead, challenge young men and young ladies for places far away from home and let the fires go out right at our doors. What more magnificent work can one do than build the Kingdom of God right at our door-steps? Too often we use our rural charges as stepping stones to the full-time church in the urban community. Certainly, concrete slabs upon which to walk, well-equipped church plants with an intelligent membership and good salaries have their appeal. Who wouldn't like to serve such organizations? But where are the greatest dividends for Christ and the Kingdom of God? Have we lost sight of the main objectives of the Gospel? I had the pleasure of serving a little charge in North Mississippi in the year 1916, which paid the pastor two hundred and fifty dollars salary. But looking back over the years I see this one little charge has sent into the North Mississippi Conference a dozen or more ministers, some of whom are filling the most important charges in the Conference today. Can the larger charges show such dividends? Look over the Minutes of the Conference and satisfy yourself as to where the ministers and members of the church come from in the large way. In the language of Mr. Churchill, "Never did we owe so much to so few." Many of the smaller charges have become outside rows in this day of war and scarcity of preachers. What shall we do about it? Many things need to be done in a hurry.

.1 We need to preach at least the four fundamentals of our Christian faith, viz., (a) Virgin birth; (b), Bodily resurrection of our Lord and Saviour; (c), Salvation from sin through Jesus Christ; (d), Witness of the Spirit, and then enough of the dogmas to inform our people sufficiently about what the Methodists believe and teach.

1. Use our laymen and local preachers more extensively. Let strong churches adopt some one or more of the weaker charges to cooperate with and see that these churches do not go without services.

3. Make more extensive use of our deaconesses. Let them supply charges and churches where there are no pastors. The district superintendent can receive members into the church once a quarter if these laymen will conduct the services between times.

4. Encourage rural pastorates as a life work.

Now, Mr. Editor, these are not criticisms that I offer, but they are the feelings and sentiments of one who has been a rural preacher for twenty-eight years pleading for the outside-row. There are no finer people on God's green earth than are the rural people.

W. C. BEASLEY.

PERKINS SCHOOL OF THEOLOGY AT S. M. U.

(Continued from page 4)

Approximately $550,000 will be used to construct dormitories for married and single theological students, a chapel and an additional class room building. The remaining $800,000 will be used for endowment.

"The gift of Mr. and Mrs. J. J. Perkins is the largest single gift ever made to theological education in the South, and one of the largest ever made to a school of theology in this country. It should open the way for the development of one of the truly great schools of theology in this country," Dr. Umphrey Lee, president of Southern Methodist University, said in expressing the University's appreciation of the gift.

Mr. and Mrs. Perkins have long been benefactors of S. M. U. as well as other Methodist institutions. Their total gifts to S. M. U. now approach $1,700,000 and include a $55,000 endowment of a professional choir, the completion of the Perkins Hall of Administration at a cost of $77,000, the erection of the Perkins gymnasium, which cost totaled $188,000, as well as various smaller gifts. Mr. and Mrs. Perkins have also been generous donors to Southwestern University and the Methodist Home at Waco. One of Mr. Perkins' early contributions to S. M. U. was made in 1920, when he helped to make a pool of $100,000 to buy lots from S. M. U. to save real estate commissions. In 1938 he was voted the outstanding citizen of Wichita Falls.

The School of Theology, which will now be known as the Perkins School of Theology, began its work thirty years ago as the official theological school of the M. E. Church, South, for the church west of the Mississippi River. Upon the union of the three Methodist Churches in 1939, it became the one institution for ministerial training in the South Central Jurisdictional Conference. It is seeking to provide ministry for seventeen Annual Conferences with a local church membership of more than 1,500,000.

The School is one of the charter members of the American Association of Theological Schools. Last year the total enrollment was 263. These students came from colleges and universities all over the United States. Four of the bishops of the Jurisdiction are ex-students of the school. More than 160 of its graduates and ex-students are serving in the chaplaincy.

"The institution has long stood in need of a dormitory for single men, an apartment building for married students, a chapel and more adequate provision for library and reading room," Dr. Eugene B. Hawk, Dean of the School of Theology, said.

"February 6 is a historic day for the School of Theology at Southern Methodist University. It faces the future not only under a new name but with resources which will take care of many of its pressing needs in a way of buildings and equipment."

MISSISSIPPI CONFERENCE

Brookhaven District—Second Round

Foxworth, at Hopewell, Feb. 25, 11 a.m. and 1:30 p.m.
McComb, Pearl River Avenue, Feb. 25, 7:30 p.m.
McComb, LaBranch Street, Feb. 28, 7:30 p.m.
Adams, at McCalls, Mar. 4, 7:30 p.m.
Crystal Springs, Mar. 7, 7:30 p.m.
Sartinsville, at Tilton, Mar. 11, 11 a.m. and 1:30 p.m.
Tylertown, Mar. 11, 7:30 p.m.
Osyka, at Muddy Springs, Mar. 18, 11 a.m. and 1:30 p.m.
Magnolia, Mar. 18, 7:30 p.m.
Bassfield, at Carson, Mar. 25, 11 a.m., followed by Q. C.
Silver Creek, at Bethel, Mar. 25, 3:30 p.m.
Prentiss, Mar. 25, 7:30 p.m.
Summit, at Summit, Apr. 1, 11 a.m. and 2 p.m.
Brookhaven, Apr. 1, 7:30 p.m.
Utica, at Utica, Apr. 4, 7:30 p.m.
Gallman, Apr. 8, 11 a.m. and 2 p.m.
Georgetown, Apr. 8, 7:30 p.m.
Hazlehurst, Apr. 11, 7:30 p.m.
Harrisville, at Poplar Springs, Apr. 15, 11 a.m. and 1:30 p.m.
Wesson, at Beauregard, Apr. 15, 7:30 p.m.
Monticello, at Monticello, Apr. 22, 11 a.m. and 2 p.m.
Bogue Chitto, at Norfield, Apr. 22, 7:30 p.m.
Barlow, at Center Point, Apr. 29, 11 a.m. and 1 p.m.
Nebo, May 6, 11 a.m. and 1:30 p.m.
Scotland, May 6, 7:30 p.m.
Meadville, May 9, 7:30 p.m.
McComb, Centenary, May 16, 7:30 p.m.

VAN R. LANDRUM, D. S.

NORTH MISSISSIPPI CONFERENCE

Aberdeen District—Second Round

Nettleton, at Carolina, Feb. 18, a.m.
Sherman, at Chesterville, Feb. 25, a.m.
Amory, Feb. 25, p.m.
Woodland, at Palestine, Mar. 4, a.m.
Okolona, Mar. 4, p.m.
Mooreville, at Oak Hill, Mar. 11, a.m.
Tupelo, Mar. 11, p.m.
Toccopola, at Toccopola, Mar. 14, a.m.
Salem and Friendship, at Salem, Mar. 18, a.m.
Pontotoc, Mar. 18, p.m.
Smithville, at Smithville, Mar. 21, a.m.
Tremont, at Asbury, Mar. 25, a.m.
Fulton, Mar. 25, p.m.
Calhoun City, Apr. 1, a.m.
Derma, at Nebo, Apr. 1, 3 p.m.
Pittsboro & Bruce, at Pittsboro, Apr. 1, 7:30 p.m.
Greenwood Springs, at Gatman, Apr. 8, a.m.
Houlka, at Concord, Apr. 15, a.m.
Houston, Apr. 15, p.m.
Algoma, at Algoma, Apr. 22, a.m.
Becker, at Tranquil, Apr. 25, a.m.
Prairie, at Hamilton, Apr. 29, a.m.
Aberdeen, Apr. 29, p.m.
Buena Vista, at Egypt, May 2, a.m.
Shannon, at Pleasant Grove, May 6, a.m.
Elect delegates to District Conference, at Houston, May 9.

W. B. BAKER, D. S.

It is usually not so much the greatness of our troubles as the littleness of our spirit which makes us complain.—Jeremy Taylor.

The root trouble of the present distress is that the Church has more faith in the world and the flesh than in the Holy Ghost. Things will get no better until we get back to His realized presence and power.

—Chadwick.

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Methodist
Crusade
Christ

THE LIVING CHURCH

Against this hour He has raised up a world-wide Christian company out of many nations. Upon their solidarity in Christ depends the issue whether the twentieth century is to witness not only check to the onslaughts of the powers of evil, but the beginning of that reverse process which shall lead towards the Christianization of the race.

—Canon J McLeod Campbell.

THE PRAYER-ROOM TODAY

My God, this heart of mine is blind to Thee; the light of love burns so dimly and fitfully within. It knows so little of Thee; there is so little of love within it to answer Thine or to interpret Thine to me. Yet I bring this word to Thee, and ask that it may be fulfilled in me also. Let Christ Thy Son dwell in my heart by faith. Let His love come to change my cold lovelessness into its own radiant nature. And so may even I, rooted and grounded in love, be enabled to see Thee, at whose beauty now I darkly guess, and know Thee, for whose knowledge now I long. Amen.

Vol. 92. No. 8.
NEW ORLEANS 12, LA.
THURSDAY, FEBRUARY 22, 1945

O Master of the waking world,
Who hast the nations in Thy heart—
The heart that bled and broke to send
Thy love to earth's remotest part:
Show us anew in Calvary
The wondrous power
That makes men free!

—Frank Mason North





The Compassionate Christ

WALLET OF THE WEEK

THE LUTHERAN CHURCHES are appropriating five million dollars for the reconstruction of their mission fields in China and for postwar work among the peoples of Moslem lands. Dr. Samuel M. Zwemer, of Princeton Theological Seminary, is credited with the opinion that the world was never so ripe as at the present, and that after the war in Europe the Mohammedans will look to the Western World for light and rehabilitation. If that be true, we should be asking ourselves whether we can afford to disappoint them in this great hope.

* * *

WASHINGTON CITY is reported to have gained several hundred thousand in population in the past decade. This has been largely the result of the expansion of government agencies, especially those connected with the war effort. Notwithstanding the tremendous increase in the population, its Church School enrollment has lost ten per cent during the same ten years. This fact was brought out by a recent survey made by the Church Federation of the Capitol City, and the figures show the effect of migration upon church interest and loyalty.

* * *

THE UNITED CHURCH OF CANADA appears to have the practice of retiring ministers at fifty years of age. The president of the Toronto Conference of the Church declared recently, "The minister over fifty is the forgotten man," and he went on to say, "We cannot attract the men we want to the ministry so long as the fifty-year rule prevails." It is difficult to understand a practice which casts aside ministers at the time when they have attained maturity in judgment and experience for those who are necessarily immature counselors in sacred matters.

* * *

MR. DEAVILLE WALKER, whose recent retirement as editor of the literature of the British Methodist Missionary Society, is one of the outstanding sources of missionary information in England. He had visited, in connection with his editorial position, all the Methodist mission fields and had made pictures of mission establishments and personalities with which he adorned the pages of Methodist missionary publications. He was also noted for his missionary biographies, including a life of William Carey, and another of Thomas Birch Freeman, the first Methodist missionary to West Africa.

* * *

REV. CECIL NORTHCOTT, Home and Editorial Secretary of the London Missionary Society, said recently that the British churches before the outbreak of the war were not in a healthy condition and many were the prophets of doom. It has taken a great war to bring about a renaissance in British church life. What was true of Britain was true also of the international scene including America. The situation was further complicated by the fact that secular statesmanship was bankrupt. But war emergency efforts will not suffice to recover the effects of the fifty-year drift from the organized life of the Christian Church. We still have a long way to go.

AN EDUCATIONAL ADVANCE in India is indicated by a report published by **Guardian**, a weekly journal published in Madras. According to the report, there are now 13,976 towns and villages in the Bombay area which have schools as compared with 8,975 five years ago. This increase in schools is attributed to the effort being made to stamp out mass illiteracy which was launched by the Congress Ministry. Voluntary cooperation has been excellent and the Government has aided much in the success of the movement.

* * *

BIFOCAL GLASSES are said to have existed in nature before they were discovered and applied for the adjustment of the human eye for distance vision. It has been pointed out that in certain shell fish, and deep-sea fish particularly, the lenses are inflexible, but the effect of bifocal accommodation is secured by multiple retinas in tubular eyes which give the creatures the power of adjustment for near and far seeing. The tubular eyes are thereby adjusted to the habits and to the needs of the fish.

* * *

AMERICAN CONSCIENTIOUS OBJECTORS are said to suffer from an exaggerated estimate of the public attitude toward them. The estimate of public attitude indicates social ostracism, but the actual figures show that public feeling is more tolerant. A graph of group attitudes shows that educational sections are more tolerant than others toward those who have dared to resist the invasion of their convictions touching war. The situation is, however, still far from encouraging for those who have chosen Civilian Service Camps rather than go to war.

* * *

THE NATIONAL LEPROSARIUM, at Carville, La., admitted seven hundred patients from July, 1928, to January, 1944. Of that number, twenty per cent have been dismissed conditionally as having the disease in arrested form and, therefore, not a menace to public health. In view of the mortality statistics in other lands, the record of the institution at Carville is a credit to those who seek to master the malady which has been as a death sentence to its victims for ages on end. This progress in its arrest holds out hope for those afflicted with the disease.

* * *

PERSECUTIONS IN MEXICO continue. "Sinarchists" are reported to have burned a Pentecostal church, stoned the members, and killed two children, and anti-Protestant demonstrations run high. Mr. Urruela, observer of Pan-American affairs, says that Latin America resents our bureaus, cultural envoys, official missions, and Protestant missionaries. On the very day that this is being written, we heard a broadcast taking advantage of our radio facilities for parochial school and church propaganda, and while Protestants are being admonished that it is unpatriotic to emphasize religious differentiations. Protestant America cannot afford to sleep at the switch.

New Orleans
CHRISTIAN ADVOCATE

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W. L. DUREN, D. D., Editor-Manager
Associate Editors: ALFRED P. HAMILTON, H. T. CARLEY, D. D., B. P. BROOKS, HUGH N. CLAYTON (In the Service)
C. MILTON CHALMERS, Publisher

EDITORIAL

A TIME FOR PATIENCE AND FORBEARANCE

It appears that the effect of the war upon the nerves of all groups—political, social, and religious—was never greater than today. The tension is so great that one is almost inclined to think that civilization is approaching the point of explosion. Some of the tension is doubtless the result of widespread national disappointments, as in the case of Poland and others just liberated from military occupation but not yet restored to the status which such liberation might seem to imply. Some of the tension is due to apprehensions of disaster and ruin which the crushing of Axis countries presages. Too much of it stems from group, national, and social interests. All of these nerve-racking activities and interests are reflected in national and international politics across the world.

In the baleful effects of all this agitation, religious and social interests are direct sufferers. It would seem that no person can achieve a status of disinterestedness which might shield him from the almost wanton attacks of radicals. So no place is so sacred as to afford sanctuary against the fury of those who want something. In the field of international relations, France has a wry face; Italy, once a full Axis partner and now astraddle in its relation, is clamoring for release from the punitive conditions of her half-surrender, and Belgium, Holland, and Greece are seething with discontent.

Perhaps we should not expect that things would be otherwise after the strain of the war experiences through which we have passed. The situation is not helped in any measure by the ceaseless criticisms and impeachments which are daily radioed across the world. It is a chaotic condition which cannot be resolved by any simple and direct formula. It is a pool into which a thousand streams of discontent have been pouring from every field and for all the years of vicious fighting. It will take time and patience to restore even an approximation of what might be considered normal conditions and attitudes. It is certainly no time to heed spellbinders and the radicals who would sacrifice the peace of the world for the attainment of ends which are as a speck upon the map of a world in utter disorder and ruin. It is a time when all should be willing to "let patience have her perfect work."

CRUSADE FOR CHRIST OFFERING

On March 4, Methodists are expected to place upon the altar of the Church in cash and pledges a minimum of twenty-five million dollars. In this offering, it is hoped that every member may have a generous share, for in no other way can the individual participate in the service of relief, rehabilitation, and Christian helpfulness contemplated in the asking. Many churches will exceed the quota assigned, but that should not encourage any other church to do less than its best for this particular aspect of the Crusade.

The one thing that no church should overlook is the peril both to the cause and the congregation of a large unpaid balance. No one can tell what change the next ten months may bring about in the financial status of the American people, nor what the needs of the world may be. Unpaid pledges would seriously cripple the program as outlined, and they would have a bad reaction upon the Church in carrying out its own program of work. By the same token, they would make impossible a large-scale effort to meet the demands which a world weltering in a sea of misery might lay upon us. We urge that no hang-over pledges beyond what is necessary be allowed to enter into the audit of our contributions. With the collection behind us, we can and must go on to the other phases of the Crusade with the enthusiasm of a great achievement for our inspiration.

THE CHURCH PAPER IN THE DAYS AHEAD

The church paper is not an emergency provision. From the very foundation of the Methodist Church it has been one of the coordinate agencies for the dissemination of Methodist beliefs and the interpretation of Methodist aims and practices. At the present moment, however, the Methodist press finds itself with a greater responsibility than ever. The Office of Defense Transportation has banned the most of the group meetings through which the program of the Church was carried down to the churches and the task now devolves upon the church paper to carry the timetable, interpret the program, and keep our Methodist people abreast of the news throughout the Church. This may seem to be a day of opportunity for the church paper, but it really is a more difficult day because of its increased load and also because of the restrictions imposed upon the paper by the WPB authority over paper supply. Thus far we have been able to meet the demands despite restrictions and, with the continued and understanding patience of our readers, we expect to meet the larger demands imposed upon us by the war emergency situation.

USE AND ABUSE

One of the hardest lessons for humanity to learn is that nothing in itself is good or bad but that how men use it, or misuse it, constitutes that good or evil of the thing or the act.



Dr. A. P. Hamilton

It was this point that Jesus insisted on and it was herein that his message was revolutionary and not like the teaching of the Scribes or Pharisees. "Out of the heart are the issues of life." If you are angry with your brother, you are a murderer, whether you kill him or not.

He said it made no difference whether men washed the cup for ceremonial purpose or not. They washed the outside, leaving the inside filthy.

The parable of the talents is the exact analogy. The man of one talent made the wrong use of his. He put it in the wrong place.

Thus, the man who takes iron and steel and makes a weapon of war has misused the metal that might have been used as the ribs of a great cathedral, or as the rails of a transcontinental railway carrying its freight of food and clothing and other goods for the use of mankind.

There is no inherent good or evil in the metal.

So with gold. The Scripture says the love of money is the root of all evil. It's the misuse again that makes the sin.

The sin is in the heart.

We give assent to all this, but we live by another code. We know it is true, but we don't really believe it.

Intoxicants are neither good or bad. Indeed, it is conceivable that alcohol might in skilled hands save life under some circumstances. So with strychnine.

Right use can save life; misuse may destroy life.

Likewise in the so-called "worldly amusements," it is their abuse that is harmful.

The line is so delicately drawn that virtue very easily becomes a vice.

The Christian Church has wasted so much time through the centuries in "tithing mint, anise, and cummin," and neglecting the weightier things of the law, like justice, mercy, love, and the rest.

It is not the business of the church to say you shall do this and not do this. It is the business of the church to get the man right in his heart and let God tell him what to do under guidance.

The converse is likewise true. Familiarity with holy things does not make saints; standing in the holy place of the priest or prophet does not magically make a man into a priest or prophet.

Mouthing pious platitudes from the lips out, and not from the heart out, deceives nobody but the false prophet himself; likewise, it adds nothing to the Kingdom but confusion.

"Sounding brass and tinkling cymbals" is Paul's definition of such mockery of religion.

In religion, as nowhere else, is it necessary to avoid abuse. Abuse of power, abuse of the faith of others in holy things, abuse of personality, the prostitution of holy things to serve unholy ends.

A. P. H.

Others Say. . .

ARCHBISHOP OF SOFIA ON CHURCH'S ATTITUDE

A general meeting of the clergy of the Sofia district took place in the capital recently. The Archbishop of Sofia, Stefan, outlined the Church's attitude towards the Government of the Fatherland Front, and its place in the life of new Bulgaria. "Let us re-estimate the difficult conditions of life under which the Bulgarian people lived and suffered, and which were the cause of the mortal and dark protest against the tyranny and the Government which brought the ship of State, contrary to the people's wishes, into such waters. The Bulgarian people, after September 9th, showed its true spiritual character. It took the road of friendship to its Slavonic brethren and liberators. Everything is thus growing clear. The initiative goes first to the Workers' Party and its wise leaders, who show that the separation of State and Church is a grave question, which should not be solved casually but should be examined from the point of view of the nation. Let us become a true national, living creative Church. Let us come closer to the character and the people of our brethren of Marshal Tito's Federal Yugosalvia." The Archbishop then read a paternal letter he had received from the Russian Acting Patriarch, Alexei. The Archbishop then continued: "We preserve our feelings of respect towards the peoples of Great Britain and the United States, and we intend to build better and grander cathedrals in the place of our ruined churches. The Church, like a good shepherd, watches over its sheep, the Bulgarian people, and is like a granite rock, which will be the buttress and the hope of the new democratic Power. No Church is so near to the people as the Bulgarian Orthodox Church."—Spiritual Issues of the War.

A BRITISH MISSIONARY'S MARTYRDOM IN THE GILBERT ISLANDS

The Times, of December 8th, 1944, gives information concerning the death of the Rev. Alfred Sadd, a young missionary of the London Missionary Society, who met his death at the hands of the Japanese on Tarawa, in the Gilbert Islands. When arrested, Mr. Sadd refused to walk on the Union Jack which the Japanese laid in front of him but, according to a native report, "gathered it in his arms and kissed it." With 21 other men he was put to forced labor on Tarawa, and later taken out to be shot. A native pastor says: "They were very heavy hearted, but Mr. Sadd went out and stood in front of them and spoke words of cheer. When he had finished he went back and stood a little in front of them so that he would be the first to die." The British and American authorities have erected a memorial on Betis Islet, Tarawa Atoll.

Mr. Sadd had worked for several years in one of the most isolated stations occupied by British missionaries. His death is a cause for deep regret, although the manner in which he met it will bring lasting honor both to his country and his faith.—Selected.

THE COMPASSIONATE CHRIST

By Bishop J. Ralph Magee



Did you really study the picture on the front page? It was also in "Methodism Marches." If you did not study it, stop long enough now to do so. It is worth your while. It is another Sallman picture. The thorn-crowned Christ gazing upon the war-cursed world reaches deep into the reality of our day. Note the intensity of those eyes. Observe the heartbreak registered in the face.

The torture of the crown of thorns had no such hurt to Him as does the desecration of human personality. He said, "And I, if I be lifted up from the earth, will draw all men unto me." He also clearly taught that He could only accomplish this through human cooperation. He sent His disciples out two by two with instructions, "Go . . . preach." In the picture, a Crusader with the Crusader's flag in hand, is coming to the world's relief and the Christ's aid.

Do we look at the world with compassionate eyes as does the Christ? Has our hand grasped the Crusader's flag, symbol of our dedication to the cause of a Christian World Order? Methodists are to be Crusaders coming to the relief of a distressed people, but coming in love to serve with and for Christ. What could more definitely envision the purpose of the Crusade for Christ than this picture?

Compassion! That is what this picture shows, a compassionate Christ. Dedication! That is what the Crusader's flag and hand represent. The Methodist Church has become familiar with both of these words. These words have led Methodists in the last few years to lay upon the altar of the Church millions of dollars for Overseas Relief, and for our men and women in the service through the Commission on Chaplains. At least as long as war and its aftermath shall last, these words must continue to ring in the ears of Methodists.

These words make us think of the first Sunday in March as the Day of Compassion, or the Day of Dedication. This year that Sunday will climax the money raising phase of the Crusade. For the perpetuity of the day and the continuance of the name it should be utilized this year. The offerings of that day will go to the Crusade for Christ. Even though your quota for the Crusade for Christ has been reached the people should be informed of the purpose of the day. They should also be offered the opportunity to give as they see fit on that day. Next year if the emergencies continue, the day again will be utilized for its original purpose. Of course, the offerings of the Day of Compassion this year will go to the same cause, for they are included in the Crusade for Christ. This is not a day of quotas. It is a day of compassion and dedication.

As we near the completion of the money raising phase of the Crusade, many are asking, "How do we go from here to the other phases of the Crusade?" That is a fair enough question. We cannot give details of the program for a few weeks yet. But we can give a few general prospects. Of course, the local church is to keep account of payments on the pledges to the Crusade and have the money available by January 31, 1946.

Before we discuss the further phases of the Crusade there should be a word of recognition of one of the most amazing evidences of cooperation the Church has ever known. Bishops, district superintendents, pastors councils, local lay members, have vied with each other in enthusiasm for this great program. Local laymen in many cases have urged getting into the money raising at once, for the world need is already well known. The response is such that as this is written more than one million one hundred thousand dollars in cash is already at the treasurer's office in Chicago. Over much of the country the campaign is just under way. Nothing but wholehearted interest, enthusiasm, and dedication could produce such results.

Now to the future phases of the Crusade. You have just received a message from Bishop Oxnam for the Council of Bishops about Dumbarton Oaks. Also from the same source is included a word relative to Peacetime Conscription. These are a part of the Crusade for a New World Order. Here is a major task for each church. Those who desire a selfish and old-time world order are bringing very great pressure upon our members of Congress. The Church must express itself emphatically if we are to have hopes of a new and brighter world with Christian processes in it.

Here is an immediate Crusade task for your members to study and to act upon. Dumbarton Oaks is not the ultimate that any of us want. It is the beginning of what may well blossom into a world constitution. Dumbarton Oaks is significant as a basis for world discussion and action seeking human cooperation on a world basis. Peacetime Conscription is a departure from America's traditional position and should not be accepted in the heat of war. It should be discussed, studied, and our views presented to members of Congress. Discussion and individual petition to your Congressman are traditional democratic procedures.

May we together look at the other three phases of the Crusade for Christ, and find what they call us to do. I think we should all agree that the purpose of Jesus was to perfect human personality. We need to ascertain what His program was and is. We would doubtless agree that first He sought for Himself, and taught His disciples, complete obedience to God. "Thou shalt love the Lord thy God" with every faculty of the personality. In this is bound up the basic values of what we glibly call Stewardship. All too often it is a carelessly used word.

Stewardship is an experience of fellowship with God which draws out our full devotion in spirit, but culminates in actions and attitudes. Stewardship cultivation cannot be left until 1947. It is basic and vital to what we will do to make a Christian world, or to render aid to the distressed, or to assist in producing an informed Christian body. In 1947 we will program this for special emphasis, but the church which waits until then to create a mind for this devotion to God will utterly fail many people before 1947. Wise pastors are calling together their Stewardship Committees or local church councils to plan what should be done right now about this sort of consecration. This will not interfere with, but aid, evangelism and education if the full meaning of stewardship is discussed and studied. It should be utilized as a stimulation to Christian growth, not as a device to solve the Church's problems.

To love God with one's whole heart, and mind, and strength means a spiritual vitalization which is the beginning of evangelism. Jesus' second emphasis bears down on evangelism also. "Thou shalt love thy neighbor as thyself." If one loves self, he will seek his own greatest good. If he loves his neighbor as himself, he will seek his neighbor's greatest good. What greater good can one seek for himself or for his neighbor than fellowship with God?

Evangelism, to get results, must move the deeper emotions. Jesus clearly taught that love is the deepest and most significant emotion one can possess. If one ceases from bad practices or an evil spirit, by sheer determination he can leave a residue of bad conflicts which can make life miserable. The traveling man who told a former parishioner, "Yes, I am a Christian, but if it wasn't for hell I sure would have a good time" is the sort who will not enjoy religion. For the one who sees the beauty and worthwhileness of right living, and therefore loves it, there will come great satisfactions.

The deeper emotions of mercy, compassion, forgiveness, and the like are works to be accomplished by the evangelism of which we are thinking. These deeper emotions will normally stir the will to action and produce noble behavior.

Evangelism must produce moral and ethical behavior, but more than that it must produce personality behavior and attitudes toward other people. Courtesy, kindness, in honor preferring one another, are real evidences of evangelistic results. This certainly is evangelism. Certainly this cannot await 1946. In a year's time people become set in their companionships, in their habits, in their reactions to life. In a year's time many people will pass the place where they are willing to change, or can be stirred to seek God's power to change them. Evangelism must be continuous. Yes, in 1946 there will be a program of emphasis on Evangelism, but a live church will not wait. A wise pastor will have his Committee or Local Church Council together to plan what to do now.

If personality is to be perfected there must be a high degree of knowledge. It is a fine achievement to be familiar with the Bible. As far as others are concerned, it is more important to be familiar with what constitutes Christian actions and attitudes One might be very familiar with the Bible and know little of what constitutes Christian behavior. A lesson on the Bible that does not tie Biblical truth to daily behavior is of little value. Many of us have progressed scarcely at all in living a Christian life. The Church School and other church instruction classes can do wonders in broadening our concept of what constitutes being a Christian. These classes are incapable of accomplishing this through absent treatments. The increasing of a knowledge of Christian living is not something that can

(Continued on page 9)

SPECIAL SESSION, MISSISSIPPI ANNUAL CONFERENCE

The Mississippi Annual Conference is called to meet in special session, according to Paragraph 627, page 145, 1944 Discipline, at Grace Methodist Church, Jackson, Miss., on Tuesday, February 27, 1945, at 11 a.m.

This is "essential to the war effort," since two young men are to be ordained for the chaplaincy. However, it will not be necessary for more than fifty members of the Conference to attend.

J. L. DECELL,
Bishop-in-Charge,
Mississippi Annual Conf.

CONFERENCE NEWS AND PERSONALS

New Orleans Christian Advocate

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W. C. NEWMAN .....Church School Lesson Writer
MRS. E. L. DIAMOND.....Editorial Secretary
C. MILTON CHALMERS .....Publisher

Mrs. J. D. Aldridge, of Haughton, La., writes that the Advocate has become so much a part of her home and life that she cannot do without it.

Rev. M. R. Jones, retired member of the Mississippi Conference, notifies us that he has moved from Brookhaven to Route 4, Box 76, Quitman, Miss.

Dr. A. T. McIlwain, secretary of the Missouri Corporation, Board of Pensions, has moved from Clayton, Mo., to 9 Windermere Place, St. Louis 12, Mo.

Lt. Commander Hugh N. Clayton, USNR, is now located at 5012 Cucullu Street, New Orleans, and his office is at the New Orleans Naval Air Station, New Orleans 12, La.

Rev. J. L. Cady, retired, is living at 1340 Grand Avenue, Beaumont, Texas, and is keeping in touch with his brethren in Louisiana through the pages of the Advocate.

Rev. C. M. Morris writes that Rev. A. M. Wynne wrought splendidly on the Heflin charge and that he is seeking to build upon the foundation laid by Bro. Wynne, his predecessor on the work.

Rev. J. Early Gray says that Bro. W. M. Williams and his good wife are dear to the hearts of the people of Magee, Miss., and that they are very helpful to him since his assignment to that charge.

Rev. Luman E. Douglas asks us to announce that Bishop Paul E. Martin will dedicate the Church School building of Henning Memorial Church, Sulphur, La., on Sunday morning, March 4.

Rev. G. H. McBride, pastor at Van Cleave, Miss., has been a patient in a New Orleans hospital for some time. We are glad to report that he is improving and an early return to his home is in prospect.

Mrs. A. T. Clanton, formerly of Grenada, Miss., is now living at 14th and Pine Streets, Pine Bluff, Ark. She is out of our territory, but the Advocate and those with whom she lived and worked are not out of her heart.

Rev. Thad H. Ferrell writes that Louisville, Miss., where he is pastor, raised the Crusade for Christ asking in full on Sunday, February 11, and that a check for $3,600 has already gone to the Conference treasurer.

Rev. T. J. O'Neil says that he has seven churches on the Vimville charge and that he has been cordially received by all of them. Attendance is good, four members have been received, and the interest in the Church School is increasing.

Rev. D. B. Boddie, pastor at Morgan City, La., is in the midst of a preliminary campaign looking to his Holy Week services, which will begin on Palm Sunday. The Crusade for Christ collection is to be taken on Sunday, March 4.

Mrs. William Schuhle writes us that one of the slides used in the stereopticon presentation of the Crusade for Christ, "Our World Needs a New Axis," was designed by her son, William Schuhle, Jr., who is well-known in Louisiana.

Rayne Memorial Church, New Orleans, had a baptism of sorrow in the going away of Mrs. Alice Wood Ludtke and Mr. James O'Pry. Mrs. Ludtke was a daughter of the late Major and Mrs. Elmer Wood, and Mr. O'Pry was the brother of Mrs. R. F. Harrell, of Mississippi City.

The new address of Bishop and Mrs. Paul Neff Garber is 15 Avenue Clemencau, El-Biar, Algiers, Algeria, French North Africa. Bishop and Mrs. Garber will remain at Algiers until military conditions make it possible for them to go to their permanent residence at Geneva, Switzerland.

Rev. Hugh W. Jamieson, now pastor of Glide Memorial Church, Taylor and Ellis Streets, San Francisco, was for quite a while a member of the Louisiana Conference, and was connected with the Tulane Y. M. C. A. about twenty years ago. He still keeps up with his friends through the Advocate.

Dr. W. M. Wright, who was retired at the recent session of the North Mississippi Conference on account of a break in his health, is back at his home in Crawford, Miss., where he writes that he is making steady progress toward the recovery of his health. This report will be good news to the many friends of this splendid and faithful minister.

A letter from Dr. Marion S. Monk says that he and Mrs. Monk are very happy in their new home at England, Ark., where they have received a great welcome from the church. England is the center of an extensive farming section, with cotton as the main crop. Last season seven cotton gins in the town ginned approximately 60,000 bales.

Rev. R. I. Moore, of Pelahatchie-Shiloh, Miss., charge, says that every indication points to a successful year. He has had many tokens of appreciation on the part of his people, the interest in the Crusade for Christ is growing, and he expects to pay the charge quota in full. He is also planning to put the church paper in more homes than at present.

Two of our good friends reminded us last week that they had observed from the files of the Advocate it was the habit of ancient editors to say that the office had been honored by a call from Bro. so and so. In compliance with their suggestion, we announce that the office was honored by a visit from Revs. W. B. Jones and J. B. Cain on Thursday of last week.

Mrs. C. A. Buck, Jr., New Orleans, adds to a word of generous appreciation for the Advocate the wish that more news could be published from the young men in service. To that wish, let us say that we publish all that comes to us. The men on the fighting fronts are so much occupied that they seldom find time for writing more than a brief note even to those dearest to them.

NEW ORLEANS CHILDREN'S DIVISION TO MEET

The second meeting of the New Orleans Children's Division will be on Monday, February 26, at 8 p.m., at Canal Street Church.

Three particular topics will be discussed, "Evangelism in the Children's Division," "Missionary Education of Children," and "Easter."

We hope the teachers will feel free to ask questions, so that these meetings may be of real, practical help.

MRS. H. P. WALL,
District Director of Children's Work.

MAIN STREET, WATER VALLEY, MISS.

Dear Mr. Editor: Please note in the paper that our apportionment for Crusade is provided for in cash and good subscriptions.

An error in addition of Conference Journal items of last year reports our finances about one thousand dollars short. These faithful people are due this correction. Thanks.

A. S. BRISCO.

QUARTERLY PAYMENTS FOR RETIRED MINISTERS IN LOUISIANA

Dear Bro. Duren: I heartily endorse Bro. Fulton's article concerning the quarterly payments to the Conference claimants.



The quarterly payments in the Mississippi Conference are made because the money paid this year is collected this year, but there is no valid reason why we should not be paid the whole allotment when it is in the hands of the treasurer at Conference.

The Israelites wanted to be like "all the nations" and got themselves in trouble.—I Samuel 8:5.

Sincerely yours,
P. H. FONTAINE.

MORE CRUSADE NEWS FROM CORINTH DISTRICT

South Side Church in Corinth has raised $789 in cash on a $700 quota. This is probably the outstanding achievement so far in the district. New Albany is over the top on a $3,600 quota. Corinth First Church is practically over the top on a $4,200 quota. Corinth circuit has placed the Crusade quota in the budget and will raise it along with the rest of their budget. Booneville plans to raise her full quota by the first of March. And so, Methodism is on the march in the Corinth district.

Rev. Zeke Jumper is pastor at South Side, Rev. C. T. Floyd at New Albany, Rev. W. L. Robinson at Corinth First Church, Rev. Leonard Jumper at Corinth circuit, and Rev. J. J. Baird at Booneville.

W. L. ROBINSON, Reporter.

HEFLIN, LA., CHARGE

Dear Dr. Duren: The income for pastors' salary on this charge will be $2,000. An assessment of $1,800, a personal gift of $100 and another $100 promised from another source but, in face of the need it is not too much, for the pastor is giving his tithe of $200. A second-hand car and all expenses will be not much less than $1,000 if the pastor visits the 450 members scattered over this country as he should.

If you recall, the extraordinary event that occurred while I was on the Lottie charge was that the grand totals of that charge as reported to Conference in 1943 was over 100 per cent more than the grand totals reported in 1942. The outstanding event on this charge is that the Brushwood church at Dubberly, La., has paid more for pastor's salary in the first nine weeks of this Conference year than was paid for that purpose in 12 months in the year 1943, though Bro. Wynne brought that church up $200 last year.

The Christmas letter for Conference claimants and Benevolences brought in $282. Including the 12 subscriptions I recently sent you, it is my plan to send in between 50 and 60 subscriptions during the Conference year.

We have received 6 members into our churches and are working for 50 this year. We expect to collect the $1,125 apportionment for the Crusade on time and possibly before the Annual Conference.

There is not much difference between "heavenly" and Heflin-ly when you think of small towns and people here on earth. I am very grateful for the fine record these churches are making.

Cordially,
REV. C. M. MORRIS.

CHURCH OF THE AIR

The Rev. John Wallace Rustin, D.D., LL.D., minister of the Mount Vernon Place Methodist church, Washington, D. C., will be the preacher on the Church of the Air, a nation-wide network of Columbia Stations, Sunday, February 25, at 10 a.m., EWT. The choir of Mount Vernon Church will furnish the music.

Prior to taking the pastorate of his Washington church in 1936, Dr. Rustin served Methodist churches in Danville and Norfolk, Va., and in Salisbury, Md. For a time he was executive secretary of the Council on a Christian Social Order of the former Methodist Episcopal Church, South.

Copies of Dr. Rustin's sermon may be obtained without charge by those who are in church at that hour by making a postcard request to any CBS Station or to Methodist Information at 150 Fifth Avenue, New York 11, N. Y.

JUDGE WHITE'S 81st BIRTHDAY OBSERVED BY METHODISTS AT ALEXANDRIA, LA.

Judge H. H. White's eighty-first birthday was celebrated by two hundred and twenty members of the adult class of the First Methodist church at a party held in the auditorium of the Educational Building on Sunday morning, February 2.

Judge White, as he is affectionately known, has been a member of the Methodist Church for seventy-five years, having joined at the tender age of six when his family was living in Opelousas. In his resume of the Judge's church life, Dr. B. C. Taylor, pastor, pointed out that he had taught in the Sunday Schools for fifty-seven years, and has been a member of the Board of Stewards since 1887. He is a steward in the local church, where he has served for many years and where he is also trustee.

Under the leadership of their superintendent, Mrs. R. C. Culpepper, the Junior Children sang "Happy Birthday to You" as the very large and beautifully decorated cake was uncovered. Mr. W. J. Keating, adult superintendent, introduced Mr. A. F. Lanier, general superintendent of the school, who presented the Judge with an appropriate gift from the entire school.

Mr. White's response was typically reminiscent and interesting, and pictures were taken of the party from all angles, including the "cutting" of the cake. A fine fellowship followed, during which coffee was served by representatives from the various classes, and the cake was taken to the home in order that Mrs. White might enjoy it. During the afternoon a large group gathered at the White home, where the cake was served, plates sent to various persons, and a large portion returned to Fellowship Hall for the youth supper.

As an aftermath of this pre-celebration, the Judge's real birthday was observed in his home on Wednesday evening, February 7, where the picture, "Church School of First Church," formed the feature of entertainment.

The entire congregation of the First Methodist Church join the Church School in heartiest congratulations to Judge White.

—Daily Town Talk.

A PROTEST

To the Collector of Revenue for the State of Louisiana at Baton Rouge, La.:

The undersigned official Board of Stewards of the Mary Winans Wall Methodist Church (white) of the town of Clinton, La., do hereby respectfully protest the issuance of a permit to B. A. Hobgood to sell whiskey or other intoxicating beverage at the place of business owned or operated by the said B. A. Hobgood in the town of Clinton, La., located at the corner of St. Helena and Baton Rouge Streets, said place of business being sometimes known as the Clinton Service Station, and the undersigned do hereby request that the said B. A. Hobgood be refused a permit to sell such intoxicating beverage (except beer)* at said place of business, for the following reasons:

1. That the said place of business owned or operated by the said B. A. Hobgood in the town of Clinton is located in that part of the town of Clinton which is almost entirely residential and that several members of the official Board of Stewards of the Mary Winans Wall Methodist Church reside within one or two blocks of said place of business.

2. That the said place of business owned or operated by the said B. A. Hobgood is, furthermore, located less than one block from and on the same street as the Mary Winans Wall Methodist Church (white) of the town of Clinton and within plain view of and hearing distance from said church.

3. That the said place of business is within one-half block of and in plain view of the residence of the Methodist minister, such place known as the Methodist parsonage.

4. That the Mary Winans Wall Methodist Church (white) of the town of Clinton is frequently attended by children and young people of the town of Clinton during the week and in the early hours of the evenings and that many of these pass directly by the place of business owned or operated by said B. A. Hobgood on their way to the church, and the undersigned believe it will be detrimental to the welfare and safety of these young people for intoxicating liquors to be sold at a place so near the Methodist church.

5. That common experience indicates that places where intoxicating liquors are sold are often the scenes of loud and profane talk, and it is not unusual for such places to be the scene of disturbances which are disgraceful and immoral and it is believed that the sale of hard liquors so near the residences of some of the undersigned as well as the residences of other citizens of the town of Clinton will result in frequent disturbances to them and will be detrimental to their health and welfare.

Respectfully submitted,
J. H. WHITE.
C. C. Chapman,
J. L. AYER,
MRS. T. L. CORCORAN,
MARION RODDY.
MRS. ZACH HATCHER.
W. L. HANEY,
Board of Stewards, Mary Winans Wall Methodist Church, Clinton, La.

*(Except beer) is included here because he already had this license and had been selling beer for some years past.

We have too little prayer and too much propaganda.—Pentecostal Evangel.

The home life of this country is its backbone, and will continue so to be when women with natural gifts are given the chance to express them, and little children the opportunity of benefitting from their loving care.—Winifred Cummings.

Faithful prayer always implies correlative exertion. No man can ask, honestly and hopefully, to be delivered from temptation unless he has honestly and firmly determined to do the best he can to keep out of it.—John Ruskin.

PERSONAL NOTES AND INCIDENTS

The Christian Crusade offering for Rayne Memorial Church, New Orleans, as reported on Friday of last week, amounted to $9,112.14 on a quota of $6,219, and the contributions were still coming in.

Mrs. R. H. B. Gladney, whose late husband was an honored member of the North Mississippi Conference, is a patient in the Methodist Hospital, Memphis. She has been ill for some time with a chronic trouble. Her home is Sardis, Miss.

Rev. W. M. Campbell, pastor at Lake Cormorant, Miss., was operated on for gall stones at the Methodist Hospital in Memphis on Tuesday of last week. He stood the operation well and was reported as doing as well as could be expected two days after the operation.

Rev. and Mrs. G. W. Curtis, of Coldwater, Miss., are happy hosts to a seven-pound ten ounce baby girl, Sarah Elizabeth. The visitor arrived at the parsonage about two weeks ago. Mrs. Curtis is the daughter and only child of Mrs. Mattie Morgan Gordon and the late Rev. G. W. Gordon.

COLFAX SECURES CRUSADE QUOTA

Dear Dr. Duren: Bro. Branton, my district superintendent, wants me to tell how we succeeded in getting our quota—even going beyond our goal—with the Crusade for Christ. This came about as a result of faith, courage, prayer, and lots of hard work! And, too, because this pastor had the cooperation of some of the most loyal Methodists in all Louisiana.

Last year our good people at Colfax made a liberal advance in our support. This year (at the first Board meeting) they again increased the pastor's salary salary, and accepted the entire apportionment for Benevolences. It was hard to come before my people and ask for $584 over and above all other obligations.

One month after Conference I brought my first message leading up to the Crusade offering. After Christmas we began to distribute the literature and write personal letters, stating the object, urging prayerful consideraion, earnestly requesting hearty cooperation, and appealing to their honor and loyal integrity.

At a meeting of our "council," the pastor was instructed to notify all to be present at the eleven o'clock service the next Sunday, and come with their minds made up as to what they would give. At the close of this service we had in cash and pledges all but $119.50. At the evening service this was reduced by $55. Our good people, in person, by telephone, and by mail, gave some, $50, some $25, some $15, $10, and smaller amounts. At our district Crusade Rally we reported considerably more than our quota.

We pastors must let our people know that we **believe** in the Crusade. We must "get under the burden," and set the example in liberal giving.

I find that people will always respond to any worthy cause when once informed and get it on their hearts. "It can't be done!" Wonder how many of the more than 80,000 Methodists in Louisiana have said this since Conference? Isn't it more often a **"will not"** rather than a **"cannot?"**

J. M. ALFORD.

WEST PARK, JACKSON, MISS.

On January 28, at 11 a.m., Bishop J. Lloyd Decell preached the dedication sermon and dedicated the West Park Methodist Chapel in Jackson, Miss. Printed programs of the regular dedication service from the Discipline were used. There were 250 persons present. During the afternoon, from 2:30 to 5:30, there was an "open house" to which the entire city and surrounding territory was invited. One thousand persons visited the chapel. The mayor, the commissioners, all Methodist preachers, and many preachers of other denominations of Jackson attended. The Bishop and his family attended the "open house" as well as the dedication service in the morning.

Bishop Decell appointed J. D. Wroten, Jr., in January, 1944, to organize a new church in the west part of Jackson. (Dr. Otto Porter, district superintendent of the Jackson district, along with the Bishop, saw the need for a new church in this location). The pastor visited from house to house to secure the first thirty prospects for membership. This membership secured St. Columb's Chapel for an afternoon service. The Church School met in homes near by. Then a school auditorium was rented for a morning service. In the meantime the church took advantage of a school of evangelism conducted by Dr. Guy Black. Through home visitation, 100 more members were secured. A building committee was set up and a finance committee to raise funds with which to build. W. P. B. approval was secured in August and the chapel was begun. The first service was held in the new chapel on December 3. The total cost of chapel and furnishings was $18,000. This was raised over a six months period and the chapel was ready for dedication. All of these things were accomplished in a twelve months period. The present membership is 235. After the war a larger sanctuary will be constructed beside the chapel and the chapel will be used for an educational building.

J. D. WROTEN, JR.,
Pastor.

M. M. McBRIDE

M. M. McBride, 73, Glade community, died at 6:25 p.m. Saturday in a local hospital. Mr. McBride had been in declining health for the past two years and suffered a stroke one week ago.

Funeral services were held Sunday at 3 p.m. in the Mt. Vernon Methodist church, with the Revs. Mr. Holden, R. H. Kleiser, L. M. Sharp, and Melvin Jones officiating. Interment was in the Mt. Vernon cemetery.

Pallbearers were the nephews, George McBride, John McBride, Henry McBride, Jasper Lewis, Rolf Lewis, and Arnold Pearson.

Survivors include the wife, Mrs. Ada Francis Holifield McBride, two daughters, Mrs. Travis Haynes, of Ellisville, and Mrs. Louie Windham, of Mobile; four sons, V. L. McBride and Odis McBride, of Laurel; the Rev. G. H. McBride, of Van Cleave; and Raymond McBride, of Sumter, Ala.; and 11 grandchildren.

Mr. and Mrs. McBride married in 1905 and moved to Richton, where they lived for 25 years. He was connected with the Richton Lumber Company there. In 1930 the family moved to Glade community and Mr. McBride retired from business. He was a member of the Methodist Church.

—Local Paper.

SEMI-CENTENIAL ADDRESS AT TUNICA METHODIST CHURCH

Dr. C. M. Chapman preached at the Methodist church here Sunday morning at the eleven o'clock hour. At this time Dr. Chapman preached his semi-centennial sermon. He was licensed to preach when fourteen years of age, and preached his first sermon fifty years ago Sunday morning. His first sermon was preached when he was seventeen years of age.

Dr. Chapman has served as a Methodist minister in the Mississippi Conference, Little Rock Conference in Arkansas, but has given most of his services in the North Mississippi Conference. He has served as president of two church colleges in Mississippi. His ministry has been given to some of the smaller charges as well as serving many of the better appointments.

Through these fifty years of faithful service, Dr. Chapman has been loved and respected by those with whom he has served. His keen intellect and business ability have been the means by which many of the problems of the churches he has served have been solved. His devotion to that which he believed to be right has been an inspiration to those with whom he has come in contact. His interest in the younger preachers that have come into the Conference from time to time has helped to make the pathway a little bit easier.

Dr. Chapman now serves as Conference Evangelist and makes his home in Tunica.

—Tunica Times Democrat.

EXCHANGE OF PULPITS IN BATON ROUGE DISTRICT

The following exchange of pulpits has been arranged so that every Methodist congregation in the Baton Rouge District will have either a visiting minister or a visiting lay speaker to preach on the Crusade for Christ on Sunday, February 18:

Amite, 11 a.m., Rev. A. Jerome Cain.

Angie Charge—Bush, 11 a.m., Rev. E. E. Sylvest; Sun, 11 a.m., Layman Ray Wallis; Varnado, 3 p.m., Layman Ray Wallis; Tallsheek, 3 p.m., Rev. E. E. Sylvest; Angie, 7 p.m., Layman Ray Wallis.

Baker Charge—Deerford, 10 a.m., Rev. B. A. Galloway; Baker, 11 a.m., Rev. B. A. Galloway; Bethel, 7 p.m., Rev. Virgil Morris.

Baton Rouge—First Church, 11 a.m., Rev. Virgil Morris; Istrouma, 11 a.m., H. D. Watts; North Baton Rouge, 11 a.m., Rev. W. E. Trice; University Church, 11 a.m., Rev. H. A. Gibbs.

Blackwater Church, 11 a.m., Rev. E. L. McKay; Magnolia, 3 p.m., Rev. Virgil Morris.

Bogalusa—Elizabeth Sullivan Memorial, 11 a.m., Dr. L. N. Stuckey; Columbia Street, 11 a.m., Rev. W. F. Ragsdale.

Clinton Charge—Clinton, 11 a.m., Rev. W. B. Hollingsworth; Clear Creek, 11 a.m., Layman T. H. Henderson; Bluff Creek, 3 p.m., Rev. B. A. Galloway; Gilead, 3 p.m., Rev. Fred Flurry; Clinton, 7 p.m., Rev. H. D. Watts.

Covington Charge—Mandeville, 9 a.m., Rev. I. W. Flowers; Covington, 11 a.m., Rev. I. W. Flowers; Fitzgerald, 11 a.m., Layman J. B. Coburn; Waldheim, 3 p.m., Rev. I. W. Flowers; Lacombe, 3 p.m., Layman J. B. Coburn; St. Tammany, 4:30 p.m., Layman J. B. Coburn.

Denham Springs-Slaughter Charge—Den-

ham Springs, 8:30 a.m., Rev. E. L. McKay; Slaughter, 11 a.m., Rev. Fred S. Flurry.

Fisher Charge—Fisher, 11 a.m., Layman L. G. Raub; Mt. Herman, 11 a.m., Rev. A. S. J. Neill; Sunny Hill, 3 p.m., Rev. A. S. J. Neill.

Franklinton, 11 a.m., Rev. H. D. Marlin.

Gonzales Charge—Carpenter's Chapel, 10 a.m., Layman H. C. Sanders; New River, 11:30 a.m., Layman H. C. Sanders; Meadow's Chapel, 3 p.m., Layman H. C. Sanders; Faithful, 7 p.m., Layman H. C. Sanders.

Greensburg Charge—Center, 9 a.m., Rev. J. R. Strozier; Day's Chapel, 11 a.m., Rev. J. R. Strozier; Wesley, 11 a.m., Rev. Don Miller; Greensburg, 3 p.m., Rev. Don Miller; Darlington, 3 p.m., Rev. J. R. Strozier; Pine Hill, 3 p.m., Rev. R. T. Pickett.

Hammond, 11 a.m., Rev. H. A. Rickey.

Jackson, 11 a.m., Rev. H. B. Crammer; Ethel, 11 a.m., Layman J. H. Rhodes.

Kentwood, 11 a.m., Rev. A. T. Law.

Live Oak, 11 a.m., Rev. L. W. Cain.

Lottie Charge—Rosedale, 11 a.m., Rev. J. W. Lee; Lottie, 11 a.m., Layman Seth E. Pool; New Roads, 3 p.m., Rev. J. W. Lee; Waxia, 3 p.m., Layman Seth E. Pool; Port Barrie, 7 p.m., Layman Seth E. Pool.

Pine Grove Charge—Pipkin's Chapel, 11 a.m., Rev. P. W. Sibley; Montpelier, 3 p.m., Rev. P. W. Sibley; Killian's Chapel, 4 p.m.. Rev. P. W. Sibley; Pine Grove, 3 p.m., Rev. A. Jerome Cain.

Plaquemine, 11 a.m., Layman I. C. Nichols.

Ponchatoula, 11 a.m., Rev. J. C. Rousseaux.

St. Francisville, 11 a.m., Rev. D. T. Williams; Tunica, 3:30 p.m., Rev. D. T. Williams; Concord, 3:30 p.m., Rev. H. B. Crammer; New Hope, 7 p.m., Rev. H. B. Crammer.

Springfield, 11 a.m., Rev. M. D. Felder; Huff's Chapel, 3 p.m., Rev. M. D. Felder; Maurepas, 7 p.m., Rev. William Wood.

Tickfaw, 9 a.m., Rev. A. T. Law; Lorranger, 11 a.m., Rev. R. T. Pickett; Pine Ridge, 11 a.m., Layman Norval Garrett; Tangipa-hoa, 7 p.m., Layman Norval Garrett.

Walker Charge—Mangum Chapel, 11 a.m., Rev. Douglas Richardson; James' Chapel, 11 a.m., Rev. A. W. Coody; Friendship, 3 p.m., Rev. Douglas Richardson; Red Oak, 3 p.m., Rev. A. W. Coody; Walker, 7 p.m., Rev. Douglas Richardson.

Wesley Chapel, 11 a.m., Rev. William Wood; Lee's Landing, 9 a.m., Rev. William Wood.

Zachary, 11 a.m., Rev. R. H. Jamieson.

VIRGIL D. MORRIS, D. S.

REPORT OF COMMITTEE ON FINANCE

The following is a report of the Finance Committee to Association of Schools and Colleges of the Methodist Church, Atlantic City, New Jersey, January 9, 1945:

The Methodist institutions of higher learning have weathered the financial stress and strain of war years far better than was expected. However, the ensuing years promise to make the balancing of budgets almost impossible unless there be larger financial support by the Church. Evidences that indicate a larger interest on the part of the Church in providing for their support are heartening. The financial aid that the Church gives is far from sufficient to maintain the high Christian standard which the University Senate expects.

It is to be hoped that Church support will be made constant and dependable and not sporadic as it often is. The administrators of our schools should be able to depend upon Church support as an assured source of income.

At present the Church support for Methodist institutions approximates $750,000. This should be increased each year until the amount reaches at least $1,500,000 per year.

To accomplish this we recommend:

1. That each Annual Conference materially increase its benevolent contribution to the institutions of learning for which it is responsible.

2. That each Annual Conference set apart a college day for the purpose of: (a) Receiving offering to supplement the Annual Conference benevolent support; (b) Presenting from each pulpit of that Conference the character and worth of the educational institutions which represent them in educational endeavor.

Since the legislation of the General Conference of 1944 makes possible the development of scholarships for Methodist youth through the Methodist war fund, we recommend that our institutions of learning cooperate in every possible way with the Board of Education in promoting Methodist Student Day the second Sunday in June.

Signed:

J. EARL MORELAND,
CLYDE O. LAW,
JOHN L. SEATON,
M. LaFAYETTE HARRIS,
H. J. BURGSTAHLER,
JOHN O. GROSS.

Love is the greatest thing in the world, and it forms the kernel and centre of health.
—Selected.

THE COMPASSIONATE CHRIST

(Continued from page 5)

wait. Competent teachers must be found now. But attendance upon classes must also begin now.

The wise pastor will bring together his Board of Education to present and discuss ways and means by which these ends can be achieved.

Early this spring the Drs. Schisler, Denman, and Morelock, together with the Director and Associate Director of the Crusade, will submit a fairly comprehensive plan for the balance of the quadrennium. This will be acted upon by the Executive Committee and the Committee of 200 and by early summer will be in the hands of bishops, district superintendents, pastors, lay leaders, presidents of Women's Societies of Christian Service, and others, as a basis of planning by the Area, Conference, District and Local Councils of the Crusade for Christ.

The toughest task is ahead of us. It is comparatively easy to give money. To give one's talents, to give one's self to tangible tasks where results are not too quickly observable is a harder job. It will take great patience, intense persistence, and devoted and intelligent praying to carry the balance of the Crusade program. We have confidence that Methodists are determined to develop this whole Crusade even at personal sacrifice.

When the good and the gentle are combined in a soul, there you will find a saint.
—Selected.



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WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

"The Christian Faith and the Christian Way"

With Race Relations Sunday, the World Day of Prayer, and Brotherhood Week during the month of February, we are making a splendid start toward the unity which Paul stressed in Ephesians.

Why not follow these special observances with a continuation of inter-denominational and interracial activities?

Throughout the year, as we follow the programs from "Behold, I Have Set Before Thee an Open Door," we will come each month to an open door for unity. Will we have the courage to enter? This is why we are studying "The Christian Faith"—so we will have courage to live in "the Christian way."

* * *

Jurisdictional Plans

On the 27th and 28th of February and the first day of March there will be held in Atlanta, Ga., an enlarged executive committee meeting of the Southeastern Jurisdiction W. S. C. S. In addition to the officers of the Jurisdiction, there will be present the presidents of the 17 Conferences.

This meeting is necessary to make plans for 1945, since the regular meeting was cancelled.

We are asked to pray earnestly while our leaders work and plan for our share in the building of the kingdom of God.

* * *

News from Societies

The W. S. C. S. of Centenary Church, McComb, held its first meeting of the year in the social room, which was beautiful in its decorations of ferns, narcissus, and tall, white tapers.

The out-going president, Mrs. Roy Thigpen, presided, and the pastor, Dr. Joseph A. Smith, gave an impressive charge to the new officers who were installed. Mrs. Russell Forman is the new president.

Dr. Smith also presented Baby Life Memberships to Dale Henry McDavitt, Betty Lou Scott, Judy Lynn Sherill, Robert Hart Taylor, Jr., and Sidney Abdalla. For their outstanding work in the church, Life Memberships were presented to Mrs. E. O. Smith, Mrs. R. E. McInturf, Mrs. Ola Swearingen, and Mrs. Hamp Wilson.

With Mrs. Forman presiding, plans were made for the new year.

The W. S. C. S. of the Ridgeland Church made a splendid record during 1944: Members on roll, 20; subscribers to **World Outlook**, 12; subscribers to **Methodist Woman**, 11; executive meetings held, 5; business meetings held, 12; program meetings held, 9; amount sent Conference treasurer, $140.76; amount spent for local work, $82.33.

Members of the society assisted the Red Cross in the different war effort drives, served supper to various groups, sent a box to the Meridian Wesley House, gave twelve work books for the school at the Methodist Home, sent $5 to the rural worker, had two studies during the year—an increase of one over 1943. Provided "eats" for Youth Fellowship each month.

The World Day of Prayer was observed with four denominations participating and an offering of $15. The Week of Prayer and Self-Denial was observed with two services and an offering of $27. One bed was given to the Lewis Hospital in Africa, and one baby and one adult Life Membership were presented.

"Through prayers, service and offerings," this report can be made by the president, Miss Louise Tucker.

Mrs. Chandler Hutto, 1944 president, writes interestingly of the achievement of the West Park W. S. C. S.:

March 27, 1944, seven ladies* met to organize the West Park, Jackson (then known as West End) Woman's Society of Christian Service. A few nights later, Mrs. W. B. Fazakerly, with her efficient manner of organizing, helped the group to elect officers and formulate their plans for the year. Thus a "baby" society was born! These ladies had had very little missionary experience, nevertheless they were women with a task and a vision—that task, to aid in the building of a church. The pastor, Rev. J. D. Wroten, Jr., (affectionately known as "Jim" by his little flock) was the only substantial evidence of their material church. The first service had been held February, 1944, in St. Columb's Episcopal Chapel. Little did they dream that a place of worship of their very own would be a reality before the year was out.

At one of the early meetings, Mrs. Paul Arrington and Mrs. Otto Porter met with the society. Their gracious personality and wealth of missionary experience gave the ladies encouragement and inspiration for achieving the great goal ahead. The president, Mrs. Chandler Hutto, suggested at this meeting that they sell pies and cakes for the building fund of the church. Later the ladies became quite famous for their pies and cakes. Mrs. Hugh Price, secretary of Social Relations, was blessed with a wonderful talent in this field of service, and she headed all of these local church activities.

Although the results of these "baking days" were highly satisfactory, they were not content to rest on their laurels. Two old-fashioned bazaars were held in the course of the year. These church fairs proved to be very popular in West Jackson, as they provided wholesome fun for the community. The proceeds from these fetes totaled three hundred and sixty-nine dollars.

After the church was ready for worship in November, the women of West Park were asked to furnish the kitchen. Again a series of pie and cake sales were held. All the pie and cake sales for the year brought in approximately two hundred and fifty dollars.

Mrs. J. Lloyd Decell sponsored a Handkerchief Convention, a unique Benefit Tea, in the episcopal residence during the Yule season. Through her hospitality seventy-five dollars was added to a piano fund.

Seven hundred and fifty-five dollars and ninety-one cents was the grand total for the year's work in local church activities. This sum represented the combined labor of all the ladies in the church. However, the fellowship gained through this work could not be measured in terms of dollars and cents.

The pastor's wife, Mrs. J. D. Wroten, Jr., ever interested in the growth of the society and its future, was largely responsible for an increase in membership from seven to twenty-six. Another step in development was the division of the society into two circles under the direction of the pastor.

One hundred and six dollars and ninety-five cents was sent in on the ninety-one dollar mission pledge. They had exceeded their pledge even though one-quarter of the year was already gone when the society was formed. An additional amount of eighteen dollars was also sent in for missions from other sources.

Still less than a year old, the "baby society" has outgrown those baby stages of "sitting alone" and "crawling" and is able to "walk." In the years to come may the West Park W. S. C. S. grow in stature, and may its work be ever pleasing to God.

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*The names of the first seven ladies are: Mrs. Milton Cunningham, Mrs. R. S. Durham, Mrs. B. M. Welsh, Mrs. A. H. Martin, Mrs. B. F. Tanner, Mrs. Hal Williams, and Mrs. Chandler Hutto.

Yieldedness

In the darkest moments I am able to confide in God, for I know what a beautiful and kind and faithful and lovable Being He is. And if it be the will of God to put us in the furnace, let Him do it, so that we may acquaint ourselves with Him as He will reveal Himself. And as we know Him better we come to the conclusion that God is the most lovable Being, and say, "It is my Father—let Him do as He pleases."

—George Mueller.

If we want our country to be great we must strive for its welfare rather than for its wealth.—Selected.

Worry of

FALSE TEETH

Slipping or Irritating

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CREOMULSION

For Coughs, Chest Colds, Bronchitis



WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. M. E. ARMSTRONG, EDITOR, JONESTOWN, MISSISSIPPI

Important Announcement!

Literature and Publications

In the February issue of the World Outlook, on page 37, there is a notice of a free leaflet of "Questions and Answers on Dumbarton Oaks" which may be had by writing World Outlook at 150 Fifth Avenue, New York, N. Y. Then the March issue of the Methodist Woman is to be filled with articles on "Peace," and a list given of study topics to follow as we study the meaning of the Dumbarton Oaks Peace Plan. I feel sure each of us would like to have the intricate peace plans broken down into parts all can understand and appreciate.

Let me urge every woman to order the free leaflets mentioned above and then study the March issue of the Methodist Woman so that we may know something of the proposals that will be the basis for the world organization to maintain peace.

MISS MAMIE JONES,
Conference Secretary, Literature and Publications.

* * *

Greenville District

Lula

The Woman's Society of Christian Service at Lula has twenty-four members. We use the twelve worship services given in the Yearbook. We have a different leader every time, with other members taking part. We also make use of the Program Material and the Methodist Woman.

Our Spiritual Life Committee, composed of three members, uses the Upper room each night at the family altar.

During the past year we have paid $174.65 toward missionary needs; $200 for painting the church; $767.25 for redecorating and partly furnishing the parsonage; $156 to the Methodist Home; $10 to the Crippled Children's Home in Jackson; $50 for magazines for Soldiers' Hospitals; $65 for our all-day Week of Prayer; $25 for a bed in the Lewis Hospital in Africa.

We are planning to observe the World Day of Prayer on February 16.

We find the three women's pages in the New Orleans Christian Advocate very interesting and helpful.

MRS. E. J. MARLEY,
Publicity Chairman.

Clarksdale

The regular monthly business meeting of the Clarksdale Woman's Society of Christian Service met at the Methodist church on Monday, January 29. Mrs. E. L. Payne, Jr., the president, presided. After singing the hymn, "Sweet Hour of Prayer," Mrs. J. T. Boyce gave an inspirational devotional on the Lord's Prayer. For the next few months the theme of the worship services will be on prayer. The devotional period was closed with the singing of the hymn, "Lord, Speak to Me."

The business session followed. Mrs. H. L. Stoddard, in the absence of the recording secretary, read the minutes of the preceding meeting. Mrs. Shaw Johnson, treasurer, gave her report. Mrs. D. H. Griffin gave a report on the collection of clothing by the children for Greek Relief. The circle count was then taken. Mrs. Payne announced that the average weekly attendance for this month had been fifty-three.

Mrs. R. P. Neblett, of Shelby, gave an inspiring talk on the Crusade for Christ. Her appeal was for a personal commitment of individuals to the work of Christ through the Crusade plans. The need for a renewal of spiritual strength, leadership of His Spirit, and a desire to win others to Christ was emphasized.

The meeting closed with a fellowship hour with the circle of Mrs. Willis Connell as hostess.

* * *

A Prayer for the Crusade

O God, our help in ages past and our hope for years to come, let Thy Holy Spirit dwell among us now with abundant power. We humbly acknowledge our own human incapacity for the tasks ahead. We confess in contrition the frailty of our skills, the earthiness of our spirits, the imperfection of our plans, the waywardness of our wills.

Save us from the false assumptions of self-righteousness. Deliver us from the uncertain security of over-confidence. Keep us immune to the lure of short-cuts to easy victories.

Grant that we may meet the haunting need of these terrible days of judgment with such compelling courage and matchless loyalties as shall make Thy people invincible against all barriers of darkness, evil, and inertia. Grant that out of this night of despair and travail there shall yet arise a better world and a greater Church.

Keep before us always that this is Christ's Crusade, not ours. We would claim Him as our Leader. We are His servants. This is His business. Hold us to our best. Make us expendable for His sake.

Help us now to translate our dreams into realities, to submit our program to the exacting disciplines of Christian action. Equip us with divine resources of faith and wisdom that our problems shall be matched with our devotion and our obstacles prove our opportunities. Amen.

—Charles M. Crowe.

* * *

Wesleyan Service Guild

Clarksdale

Mrs. D. H. Griffin's circle was hostess to the Wesleyan Service Guild on Monday night, February 5, 1945, serving a delightful supper which was thoroughly enjoyed by all present.

The inspirational scripture lesson was given by Miss Mary Joe Finger after the opening hymn was sung. The introduction of the prgoram about the American Indian was given by Mrs. Jessie Smith, who added an interesting story. Mrs. Catherine Taylor then told of the location and worship of Indian tribes.

Miss Loren Meinhardt told some interesting facts and passed some kodak pictures of Indians taken on a personal trip in the West several years ago. An exhibit of Indian dolls, baskets, weaving, and hand-painted bowls added to the atmosphere of the program.

A prayer by Mrs. Jessie Smith adjourned the meeting.

The Guild had one visitor and welcomed one new member, Miss Mary Goode.

* * *

Indianola W. S. C. S. Yearbook

Mrs. S. E. Ashmore, of the Indianola Woman's Society of Christian Service, has sent your editor a copy of the Yearbook printed for her society for use in 1945. In it is found a list of the principal officers of the society, the names of the women who belong to each of the four circles, and the service months of each circle, a copy of the budget for the year, and a record of each meeting to be held during the year with its subject given. The programs for February are as follows: February 5—Circle meetings: Circle 1, Mrs. R. M. Weed; Circle 2, Mrs. S. E. Ashmore; Circle 3, Mrs. Milton Barnett and Mrs. Webb Franklin; Circle 4, Mrs. J. E. Calloway. February 12—Program: "The American Indian" (Leader, Mrs. H. G. Lowery; Devotional, Mrs. C. P. Chapman). February 16—"World Day of Prayer" to be held at the Episcopal Church. February 19—Bible study. February 26—Business and Bible study.

The budget for the year is as follows: Undirected pledge, $325; Scarritt Maintenance, $4; Scarritt Scholarship, $5; Killingsworth Special, $5; Life Membership, $25; Student Secretary Fund, $15; Sally Evans Fund, $10; Rural Work, $15; District Parsonage, $5; C. S. R. Committee, $36; Conference Delegate Expense, $10; Study Books and Supplies, $15; Training School (Y. P. and Junior), $17; Negro Delegate to Holly Springs, $15; Malvina Community Center, $10; Methodist Hospital, $5; Miscellaneous, $25; Parsonage, $50. Total, $592.

Mrs. Ashmore writes: "We put the budget in the Yearbook and printed it before we took a vote on the budget. The ladies increased the budget and plan to do a great deal besides. Last year we sent a gift of $100 each to missionary friends in India and Africa, besides $50 to the Crippled Children's Hospital and like calls."

Thank you, Mrs. Ashmore, for your Yearbook. Your group has planned wisely and well for a very active year's work. May you be able to carry out all of your carefully planned work.

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WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

Edited by The Executive Committee of Louisiana Conference

Note: Last week no copy was received for this page. This week we have copy from three sources, but only one piece was identified as to date.—Editor.

Miss Grace M. Lawson, Conference Guild Secretary

The Wesleyan Service Guild

The husbands, brothers, and friends of Methodism's employed women are in the armed forces, serving in all parts of the world. Their chaplains have told us that there are "no atheists in foxholes." Most of the stories go farther than that. They show us that religion has become a real, personal thing to many men who hadn't given much time or serious thought to things religious in the past. The war is bringing many of them face to face with the realities of life and death, and they are coming through these experiences with a deepened spiritual insight.

Is our spiritual growth keeping pace with that of our loved ones and friends overseas? In many cases our employment cuts us off from our former church contacts, but the Wesleyan Service Guild offers an opportunity for the employed women to have an active part in the program of the Church, and to grow spiritually and mentally.

Does your church offer this opportunity to employed women? As an employed woman, are you seeking such an opportunity?

New Guilds Being Organized

Within the past few weeks several churches have organized new units of the Wesleyan Service Guild. Opelousas reports a new unit, with Miss Marie White as the president. Mrs. E. L. White is president of a newly-organized group at Many. A number of Guilds have been organized in the Monroe District during the past few months and several other groups are planning to organize.

Mailing Lists

It is very important that each Guild, whether new or old, send to the Conference secretary of the Wesleyan Service Guild a complete list of the names and addresses of your 1945 officers and committee chairmen. Most of the lists are in, but some groups have not yet sent them, others have sent incomplete lists, and several failed to include post office or street addresses. Several Conference and Division officers have asked for a mailing list of Guild people. If you want your Guild to receive special suggestion in the field of Christian Social Relations be sure that the Conference secretary's list includes the address of your chairman of C. S. R.

Life Memberships

Mrs. I. J. Ayers, Jurisdictional Guild secretary, complimented the Guilds of the Louisiana Conference on the number of Life Memberships which were presented during the past year. Was yours one of the groups who helped with this "second mile" giving?

The Guild at First Church, Monroe, is one of the larger and more active organizations in the Conference. They have a membership of sixty. Two more of their members received Life Memberships during the past year, bringing their total number of Life Memberships up to nine.

Reports

Some of the annual reports came in too late to be included in the Conference report. Our semi-annual report is due the last of June. Let us try to make this one a complete one from the Conference. The treasurers do not need to report in June, but be sure to send your remittance blanks in with each remittance, which goes through your local W. S. C. S. treasurer to Mrs. Kilpatrick. The yellow sheets which you will soon receive are to be filled out each month and kept on file until the end of the year.

* * *

Status of Women Committee

By Mrs. Ira Campbell

Most probably your society has a Status of Women Committee, but does it function and fulfill its wide range of service? Some, perhaps, have the idea that this committee does not have a specific work until near General Conference time, when clergy rights for women are sought. Let us lay aside the idea of equal rights and concentrate upon the responsibilities we have upon our shoulders through the many opportunities of service which the modern Methodist Church has opened to its women.

The purpose of the Status of Women Committee is "to enable the Christian woman to discover her place in the world's society and to assist her in assuming that position with a dynamic sense of dignity and responsibility. We believe that in this day of turmoil and distress the Church, above every other institution, needs to employ all her forces to establish the Kingdom of God on earth, and to conserve to the Church the genius, power, and inspiration of talented, intelligent, and fine women. We lose many such young women to other organizations and clubs because they are not challenged with tasks in the Church which employ their full capabilities. Such a woman recognizes that she is a world citizen and can no longer feel that her only place is in the church kitchen.

The modern Methodist Church expects its women to serve on boards, committees, and as representatives to its Conference. It is the duty of the Status of Women Committee to point out these places of service to the women by means of programs, posters, scrap-books, and a study of the Discipline. In the Status of Women Handbook (10 cents, Literature Headquarters) a section is given on how to conduct such a study, with the numbers of the paragraphs of the Discipline concerned with the places where women may serve. The Handbook also contains a wealth of material for programs and is indispensable to a chairman of the Status of Women.

The home is the most important unit in our Democracy and the most effective school for training our boys and girls. The thirty million housewives of the United States would undoubtedly be better home-makers and broader mothers if they were giving a share of their time and energy to some church task. What a challenge to "help Christian women to find their place in society and the Church."

Societies which have Status of Women Committees functioning in this manner probably will not have the problem of shortage of leadership. This Committee could serve as a local research group by helping find the right person for that task and the task for the person.

If your society does **not** have a chairman for Status of Women, please appoint one and send her name to your district chairman, whose name will be found in the list below. This chairman is requested to make an annual report on her work in December.

May each Status of Women chairman accept the tremendous opportunity of helping Christian women find broader avenues of service. She can by intelligent study, a sacrificial giving of time and energy, and a consecrated spirit, demonstrate that in the Methodist Church the Status of Women is deservedly high.

District Chairmen

Alexandria District—Miss Mollie Stewart, Pollock.

Baton Rouge District—Mrs. Van Miller, Hammond.

Lake Charles District—Mrs. Leta Anderson, Kinder.

Monroe District—Mrs. D. C. Metcalf, West Monroe.

New Orleans District—Mrs. J. W. Malone, 411 Lowerline, New Orleans.

Ruston District—Mrs. John Michand, Hodge.

Shreveport District—Mrs. Ira Campbell, Coushatta.

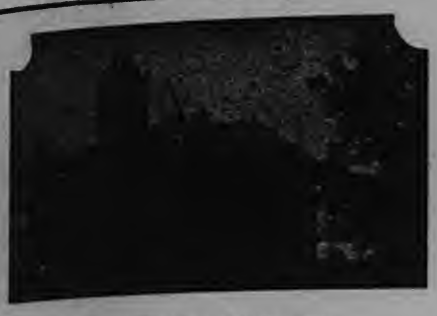
WINTRY WEATHER NO BAR TO METHODIST CHURCH ATTENDANCE

Neither cold nor rain interfered to any great extent with services at the First Methodist church of West Monroe, La., in January, and a total of 3,359 was recorded by Homer Oden. The figures, copied from Oden's records, are as follows:

Sunday School, 1,203; preaching, 1,495; Young People, 167; Young Adults, 157; prayer meeting, 311; stewards, 26; total 3,359.—Local Paper.

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MILLSAPS COLLEGE—1892

CHRISTIAN EDUCATION

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CHURCH SCHOOL LESSON, FEBRUARY 25, 1945

By W. C. Newman

CONFESSING CHRIST IN DAILY LIVING

Lesson Text: Matt. 16:13-17; 17:1-8.

Golden Text: Every one therefore who shall confess me before men, him will I also confess before my Father who is in heaven.—Matt. 10:32.

On the day I write this, a very dear friend is celebrating her 99th birthday. For the three years of my pastorate in her church it was one of the happiest experiences of my life and ministry to know and to visit her. Her life, spanning a century and three great wars, has been lived in such a manner as to give her wisdom, gentleness, strength, and beauty, and to make her the favorite of all the people of her town.



W. C. Newman

In such a simple way is the Christian life exemplified and made real. Far more than any preaching I could ever hope to do has this lady influenced her world. I think she has never made a public speech in her life, being a gracious lady of the old school. Perhaps she never made a public prayer. But she has given nearly a hundred years to showing people how to live by just living. And she would be the first one to protest this tribute to her, so modest is she. I feel sure that she would stoutly declare that she has done nothing unusual.

But she has. She has proved that it is actually possible to be a Christian. And she has proved it in the only way it can be proved—by living it.

The World's Greatest Need

Often in all the talk of the scarcity of things during this war I have thought that, after all, the scarcest thing in the world and the most important is simple goodness. There is so little of it in us as individuals, so little of it in the relationship of nations, so little of it even in those of us who preach it.

In our postwar planning we have had the thinking of the wisest men of our time trying to make provision for all the things we shall need in order to make a good world. Jobs, world courts, rehabilitation programs, military training—these have been the major things that men have proposed.

Nevertheless, this postwar planning has usually left out of consideration the one thing needful, the one thing that must be a concomitant of each and of all the other things. That one thing is goodness.

Without goodness money is dangerous, labor is fruitless, machinery is destructive, world alliances only a means to the end of selfish power politics.

Which is to say that there can never be peace, there can never be plenty, there can never be happy homes, there can never be a good world without goodness in them.

And at this point we have failed miserably. Looking in humble retrospect over twenty years of ministry I am forced to concede that my preaching has been largely negatived because it was not re-enforced by a life that was so positively good that it gave emphatic underscoring of my preaching about Jesus.

Christianity in Operation

"What is goodness?" one might well ask, as Pilate asked, "What is truth?"

To which I answer, goodness is Christianity practiced as well as preached. It is honesty, virtue, truthfulness, faithfulness. But it is more. It is fairness to other races, it is active compassion for suffering and unfortunate people of every race, it is pity that finds expression in constructive action, it is righteous indignation against those forces that destroy or oppress people everywhere.

Our lesson spotlights the transfiguration of Jesus in the presence of three disciples. That is good. But the printed text leaves out the perfectly unavoidable consequence of that transfiguration. For immediately after that dramatic event Jesus led the disciples down from that holy place, and the scriptures plainly say that they came to the multitude that waited there, and Jesus immediately set to work relieving their sufferings.

That is goodness. Christianity at work in the world's neediest places. Christianity not content on a mountain of transcendent emotional delight, but Christianity stooping over the world's afflicted folk in compassionate ministry.

God Incarnate in You

My district superintendent is said to have preached a Christmas sermon in July. What an excellent thing to do—to detach the doctrine of the incarnation of God in Jesus from all the irrelevant celebration of Christmas, and put it down in the midst of real life.

That is what the Incarnation really is—God in the midst of the world, in the flesh, at work with his hands.

And incarnation can take place in you, not perfectly as in Jesus, but much more perfectly than it has taken place in you or me up to now.

The ladies of the Woman's Society of Christian Service are trying to make their talking about race relations realistic by doing something constructive about the matter. In this and other large cities they operate what they call Bethlehem Centers—places where Negro children may be taught in nursery schools, kindergartens, clubs, scout troops, recreational activities, and Bible Schools, and where Negro men and women can meet together under Christian influences for fellowship, study, and worship.

At the Memphis Bethlehem Center a little Negro boy had found such delight and happiness that it seemed to him to be the most beautiful place in the world. At Christmas, when his mother was telling him about the birth of Jesus, he piped up to say brightly, "I know about that, Mother. He was born at Bethlehem Center!"

That is witnessing for Christ, confessing Christ in daily living, participated in not only by the good ladies who work at Bethlehem Center, but by every one who made it possible by contributing to such religion in action.

MILLSAPS COLLEGE

JACKSON, MISSISSIPPI

On March 5 we open the third semester of this college session. We can provide for twenty-five additional civilian men and twenty-five additional civilian women. This is due to the fact that the Navy has released Burton Hall. We have a few scholarships for those who will need financial help.

For additional information write

DEAN WILLIAM E. RIECKEN.

THE CHRISTIAN FIRESIDE

SNOWSHOE RABBIT

By Esther D. Hooey

Aunt Jane had promised to tell Gilbert and Betty a story about the rabbit that wears snowshoes in the winter. "Do tell us about him tonight," pleaded Betty. "Are the snowshoes that the rabbit wears anything like Tommy Gray's?" asked Gilbert.

"They are not just like Tommy's, but they are for the same purpose. It is to keep the rabbit from sinking in the snow when he is running. If he did not have them he would soon be caught by his enemies," responded Aunt Jane.

"Well, what are they like and how could a rabbit put them on?" asked Betty.

"The Wabasso or snowshoe rabbit does not have his snowshoes in the summertime, for he does not need them, then, but as soon as the cold weather comes in the fall, a sort of web starts to grow between his toes, like a duck or a goose. When the snow starts to fall, this webb has become so strong that the rabbit finds he can run over the snow without sinking in, and that is why it is called a sort of snowshoe. You see, Mother Nature, which is God's servant, supplies all the little people of the woods and forest with just what they require for their protection. I told you about how she gives the other rabbits a warm, white coat that not only keeps them warm in the freezing weather, but also protects them from their enemies, because it is the same color as the snow."

"I would love to see the snowshoe rabbit running about with his snowshoes on. I'll bet that he makes good speed especially if Mr. Fox is after him." said Gilbert excitedly.—Our Dumb Animals.

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COGS

We don't like to think of ourselves as "cogs on a wheel." We are contemptuous of people who are content to carry on year after year in such a role. And yet, which of us is not a very small cog on a very large wheel? Advice is often given to young people setting out in life to seek a job with possibilities, with a future, so that they may not spend the rest of their lives as "cogs." But I wonder how many are told what an important part is played by these despised cogs. No wheel could revolve without them; and no organization could proceed without their human counterpart. The woman who polishes the church hall is, broadly speaking, as important as the woman who leads the mid-week Fellowship—two cogs working in unison: no clean hall, no meetings; no meetings, no need for a clean hall. The woman who stays quietly at home is as important as any general in the field. No war is worth fighting—indeed, no war could be fought—if there was nothing left at home to fight for. Enough of this self-abasement. Enough of this thinking that the next person's job is all-important and that ours matters nothing at all. It is only as we recognize the importance and significance of our own job—its place in the complete whole—that we are enabled to do it to the very best of our powers, believing with all our hearts that we are contributing to the common good.

—Christian World.

SEASHORE DISTRICT NEWS

John Henry Morrow, Jr., soon to be transferred from Keesler Field, possibly overseas, and son of the Rev. and Mrs. J. H. Morrow, Picayune, this week was licensed to preach by the district committee. First to receive local preaching license in the Seashore district this Conference year, young Morrow stated to the committee and the congregation of Burton Memorial Church, Gulfport, where District Superintendent J. L. Neill preached an appropriate sermon before the license was granted, "I feel called of God to preach. I believe I can serve the cause of Jesus Christ better as a Methodist minister than in any other way."

Pastors in this district who served with the district superintendent as the licensing committee were: C. C. Clark, Gulfport; T. A. Carruth and E. W. Scott, Biloxi; G. A. Broadus, Saucier; D. R. O'Connor, Handsboro; and J. H. Morrow, Picayune. "It is an occasion too joyous for words, and I expect Bro. Morrow and I will have a revival in our own hearts as we pray and work together over the Conference this year because of the Lord's calling Johnny to preach," said Bro. Carruth in making the motion for the license to be granted.

Lucedale charge, the Rev. W. C. Fulgham pastor, has sent $710 to the Conference treasurer and has full pledges to cover the Crusade for Christ quota of $1,250. It is rivaling Moss Point in prospect to be the first charge in the district to pay in full. Moss Point, the Rev. J. S. Noblin, pastor, has $1,350 cash and pledges on a quota of $1,500. Picayune and Handsboro charges have each provided for their quotas, but only partial payments have been made. Through Sunday, February 11, pastors reported $4,120.45 raised in cash on Crusade quotas, with these charges making contributions ranging from $17 up: Guinn Memorial, Clermont Harbor, Saucier, Ocean Springs, Mentorum, Logtown, Epworth-North Biloxi, Handsboro, Moss Point, and Lucedale.

First Church, Pascagoula, the Rev. E. W. Ulmer, pastor, reports 30 received on profession of faith this Conference year; "but we're praying and hoping for 300," he says. Following visitation evangelism efforts at Burton Memorial, Handsboro charge, 19 have made a profession of faith during a revival, with District Superintendent J. L. Neill preaching. First Church, Gulfport, also received a class on profession of faith following the visitation evangelism campaign.



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In addition to "I Am the Resurrection—(John 11:25)" other subjects appropriate for any occasion are: Lord's Prayer, 23rd Psalm, Ten Commandments, The Beatitudes, Golden Rule, Pledge to Christian Flag, Pledge to United States Flag, Lincoln-Gettysburg. Each Bookmark (1¼ x 6 in.) is mounted on folder, furnished with envelope.

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RESOLUTIONS OF RESPECT

Thomas Guy Gallagher was born October 10, 1890, and departed this life on November 6, 1944.

Whereas, we, the Board of Stewards of the Mer Rouge Methodist church desire to give expression of our deep sense of loss and our appreciation of the kindly, abundant life he lived so well among us, and,

Whereas, his faithfulness and loyalty to his Church, notwithstanding the fact of his crowded business life, was and remains an inspiration to us. God gave him unusual talents for a successful business career, but Guy was endowed with a sense of devotion to his Maker and his Church which would not permit business activities to interfere with loyalty to his Church and attendance at its services; and he was always ready to do his part cheerfully; his counsel was sound and wise; his financial contribution liberal. He was taken from us in the prime of life, yet his accomplishments were so many, so replete with tasks well done, that measured in terms of life's attainments these might well have filled a life of three score and ten years. We deeply mourn his passing; we shall miss him, and,

Whereas, his fine spirit of faithfulness, loyalty, and devotion to higher, nobler purposes of life shall ever be a challenge to us to give of the best there is within us to the same fine and noble purposes of life. We thank God that it was our privilege to know, associate, and work with and love him. The influences he exerted shall live as he sleeps awaiting the resurrection morn, and, therefore be it

Resolved, that a copy of these resolutions be retained in the permanent files of this Board; a copy be transmitted to the bereaved family, a copy be mailed to the New Orleans Christian Advocate for publication.

Respectfully submitted,

J. A. McCORMACK,
A. D. FOWLER,
Committee;
W. T. BLACKWELL,
Secretary.

MRS. W. B. BRIDGFORTH—A TRIBUTE OF LOVE

On November 8, 1944, a long and beautiful life came to its earthly close when, at the age of 86 years, the loving spirit of Mrs. W. B. Bridgforth left us to return to her ever faithful heavenly Father who gave it. She was the wife of the late William Byrd Bridgeforth, who preceded her in death about thirty-five years.

Mrs. Bridgforth, who was affectionately known as "Miss Bettie" to most of her friends and neighbors, was the only charter member of the Pleasant Hill, Miss., Methodist church. She was a teacher in the Sunday School, an active member of the Woman's Society of Christian Service, and a most faithful church worker. No work was too difficult for her if it was for the church and parsonage she loved so well. She always took a special interest in the young preachers who began their work on this charge. One of these men, now one of Mississippi's leading ministers, in writing to the family after her death, said of her, "The constant practice of faith of your mother has been a boon to me through all these years. She has left you an heritage of pure life that is bound to influence the life of every one of you as well as others of us who came under the influence of that good life."

She saw only the good in people; her big heart had no room for thinking of the bad. Only loving memories remain now of her sweet life. To her loved ones and many friends her face was a shining symbol of virtue which always shone in her heart. Brilliant in mind and character, she looked firmly upon the world, and went faithfully about her tasks and gave the very strength of her being to her children who loved her devotedly.

And so she passed to receive her eternal reward. Lives like hers do not die with the passing of years, but have made such an impression upon those left behind until we feel like the author of a favorite poem found in her Bible:

"Not yesterday's load we are called on to bear;
Nor the morrow's uncertain and shadowy care.
Why should we look forward or back with dismay
Our needs, as our mercies, are but for the day.

"One day at a time, and the day is His day:
He hath numbered its hours, though they haste or delay.
His grace is sufficient; we walk not alone;
As the day so the strength that He giveth His own."

A FRIEND.

TRIBUTE TO T. L. JAMES

Mr. T. L. James became interested in the Orphanage and its work long before he joined the Methodist Church. As was his habit, that interest assumed a practical turn and he gave generously of his means. After moving to Ruston and becoming more intimately associated with the work, his interest grew. He contacted several of his friends and business associates and secured liberal donations for the work. For several years, during the time when our inmates ran to 200 and over, and there were constant appeals to take homeless, deserted and helpless children, when the burdens were almost beyond our capacity to bear, it was largely through his generosity, wise counsel, and sympathetic help that we were able to carry on.

Bro. James became a member of the Board of Directors in 1921 and rarely ever missed a meeting of the Board. He served continuously until his death, or for a period of 23 years. He became vice-president of the Board in 1927, and acted as chairman during the meetings in the later years of President Pearce's term. Then when Judge Pearce died in 1941, he became president of the Board and served until his death, July 28, 1944.

During the last years of his life, when his health began to fail, he gave up most of his other benevolent activities, but his interest in the Orphanage never waned. To the last he was planning for its development and its betterment. Already he and his family had given a magnificent sum for the erection of a sorely needed building for the larger girls of the Home, as a memorial to his lamented son. He was planning and working for the erection of a chapel, an infirmary, and for the landscaping and beautifying of the grounds. It was one of the great joys of his heart to do something for the children of the Home—something to bring them pleasure, to brighten and enrich their lives. He never failed to remember them at Christmas time, and in many ways kept in close personal touch with them.

Bro. James was a man of magnificent proportions—great in heart, great in mind, great in spirit, great in his interest for the betterment of mankind, and great in his outlook on life. He always maintained an optimistic view of life. In the darkest hours of adversity or sorrow he radiated hope, comfort and cheer. His spotless Christian character, his fine business acumen and judgment, his unwavering faith in God and in his fellowmen, his devotion and loyalty to his loved ones and his friends, his wide interest and generous help in every enterprise, religious, civic, or social, for the betterment and uplift of the community or the individual, inspired the confidence and esteem of all right-thinking people.

He has gone to his reward. Our hearts are deeply grieved, and we bow in sorrow to our Father's will. But his influence, all for good, abides, and down through the years his many deeds of kindness will live on in the hearts of men, and many will rise up to call him "blessed."

To his bereaved family this Board hereby expresses their deep appreciation of the fine and enduring service he so ably rendered, our high regard for his noble character, and sincerely pray that our Heavenly Father may bring that consolation that He alone can give.

BOARD OF DIRECTORS,
LOUISIANA ORPHANAGE.

CONFESSION OF A SOUL

By Ruth Franks Whitton

The things Thou bringest unto me
Cannot be measured thus and so,
But all that I am or hope to be
Is Thy good gift, this much I know.

I am so small and Thou so great,
For God Thou art, while I am clay.
But I was made for love, not hate,
And love has taught my heart to pray.

Without Thee, Lord, I have no soul,
No splendid dream, no heartfelt fire.
Without Thee, Lord, life has no goal,
No mighty theme which doth inspire.

And if Thou wouldst grant one gift to me—
One gift alone and then no more—
I would ask that men be made like Thee,
Then Thou shouldst dwell on every shore.

Trouble and perplexity drive me to prayer and prayer drives away perplexity and trouble.—Melancthon.

To give pleasure to a single heart by a single kind act is better than a thousand head-bowings in prayer.—Saadi.

Because of increased burdens on all church members, NOW IS THE TIME to REDUCE your church expenses. Let us show you how you can reduce your insurance cost.

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STOP HURRYING!

The Bible seldom speaks, and certainly never its deepest, sweetest words, to those who always read in a hurry. Nature can only tell her secrets to such as will sit still in her sacred temple, till their eyes lose the glare of earthly glory, and their ears are attuned to her voice. And shall Revelation do what Nature cannot? Never. The man who shall win the blessedness of hearing the voice of divine wisdom must watch daily at her gates, and wait at the posts of her doors.—F. B. Meyer.

THE MOTIVE POWER

The graces of the spirit ought to be richly revealed in our lives; the power of the Spirit ought to be mightily manifested in our work. It is the privilege of every believer to be a man of power in service. Grace and power are both at our disposal; grace for living like Christ, and power in working for Him.—R. A. Torrey.

LOUISIANA CONFERENCE

Baton Rouge District—Second Round

The second round of quarterly conferences in the Baton Rouge District will be held in groups, as indicated below. A Christian Education Rally to study the needs of the Sunday School in the Crusade for Christ plans will also be held in connection with each quarterly conference. Not only the officials but the Sunday School officers and teachers, the young people, and the general membership of the churches are urged to attend these rallies.

Jackson, Clinton, and St. Francisville charges, at Jackson, Sunday, Mar. 11, 3 p.m.
Zachary and Slaughter, at Zachary, Sunday, Mar. 11, 7:30 p.m.
First, Istrouma, North Baton Rouge, and University Churches of Baton Rouge, at Istrouma, Monday, Mar. 12, 7:30 p.m.
Hammond and Wesley Chapel charges, at Ponchatoula, Tuesday, Mar. 13, 7:30 p.m.
Covington charge, at Covington, Wednseday, Mar. 14, 7:30 p.m.
Elizabeth Sullivan Memorial, Columbia Street, Franklinton, Fisher, and Angie charges, at Bogalusa (ESM), Thursday, Mar. 15, 7:30 p.m.
Amite, Tickfaw, and Kentwood charges, at Amite, Friday, Mar. 16, 7:30 p.m.
Lottie and Plaquemine charges, at Lottie, Sunday, Mar. 18, 3 p.m.
Gonzales and Springfield charges, at Maurepas, Monday, Mar. 19, 7:30 p.m.
Denham Springs and Live Oak, at Denham Springs, Tuesday, Mar. 20, 7:30 p.m.
Blackwater and Baker, at Blackwater, Wednesday, Mar. 21, 7:30 p.m.
Greensburg and Pine Grove, at Greensburg, Thursday, Mar. 22, 7:30 p.m.
Walker, at Mangum, Friday, Mar. 23, 7:30 p.m.

Special features of the above group quarterly conferences and Christian Education Rallies will be the showing of kodachrome slides and talks by Rev. E. B. Emmerich, newly-appointed executive secretary of Education, and Mrs. Roy Scales, Conference Children's Worker. Various age groups will be led by Rev. H. A. Gibbs, Rev. H. A. Rickey, Mrs. E. L, McKay, and Mrs. W. E. Trice.

REV. VIRGIL MORRIS, D. S.

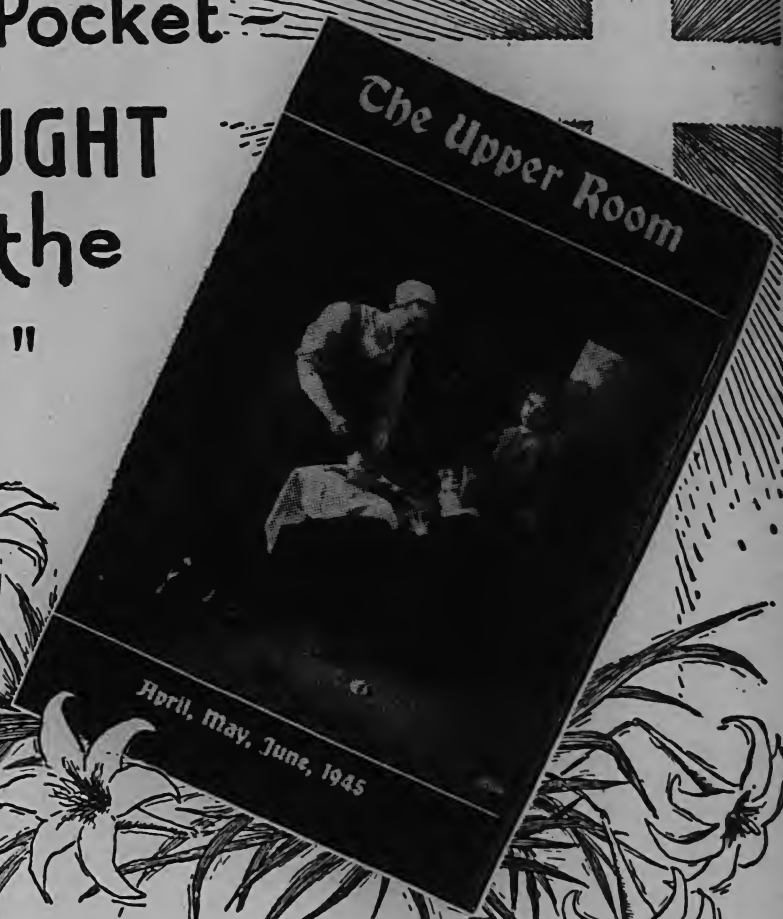
NORTH MISSISSIPPI CONFERENCE

Sardis District—Second Round

Batesville, preaching, Feb. 11, a.m.
Sardis Station, preaching, Feb. 11, p.m.
Oxford and Coldwater, Horn Lake, Crusade meeting, Feb. 11, p.m.
Lake Cormorant, at Robinsonville, preaching, Feb. 18, a.m.
Como and Oakland, Crusade meeting, Feb. 18, p.m.
Hernando, preaching, Feb. 25, 11 a.m.
Victoria and Courtland, Crusade meeting, Feb. 25, p.m.
Lake Cormorant, preaching at Walls, Q. C. at L. C., Mar. 4.
Como, preaching, Mar. 4, p.m.
Planning Conference, Winona, Fri. and Sat., Mar. 2, 3.
Red Banks, at Red Banks, preaching and Q. C., Mar. 11, a.m.
Byhalia, at Emery, preaching and Q. C., Mar. 11, p.m.
Shuford, at Love Joy, preaching and Q. C., Mar. 15, a.m.
Courtland, at Pope, preaching and Q. C., Mar. 16, a.m.
Water Valley, First, preaching and Q. C., Mar. 18, a.m.
Water Valley, Main and Taylor, at Main, preaching and Q. C., Mar. 18, p.m.
Pleasant Hill, at Barton, preaching and Q. C., Mar. 22, a.m.
Mt. Pleasant, at Union, preaching and Q. C., Mar. 23, a.m.
Abbeville-Waterford, at Mt. Zion, preaching and Q. C., Mar. 25, a.m.
Olive Branch, preaching and Q. C., Mar. 25, p.m.
Tyro, at Free Springs, preaching and Q. C., Mar. 28, a.m.
Sardis Circuit, at Terza, preaching and Q. C., Mar. 30, a.m.
Arkabutla, at Arkabutla, preaching and Q. C., Apr. 1, a.m.
Senatobia, preaching and Q. C., Apr. 1, p.m.
Missionary Institute at Sardis Apr. 3.
Charleston, preaching and Q. C., Apr. 8, a.m.
Oakland, a tTillatoba, preaching and Q. C., Apr. 8, p.m.
Longtown, at Sees Chapel, preaching and Q. C., Apr. 15, a.m.
Coldwater, at Love, preaching and Q. C., Apr. 15, p.m.
Cockrum, at Palestina, preaching and Q. C., Apr. 20, a.m.
Hernando, preaching and Q. C., Apr. 20, p.m.
Crenshaw-Sledge, at Crenshaw, preaching and Q. C., Apr. 22, a.m.
Como, Q. C., Apr. 23, p.m.
Batesville, Q. C., Apr. 23, nite.
Horn Lake, Minor Memorial, preaching and Q. C., Apr. 27.
Paris, at Pine Flat, preaching and Q. C., Apr. 29, a.m.
Oxford, preaching and Q. C., Apr. 29, p.m.
Sardis Station, Q. C., Apr. 30, p.m.

C. A. PARKS, D. S.

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THE LIVING CHURCH

The shadows are lengthening. Night draws on. A wandering and helpless world waits for the only light that can disseminate this darkness. It shines from a cross that we have failed to hold high enough.—William Henry Boddy.

THE PRAYER-ROOM TODAY

Let not Thy coming, O Saviour Christ, be to me but a tale of long ago. Fulfill in me the purpose of Thy coming; let me know Thy birth within my heart. That heart is all unfit to be Thy dwelling; it is crowded and cumbered, dark and defiled. Nor can I make it less unfit for Thee. But I would open the door. Come Thou into this narrow life of mine; Thy coming will enlarge it to make Thee room. Dwell Thou within me, and the dark defiling things shall haunt my heart no more. Come to my heart, Lord Jesus. Amen.

Vol. 92. No. 9.

NEW ORLEANS 12, LA.
THURSDAY, MARCH 1, 1945



CHAPLAIN GEORGE F. RIXEY,
Deputy Chief of Chaplains, who has been advanced to the rank of Brigadier General. Chaplain Rixey was admitted to the Missouri Conference, Methodist Episcopal Church, South, in 1909. He went from Chillicothe, Mo., to the Army Chaplaincy in 1917. He has remained a Chaplain since his appointment during World War I.

WALLET OF THE WEEK

CHURCH-RELATED BENEVOLENCES, according to report, do not reflect our greatly increased national income. When the national income was seventy-two billion dollars in 1928, five hundred and thirty-two million dollars was contributed to benevolences. In 1943, when the national income had grown to one hundred and fifty billion dollars, benevolences dropped to three hundred and sixty-four million dollars. It is said that high taxes and debt liquidation have been factors in the disparity in benevolence giving.

* * *

EMPEROR HAILE SELASSI has established a National Public Library for his people. The library is said to contain many books in English, French, German, and Italian, and is open for readers and book-borrowers of Addis Ababa. Ato Sereke Birhan, the chief librarian, solicits books from all parts of the world. This should mark a long stride forward in the culture of Ethopia, and it should do as much to bring Ethiopia to the knowledge of other lands as to make other lands known to the country.

* * *

BISHOP JOHN A. SUBHAN, newly-elected Methodist Bishop of India, was formerly a "sufi," or religious mystic of the Mohammedan faith. He is the first Mohammedan convert ever to be elected to the Methodist Episcopacy. The other two Indian bishops are referred to as "second generation Christians" with Hindu backgrounds. Bishop Subhan was principal of Bareilly Theological Seminary, at Bareilly, India, when he was elected by the Central Conference meeting in Lucknow. He was converted to the Christian faith at the age of fifteen years.

* * *

RUSSIAN WAR RELIEF contributions by the American people during 1944 are reported to have reached a total of $22,695,112.71. This was the result of efforts by the Interfaith Committee of Russian War Relief, which is composed of representatives of seventeen denominations. This kept a steady flow of food, clothing, bedding, medicines, household utilities, and other miscellaneous items going to the hard-pressed people of the Soviet Union at a time when no man could be spared from the defending armies at the front, and no woman could leave her war job behind the lines.

* * *

PHILIPPINE MISSIONS, both Catholic and Protestant, became a renewed interest of the churches when General McArthur landed on Leyte. The Catholics plan new parishes, new educational enterprises, new missions to the hill tribes, and many other social improvements. Protestant groups plan closer cooperation in the work of Manila's Union Theological Seminary, in interdenominational efforts for rural women, and in the joint production and distribution of Christian literature among the peoples of the islands. The Protestant work is being planned by the Foreign Mission Conference of North America.

AMERICAN MISSIONARIES still interned in the Philippines and other Jap-held lands in the Pacific numbered seven hundred and thirteen when the invasion of the Philippines began. Of the internees, five hundred and twenty-eight were in the Philippines; one hundred and thirty in China; ten in Japan; eleven in New Guinea; twenty in Netherlands East Indies; seven in Indo-China; and seven in Malaya. Some of those in the Philippines have been liberated by the American forces invading the Islands, but the number has not yet been determined.

* * *

INCREASE IN THE USE OF SEDATIVES is said to be causing concern in Britain and in Europe. It is reported that there has been an enormous increase in the use of habit-forming drugs. The increase has been among civilians shocked by constant bombings, and by military casualties who have become accustomed to the relief of morphine. There has doubtless been good reason for the use of such drugs, but it will surely have repercussions in civilian life where a vastly increased army of addicts will have to be dealt with.

* * *

PASTOR NIEMOLLER, who has spent eight years in a German concentration camp, was fifty-three years old on Sunday, January 14. No man has been more in the thought of the Christian world than the man who has resisted from the beginning Nazi usurpation of authority over the consciences of ministers in that country. Niemoller has suffered all that Nazi ingenuity could devise short of death, but he has stood every test and is today the most outstanding martyr of the modern Christian world. It is to be hoped that he may soon be able to return to the pulpit from which he was ejected eight years ago.

* * *

THE WESLEYAN METHODIST CHURCH of America reported a gain of three thousand in its Sunday School enrollment for last year. When it is remembered that the membership of the body is about thirty thousand, this is a substantial showing. Contributions for foreign missions increased by two-thirds, and the total contributions for all purposes averaged $73.13 per member. These figures should serve as both humiliation and inspiration for some of the larger bodies which point to totals without breaking the figures down in a way to show their real meaning.

* * *

THE NEW SALARY SCHEDULE for teachers in England, as agreed upon by the Burnham Committee, is to be effective from April 1 next to March 31, 1948. The minimum salary for men is $1,200 and for women $1,080, with an annual increment of $60 and $48 respectively. Maximum salaries under the schedule are $2,100 for men and $1,680 for women. The schedule is given in dollars in order to make it more understandable, and the figures are not exact. There is a variation in favor of principals of schools which is determined by the number of pupils in the school.

New Orleans
CHRISTIAN ADVOCATE

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W. L. DUREN, D. D., Editor-Manager
Associate Editors: ALFRED P. HAMILTON, H. T. CARLEY, D. D., B. P. BROOKS, HUGH N. CLAYTON (In the Service)
C. MILTON CHALMERS, Publisher

EDITORIAL

THE COMMON PEOPLE HEARD HIM GLADLY

In the course of the years, we have pondered many times this comment upon the ministry of Jesus at a time when the opposition of official religion was sparing nothing to break the spell of His ministry over the people. The distinction is not social, as the Authorized Version seems to imply, but the Greek says that great multitudes waited upon his ministry. In view of the diminishing "gate" of the great Protestant communions, it takes a courageous soul to look this observation squarely in the face. Whatever else it may mean, it certainly indicates that there was an urgency about the message of Jesus which arrested the attention of the people. Great multitudes gathered to hear Him. Do we dare to subject ourselves to that test today?

Many years ago when we were vacationing in the East, we were oppressed by the sight of lovely stone church buildings which were placarded with "For Sale" signs. They were in densely populous areas, but they were apparently the churches of a constituency, not of Christ. In one city we saw a historic church which had been abandoned by its congregation; it had been loaned to an alien form of worship. Like the abandoned shell on the beach, preempted by the vagrant hermit crab, it had been taken over by a strange constituency. It is difficult to contemplate such instances with composure. Indeed, we think that no deeply earnest Christian will consider them as something to be taken in stride.

We wonder if our loss in church membership and attendance, and the enormous recession in Church School enrollment might not represent an interior aspect of the church bearing the "For Sale" sign? Many of our great communions lament abandoned and desolate altars, while there is unmistakable evidence that some of the small cults, which we have regarded with indifference, are having a great hearing and are making phenomenal growth. Do we dare to get down upon our knees and ask God why that is true?

Not long ago a Lutheran minister told a conference at Valparaiso, Indiana, "It can, I think, be statistically shown that a great many working people of our own country have not been going to the regularly organized and established Christian churches, but to the churches which have been built on their side of the track, chiefly the Pentecostal churches." In terms of social and religious trends, he was saying exactly the same thing that the Evangelist said of Jesus. The throngs always go where they hear a message which grips them.

A Presbyterian minister told the New Jersey Synod of his Church: "One of the reasons why churches are dissolving congregations more than twice as fast as they are being organized is our lack of passion in presenting the gospel. The American people are an emotional folk. They like their idealism, their patriotism, and their religion served hot.

"A lot of us Presbyterian ministers have the emotion educated out of us. Somewhere in the long course of preparation our passion has grown cold. The people, unattracted by our cool logic, turn from us to those who give them a warmer gospel, even if it be not so philosophically coordinated."

There it is again. The fortress of the soul cannot be taken by the prim conventions of culture, nor by the rationalistic philosophies of men. It yields to the urgency of a gospel that dares to strip us of smugness and self-sufficiency, and to face us with the stark reality of sin and the soul's need of salvation. The multitudes thronged to hear such a gospel in the days of Jesus and they will do that same thing now, regardless of what may be the preacher's cultural deficiencies. "The common people heard Him gladly."

THE CRUSADE—ITS CONTINUING EMPHASIS

The financial phase of the Crusade for Christ comes to an end, but Methodists must not break ranks—they must not suffer their interest to lag. Ours is a four-year campaign with an evangelistic emphasis throughout. In that aspect of the Crusade we will be promoting and strengthening the very life-line of the Christian Church and we will be engaged upon the task of repairing and restoring the highway over which the Wesleyan movement marched to that eminence of service for which it is known throughout the world.

It would be tragic if our evangelism should degenerate into a controversy as to methods or other mechanical means for implementing our purpose and plan. From the very beginning, evangelism was a passion for souls and its one essential aim was to bring unredeemed men into a vital experience of Jesus Christ as their personal Saviour and Lord. Despite the method and the organizing genius of Mr. Wesley, his supreme aim was evangelistic —the itinerant quest for souls.

It is easy to speak slightingly of those who do not agree with our views of ecclesiastical procedure, but the justification of such strictures may be a very different matter. Dr. Morrison, editor of the Christian Century, was rather severe in his condemnation of Southern Baptists for their refusal to join in the promotion of an

"ecumenical Christian church." According to an editorial in the **Baptist Standard** for June 15, 1944, he is quoted as saying that the Southern Baptist Church is "the problem child of American protestantism," and other uncomplimentary comment. He referred to one of their great educational figures as a leader with a "brush arbor mind." These were devastating words, but not nearly so devastating as the concluding paragraph of the **Standard's** editorial reply: "Within the past decade, Southern Baptists have evangelized and baptized a larger number of converts than any (other) five denominations in America. In spite of reports to the contrary, the recent convention in Atlanta was intensely spiritual. Large plans were formulated and great emphasis given to the imperative need of spiritual evangelism."

To this withering reply might have been added the statement that the late Dr. George W. Truett, the predominant figure in the evangelism of his Church for a quarter of a century, stood uncompromisingly for spiritual realism in Christian evangelism. It is likely that he quoted Mr. Wesley more often and emphasized his spirit and method more insistently than even Methodists themselves do. If it be true that Baptist leaders find in Mr. Wesley a model of effective evangelism, shall we Methodists neglect our own treasures in the Crusade which should recover for us the passion and the effectiveness with which our ecclesiastical march began two hundred years ago?

PERMANENT PEACE?

At least a score of times in the last few weeks I have heard the expression that we have had wars all down through the ages of recorded time and we shall have wars until time shall be no more. Personally, I don't subscribe to this doctrine.



B. P. Brooks

In the first place, the destructive nature of modern warfare is so appallingly stupendous that it staggers the imagination to conceive how civilization can survive, and at the same time persist in this ruthless and senseless method of settling international disputes. One of our leading dailies, in an editorial recently, stated that from the year 900 to the year 1900 there had been almost continuous warfare somewhere in the world. This article recited that, during these ten centuries of fighting, there had been approximately twelve million war casualties. While, of course, we have no definite statistics before us, I have an idea that this present global war alone will show casualty lists far exceeding the total for the thousand years preceding this century, and I am sure it is true, "Chemists know enough right now to blast the whole human race off the face of the globe." War will have to cease then, either because humanity will destroy itself thereby or reason will assert itself and civilization will place such a condemnation upon any nation attempting it that it will be banished from the earth.

To assume that, since wars have always prevailed, they will continue to do so, is untenable. It would have been as reasonable to have said a few years ago that men have for thousands of years walked or ridden in oxcarts, consequently no man will ever fly in the air. One could have argued a half century ago that no one had ever sat in his home and listened to a person speaking half way across the globe, consequently it just couldn't be done.

The trouble with the idea of peace on earth and goodwill to men is that it has never been given a trial. If men can't live in peace, then Jesus Christ's mission to establish peace was worthless. His doctrine might work—will work, if given a fair chance.

The United States will come out of this war the most powerful nation on earth and must, therefore, be the hope of the world. The fiery tribulations through which we are passing "will light us down in honor or dishonor to the latest generation. . . . We shall nobly save or meanly lose the last best hope of earth."

Edwin Markham wrote:

"What is Our Greatness?"

"What is the miracle in man? It lies
Not in his power to lift great Nature's chain,
Not in the strange shapes rising from his brain—
Not in his airships climbing clouds and skies—
Not in his radios, ocean cables, cries
Heard 'round the world. Ah, not in these—
This gossip with the locked antipodes—
But in the heart's call when the heart is wise.

Nor is wealth greatness (look for higher themes!)
Nor is it eloquent volumes, noble art.
Our greatness is the greatness of our dreams;
Our wisdom is the wisdom of the heart;
Our resolute will to lift the poor, to build
The Brotherhood, the vision unfulfilled."

B. P. B.

Editorial Miscellany

By Dr. H. T. Carley

CHANGING HOBBIES

I was downtown the other day in a hardware store, idly looking in the showcase where fishing-tackle is displayed. I don't recall that I had any particular interest in what I was doing—except that I am always interested in anything pertaining to fishing. Maybe I was thinking that if we are to catch any black bass, white perch, speckled perch, and a few other varieties, any time soon—legally—we shall have to do it before February expires, for, beginning with March, we have a closed season of two months.

I am a strong believer in the closed season. Of course, Nature takes pretty good care of the situation in this section, keeping the waters so high and so muddy that you couldn't catch any trout, anyway. But, apart from that, ten months a year ought to give a man as much fishing as he is entitled to, or has time to do, though not as much as he'd like to do. Fourteen months a year wouldn't do that. And then the fish are entitled to a rest. I imagine they get mighty tired watching the many devices that are contrived to make them bite; and I imagine their sides really ache from laughing at the fool

things a fisherman will do, trying to slip up on their blind side. They really need a rest.

But it was not fish or fishing that I had in mind when I sat down at the typewriter—what I have said about it or them is purely incidental. Where was I? Oh, yes—I was looking in a showcase. Well, a man came up and said something about hobbies, at the same time imparting the information that his hobby is gardening. That remark started me to thinking.

Gardening used to be my hobby—as long as I had Harrison. When I lost him, I lost my hobby. Strange! But I kept on thinking; and I remembered that up at the parsonage the grass was beginning to grow, and the sidewalks needed edging. So I went home and took up a new hobby—cutting grass and edging sidewalks. That was about the middle of the afternoon.

Now it is suppertime—and I have changed my hobby again. I have a blister on the inside of my thumb as big as a dime, and a pain in my back as big as a million dollars. After the closed season, I'm going to try fishing as a hobby—I believe that would be pretty interesting.

It's funny how people hold on to old notions!

THERE SHALL BE LASTING PEACE

By Generalissimo Chiang Kai-shek, Chunking, China

My study has brought me to the realization that Jesus was not only a Savior of mankind but also a Leader of national, social, and religious revolution. The revolutionary force which He gave to the world is not unlike that which inspired our Three People's Principles. Therefore, I hold that the followers of Christ should not only practice the love taught by the Master but also should make known His revolutionary spirit.

Year after year for nearly twenty centuries, Christian nations have happily celebrated the birth of the most eloquent and convincing prophet of peace and of the brotherhood of men that ever lived on this earth. During all these centuries there has been no lasting peace in any land under heaven. Yet the growing numbers of those who have carried Jesus Christ's message of love, mercy and forbearance over all lands and seas have never ceased to hope that mankind would some day reject the leadership of vain and cruel tyrants. They have ever continued to hope that mankind would some day ignore the call of those mad men who glorify predatory war.

Even as we prepare to thank our Father in heaven and the Savior He sent among us so long ago for the promise of "peace on earth and good will towards men," valiant sons all over the world are giving their lives to beat back the forces of evil and to recover the soil that has been plundered and polluted. Yet, perhaps, nowhere in this suffering world is there greater confidence than among the people of China that the end of this era of mad conflict is almost at hand, and that the ancient promise of the angels on the night of Jesus' birth is about to be fulfilled.

The life, character, teachings and spirit of service and sacrifice of Jesus inspire us to go ahead in our struggle that we may bring in a new world of freedom, equality, peace, and happiness. Jesus taught the Kingdom of Heaven, not something in the distant future, but something that may be realized now by "men of peace and good will" who have His faith and purpose.

I call upon the Christians of our country—of all church groups, Protestant and Catholic—to pray for their country, to set an example of courage and sacrifice, to help awaken the national conscience, to strengthen the faith-hearted and encourage the brave. Let us confess before God our own sins and weaknesses of our nation, and ask His gracious guidance and protection, that He may deliver us as a nation and people and guide us into peace, and help us so to build as to make our Revolution a success. Let us give and serve and sacrifice as never before for our soldiers fighting in our defense, for the refugees driven from their homes and for all who are suffering under enemy oppression. I call upon all the churches in China and their members to give their all in the coming year to aid the wounded and sick soldiers, and the homeless and destitute refugees, for we shall then fulfill our duties as Christians and citizens.

Our nation as a whole needs the faith, the high moral standards and the spirit of sacrifice of Jesus. Let us all at this time pray to God that He may purify us, strengthen us and make us worthy of our great heritage, of our revolutionary cause, of our part in the struggle for freedom, and of the victory ahead. Only by strong character, great unselfishness, "loving one's neighbor as one's self," "bearing one another's burdens," and the courage and faith which Jesus showed through all His life can we carry through the last difficult phase of our struggle and attain the final triumph.

During my detention in Sian, I read these words: "God is our refuge and our strength, a very present help in trouble. Therefore we will not fear." I then saw the truth; God gave me strength to be faithful to it. Even though I have faced many dangers in my life time, yet I have become free. May those of our nation who are now in far greater danger enjoy that blessed freedom of the spirit which I have enjoyed. And may all of our nation, bound or free, and of whatever religious belief, confirm one another, on this day of hope, in the knowledge that God will finally reward with victory and lasting peace those who make no truce with evil.

MESSAGE FROM BISHOP MARTIN



Bishop Paul E. Martin

My Dear Fellow Worker:

I want to express to you again my appreciation for your interest in the Crusade for Christ. I held thirty-five Crusade meetings during the month of January, and the attendance in these meetings, I am confident, was made possible by the splendid efforts of the pastors and the district superintendents. From all types of churches have come reports indicating the success of this first phase of the Crusade. I have become thoroughly convinced that if the pastor is genuinely in earnest the Crusade quota can be raised in any church in Methodism.

Sunday, March 4, is the Day of Compassion. I would like for you to know that I confidently believe that you and your people will so respond to this great movement that the quota given us will be largely over-subscribed. I trust that you will so perfect your own local organization that every member of your church will have the opportunity to participate in the offering. I feel that not only will we give a great contribution to this cause, but that we will give our lives as well, and that a new day is before us in the Methodist Church.

Immediately following the Day of Compassion, I am sure you will devote your time to your pre-Easter movement and that fine classes will be received into the church on Easter Sunday. This is also a wonderful time to emphasize the baptism of infants and small children.

Assuring you again that I appreciate all that you have done and all that you will do for the Crusade for Christ, and with the prayer that God will richly bless you and yours, I am,

Cordially yours,

Paul E. Martin

Note: I will appreciate it if you will call or wire your district superintendent on March 5 to give him the total amount of cash and pledges for your charge on the Crusade Fund, so that he can give me the total for the district that same day.

BOOKS

"Narrow is the Way," by William E. Park, D.D. The Macmillan Company, New York, pp. 170. Price, $2.

Dr. Park, the author of this volume of sermons, preached to young people at various places, spent some years following his graduation from the seminary as pastor of Presbyterian and Congregational churches. His last pastorate was North Presbyterian Church, Buffalo, N. Y., from which he resigned to accept the presidency of Northfield Schools, East Northfield, Mass. Dr. Park's understanding of young people and of their approach to religion has made him a very effective preacher to that group.

The subjects chosen for the nineteen sermons which compose this volume indicate the author's originality and his understanding of the mind and aspirations of youth. The sermons are clothed in simple every-day speech, illustrated out of stories and incidents both current and germane, and made delightful by his humanity and his fine sense of humor. Sometimes, as in the sermon on "Creative Anxiety," he gives the teaching of Jesus a striking realism by such statements as, "I suspect that one of the greatest evils we face in America today is uncontrolled anxiety." In another place he relates an incident of his being stopped by a traffic policeman to whom he confessed that he was a minister. "Well," said the policeman, "if you're a minister I'll have to let you go. But certainly you were driving along here as though you thought you were God Himself." This is a bright, bracing and wholesome book from which many helpful lessons may be gleaned for young and old alike.

God does not want us to be contented with insignificant achievement when, with His help, we may hew our way to better things for the Kingdom of God.—J. R. Miller.

CONFERENCE NEWS AND PERSONALS

New Orleans Christian Advocate

Publishing Committee:
Louisiana Conference—J. W. Reily, Chairman; B. H. Andrews, R. R. Branton.
Mississippi Conference—J. T. Leggett, Vice-Chairman; J. E. Gray, C. C. Clark.
North Mississippi Conference—V. C. Curtis, Secretary; A. T. McIlwain, S. E. Ashmore.

W. L. DUREN, D.D. .....Editor-Manager
HENRY T. CARLEY, A. P. HAMILTON and B. P. BROOKS .....Associate Editors
W. C. NEWMAN .....Church School Lesson Writer
MRS. E. L. DIAMOND.....Editorial Secretary
C. MILTON CHALMERS .....Publisher

Rev. Walter M. Hester writes that he has some splendid people to work with and that he is very happy in his work on the Pittsboro-Bruce charge.

Rev. Frank E. Dement, Jr., pastor, reports that the work at LaBranch Street, McComb, Miss., is going well, and that the Crusade quota for the church will be met in full in cash on Sunday, March 4.

Mrs. J. L. Greenway, whose late husband was long an honored member of the Mississippi Conference, has moved from Washington, D. C., and is now living in a convalescent home at 1800 Arch Street, Little Rock, Ark.

Ensign R. T. Hollingsworth, somewhere in England, says that Dr. Carley's paragraphs are worth the price of the paper. The paper goes to him and we hope that it may continue to be a source of comfort and help to him.

"Baby is here," says Rev. and Mrs. J. H. Sewell, announcing the arrival of Lee Sewell on February 22, 1945, at Ferriday, La. It is needless to say that the 7-pound 12 oz. blackhaired, blue-eyed babe received a great welcome.

Rev. W. D. Bennett, Glen Allan, Miss., is now in the sixth year of his pastorate in that charge. He writes that his work is making satisfactory progress and that this has good prospects of being the best year of his tenure there.

Rev. G. H. McBride, who spent quite a time in hospitals at Pascagoula and in New Orleans, is back at his home in Vancleave, Miss. A note from his wife says that he is making rapid improvement and that he will soon be "as good as new."

Dr. G. P. Warfield was the principal speaker at the Crusade meeting of the Columbus District at Louisville, Miss., on February 6. Bishop Decell presided and conducted a Crusade forum. Reports of the meeting say that it was profitable to all who were present.

Dr. Walt Holcomb, Atlanta, Ga., is leaving for Central America, where he will hold a series of one-day revivals among our Latin-American neighbors. He is at present engaged in a revival in Miami, Fla., at the Tarboux Memorial Methodist church, Dr. W. P. Buhrman, pastor.

A letter from Mr. and Mrs. James E. Davis brings the good news that Allena Mae Hicks, daughter of Rev. and Mrs. L. N. Hoffpauir, is making progress toward the recovery of her health. This they attribute to faith and prayer along with other ministrations for her relief.

The golden wedding anniversary of Mr. and Mrs. H. D. York was celebrated at Amory, Miss., on February 14. The celebration was at the home of their daughter, Mrs. P. M. Hollis, and Mrs. Erbie Lee Puckett, another daughter, assisted. Gifts and congratulations came from a host of friends.

A telephone call from Mrs. Leo Johnson, of Philadelphia, Miss., informs us of the death of Rev. S. N. Young on February 15. Bro. Young was a retired member of the Mississippi Conference and was living at Philadelphia. As we understand it, Bro. H. C. Castle will give us further details of the passing of Bro. Young.

Rev. H. M. Bennett, 215 N. Pierce Street, Corinth, Miss., says that the Advocate means much to him since he is confined to his bed and has few contacts and little diversion. We are glad to feel that the paper has a part in helping him through the experience of illness and hope that he may soon be much improved.

Rev. C. B. White and Mr. Fred J. McDonnell, superintendents of the Louisiana and Mississippi Methodist Orphanages, respectively, attended the meeting of the Southern Group of Orphanage Superintendents in New Orleans last week. Among others present were the superintendents of the Alabama, Florida, Georgia, and Texas orphanages. Mr. McDonnell paid the Advocate office an appreciated call.

Columbus District, Dr. V. C. Curtis, superintendent, is making good progress in the Crusade campaign. Louisville, Thad H. Ferrell, pastor, has paid its quota of $3,600 in full; Ackerman, E. B. Sharp, pastor, reports $1,552 in cash and subscriptions on a quota of $1,080; Macon, T. E. Gregory, pastor, reports its quota in hand; West Point, J. A. George, pastor, reports quota in full; and Rev. T. B. Thrower writes that his people at Kosciusko expect to have their quota in full on March 4.

USED PEWS WANTED

Jennings, La., Methodist church is in need of pews. Manufacturers have not been able to fill their order, and they wish to purchase 12 to 16 pews which may be refinished, 10, 12, or 14 feet in length. On account of transportation difficulties it is hoped that pews may be had in southwest Louisiana; but any church having pews to dispose of should get in touch with Rev. James W. Waltrip, Lake Arthur, La.

COPY OF CARD SENT TO DISTRICT SUPERINTENDENTS

Dear District Superintendent:

The first financial report on the Crusade for Christ financial effort shows that $10,118,337 has been subscribed. Other figures are not available as yet. This report includes only those figures reported on the official card. We thank the district superintendents for the splendid reports and urge you to send in your second card.

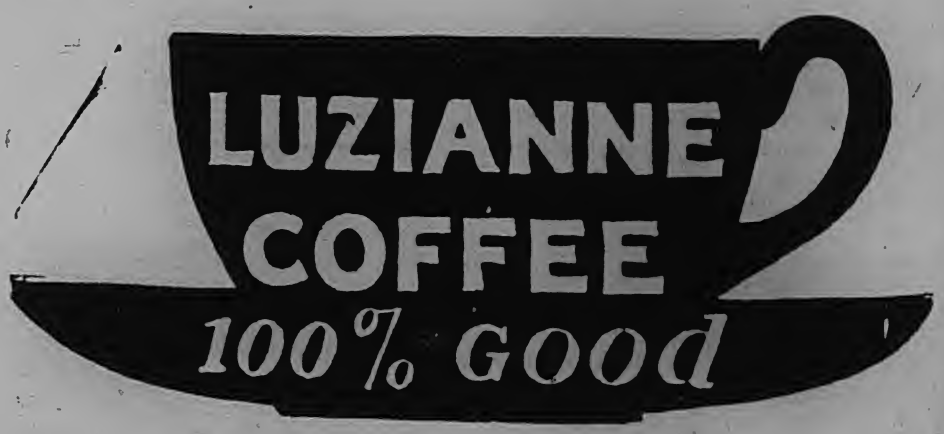
Cordially yours,
J RALPH MAGEE.

REV. J. F. MINCY HAS ATTACK OF PNEUMONIA

Rev. J. F. Mincy, Route 2, Ripley, Miss., writes that he has had an attack of pneumonia from which he is now recovering, and that the good people of Ripley took care of him in a wonderful way. He mentions particularly Bro. Smoot, the pastor. Bro. Mincy reports that he has had a poem accepted for the current volume of "Testament of Faith," issued by the Harlinger House, New York. His was the only contribution from the North Mississippi Conference which appeared in the 1942 issue. Rev. T. A. J. Beasley, a Baptist minister, had a poem in the 1943 issue.

MAYERSVILLE CHARGE

The first quarterly conference was held on the Mayersville charge at Mayersville, Sunday, February 18, 1945. Rev. O. S. Lewis, district superintendent, opened the conference with short devotion and remarks. He stated that the report was good and that the interest shown by the officials of the charge was encouraging to him. The conference was attended by a large representation from every church on the charge. Fitler was well represented by Mrs. Jane S. Heath, John W. Heath, Jr.; Addie Lou White, Mrs. R. D. Rodgers, who is president of the Fitler W. S. C. S., and Mr. H. D. Shaw. Grace church was there, with Mr. and Mrs. Frank Johnson, Mrs. Frank Waren, Mr. Frank Prewitt, and Mr. and Mrs. Lee Sparkman. Valley Park had the following members there to represent their church: Mrs. Carrie M. Aden, Mrs. J. J. Hughes, Mr. and Mrs. Perry Aden. Then Mayersville was present with Mr. and Mrs. C. S. Elliott, Mr. and Mrs. A. J. Genola, Mr. W. R. Boykin, Mr. E. P. Windham, Mr. T. M. Waller, who is charge lay leader, and Mrs. F. C. Wilkes.



Of course, Dr. W. H. Schudder was present as usual. Dr. Schudder is one of the oldest members of the Mayersville charge and yet one of the most active. Last year he and Mrs. H. D. Shaw were the only two members of the quarterly conference that attended every conference during the year. Dr. Schudder has been practicing medicine in Mayersville and Issaquena County for over 50 years. All of this time he has been active in the church and very attentive. Mr. and Mrs. Charles S. Elliott are also among the older members of the charge and very faithful to the church. Mr. Elliott made the remark that this quarterly conference was the largest he has ever witnessed on the Mayersville charge, in attendance.

EARL C. PRESLEY, Pastor.

REV. S. N. YOUNG TRANSLATED

Dear Dr. Duren: Bro. S. N. Young, a retired minister of the Mississippi Conference, passed away at his home in Philadelphia, Miss., on Friday, February 16. The funeral service was held from the Methodist church at Philadelphia on Saturday at 3 p.m. The pastor was assisted by the district superintendent, Rev. C. H. Gunn, Rev. A. Y. Smith, pastor of the Hope charge, and Rev. W. J. Walters, of Philadelphia.

Bro. Young had been ill for some months. His passing brought to a close more than thirty-nine years in the ministry. Truly, "A prince among men."

Yours very truly,
HUGH C. CASTLE, Pastor.

A MOTHER'S PRAYER ANSWERED

Dear Dr. Duren: As I enjoy reading the Advocate more and more, I just wouldn't be without it in my home. It has been an inspiration to my soul. I wrote some time ago that my son had gone overseas. Well, I prayed and trusted God to take care of him and, if it was His will, to bring him home again. He has answered my prayer, and my boy is home with a medical discharge. He isn't able to work, but I am hoping and praying, if it is God's will, he will soon be well. My son says he prayed while he was over there and that he is going to be a better boy. He is sure that God heard his and his mother's prayers. He wants to live a Christian life. I praise God for a free salvation for all who will accept Christ. Please pray for us that he and I may grow stronger in faith.

MRS. HENRY POPE.
Chicora, Miss.

ITTA BENA, MISS.

Dear Bro. Duren: It is not often my name is seen in print. But since Itta Bena is one of your early works and not very far from the scenes of your early childhood, I am constrained to write a few words about Itta Bena, her people, and our church. We were most cordially received. The people have been thoughtful, kind, considerate, and responsive. Our Baptist minister, Bro. Storie, extended us the right hand of fine fellowship. Our prayer meeting and Youth Fellowship are alive, well attended. We have thirty subscribers to our Advocates. Our official board meets monthly and looks carefully after all interests of the church. Bro. J. E. Greer is our most efficient chairman. Dr. A. J. Moore is the "tip top" local treasurer of the Conference—just can not be beat when it comes to handling church finances. Our official board has accepted our quota for the Crusade for Christ. Bro. Willard Stowers will lead the drive. He is great in vision, big in heart, and devoted to the interest of the Kingdom. Our Women's Society of Christian Service is composed of intelligent, active members. Our church and Sunday School attendance has grown considerably. Bro. Craward Rushing, son-in-law of our lamented "Billie" Griffin, is our superintendent. Bro. Rushing is wide-awake, progressive, and is making us a painstaking superintendent. We enjoy his fellowship and bigness of heart. I had better close this communication or you might think I am bragging.

Cordially your brother,
E. G. MOHLER.

BUDGET HEATING PLANT CRUSADE

We feel that the Methodists of Charleston, Miss., have earned the privilege of being mentioned in our church paper under the above title.

The entire budget has been paid, with the exception of the district superintendent and pastors' salaries, which have been paid to date.

We are exceedingly grateful for our brand new $2,250 heating plant, which has been recently installed and paid for. It's both adequate and convenient.

Our district superintendent, Rev. C. A. Parks, tells us that we were third in the district to go "over the top" on the Crusade. Our people did it cheerfully, zealously, and willingly.

There is yet, however, plenty of work to do and our people "have in mind to do it." Chief among these things is the rehabilitating and beautifying of our church outside and inside.

Of course, in all of this, Mr. Editor, we crave to be more spiritual, prompt, prudent, and zealous, and to this end we solicit your prayers.

Yours,
BOB.

WHEN THEY RETURN

In the February 8th issue of the New Orleans Christian Advocate is an article by Dr. D. B. Raulins, under the title, "When They Come Home." I wish those who did not read this article would turn back to it and read it. It is very timely and should receive more than passing attention. It points to one of the great responsibilities of our Church in these times.

World War I found the churches unprepared for demobilization. It will not be so this time, unless we fail to heed the voice of our great Church. The Methodist Church is wide-awake to this responsibility and has had prepared very fine material for the use of the local church in setting up and following through its demobilization program.

The General Board of Lay Activities recently mailed to each pastor and to each lay leader a folder entitled "When They Return." It is full of valuable and workable suggestions for the local church to follow in making preparations for the return of its service men and women. This folder also refers to other valuable literature and helps which may be easily obtained.

If any pastor or charge lay leader failed to receive his copy of the folder referred to above I shall be glad to mail him a copy upon request.

I also call attention to a very fine article which appeared in the February issue of **Adult Student** under the title, "Will There be Another Lost Generation?" by J. Gordon Chamberlain. It likewise contains some valuable and thought-provoking suggestions.

Every one should realize the importance of beginning now to make plans for demobilization. Tomorrow is too late; today is the time for action!

E. L. WALKER.

J. A. BONDS

Bro. J. A. Bonds passed to his heavenly reward on January 11. He was the oldest member of the Baldwyn Methodist church and the oldest citizen of Baldwyn, Miss. For a number of years he had lived in the home of his daughter, Mrs. Luther McDonald. He moved from Mantachie to Baldwyn in 1900, where he opened a dry goods store and was a cotton buyer, being one of the leading business men of that section.

Bro. Bonds was a most faithful and useful member of the Methodist Church for a number of years. He served his church as superintendent, teacher, Sunday School secretary, and trustee. The beautiful church building is a monument to him as much as to any one person.

Bro. Bonds will be missed by everyone who knew him, his community and church. They will long be blessed by his having been in their midst. These applicable words were used at his funeral: "Even to your old age I am God; I have made and I will bear up and will deliver you," (Isa. 46:4); and "Thou shalt be buried in a good old age; and thou shalt go to thy fathers in peace." (Gen. 15:15).

A. C. BISHOP.



WEST PARK METHODIST CHAPEL, JACKSON, J. D. WROTEN, JR., PASTOR

PERSONAL NOTES AN DINCIDENTS

The Advocate appreciates the loyalty and a message of commendation from Bro. P. P. Bernhard, Grenada, Miss.

Rev. W. W. Graves, retired member of the Mississippi Conference, renews his subscription to the Advocate and manifests the optimism and good spirits which have characterized him across the years.

Bishop and Mrs. Paul E. Martin are scheduled to spend a few days visiting the Evangeline country in southwest Louisiana next week. Bishop Martin will preach at First Church, Lafayette, on Sunday night, March 4.

First Church, Lafayette, La., has sent to the treasurer of the Conference its World Service askings in full and all other items are paid to date. The church expects to have its quota for the Crusade for Christ in full and in cash by March 1.

Rayne Memorial Church, New Orleans, had received up to last Sunday morning on the Crusade for Christ offering more than $10,000 in cash and pledges on a $6,000 quota. Best of all, $7,200 of the amount was in cash. Dr. H. L. Johns is pastor of the church.

Miss Bessie S. Madray, Devens Hall, 20 Plattsburg Court, N. W., Washington, D. C., writes that she has been so unsettled that she has not been able to keep contact with her church paper and that she has greatly missed the Conference news and the message of the Advocate.

Eight districts in the South Central Jurisdiction have raised their Crusade quotas in full, according to reports from Methodist Information. Only one district, the Camden, in the Little Rock Conference, is in our area. The only Conference listed is the Southwest Mexican Conference of the Houston area.

We made reference in our issue of Feb. 15 to progress of the Crusade for Christ collection at First Church, Water Valley, Miss. A note from Rev. E. H. Cunningham, the pastor, says that they completed their quota of $1,970 in cash and subscriptions by an overpayment, making a total of $2,100. According to report of Mr. S. N. Berry, treasurer, and Mr. W. L. Elkin, Crusade chairman, First Church, Water Valley, was the firs tcharge in the district to reach its quota.

BOARD OF EVANGELISM, NORTH MISSISSIPPI CONFERENCE

At a recent meeting of the Board of Evangelism of the North Mississippi Conference, Mr. W. R. McCormack, of Corinth, Miss., was elected the secretary and treasurer of the Board. This notice is also to correct the Journal of the Conference on page 6, where Z. A. Jumper is listed as secretary.

E. M. SHARP,
Secty. North Mississippi Conference.

CHAPLAIN MARK F. LYTLE IMPROVED

A note from Mrs. Lytle, with an accompanying clipping, says that Chaplain Mark F. Lytle, of the Mississippi Conference, is recovering from a relapse of flu and pneumonia at a general hospital in Italy. Many will regret to learn of Chaplain Lytle's illness and all will be glad to know that he is on the road to recovery. Mrs. Lytle gave us her husband's address, but we do not think it advisable to publish that. Those desiring to write Chaplain Lytle may do so through Mrs. Lytle at 1705 19th Avenue, Gulfport, Miss.

REV. W. H. GILES LOSES HIS BROTHER

Rev. W. H. Giles, pastor of First Church, Lafayette, La., has just returned from a trip to Atlanta, Ga., where he went for the funeral of his brother, Robert B. Giles, an Atlanta attorney. Burial was in the family burying ground at Luthersville, Ga.

Bro. Giles visited his parents and preached at the home church in Primrose, Ga., where they have recently built a brick chapel and have designated March 4 as home-coming and dedication day.

ROBERT W. IRVINE DIES

Mr. Robert W. Irvine, 1218 Valmont Street, New Orleans, died on Sunday evening, February 25, after an illness of about a week following a stroke. He and his family had long been valued members of Parker Memorial Church and he will be greatly missed not only by the congregation but by a wide circle of friends throughout the city. He is survived by his wife and one son, Dr. Wynn Irvine, and one daughter, Sadie.

EIGHT-PAGE ISSUES

In order to keep safely within the limits of our paper quota, we will issue eight-page issues for the next two weeks. We do not contemplate the necessity for issuing more than one other half-issue during this Conference year. Remember, it is a paper-saving method made necessary by our war needs. This will give us two more full-size issues before Easter.—Editor.

THE CRUSADE FOR CHRIST SUB-DISTRICT GROUP MEETINGS, VICKSBURG DISTRICT

Under the able and inspiring leadership of Rev. O. S. Lewis, district superintendent, group meetings have been held over the district during the month of February. The purpose of the meetings was to explain and emphasize the true meaning of the Crusade for Christ as launched by the Methodist Church. Every charge on the district has been touched by these meetings as they had representatives to attend. The first of these meetings was called at Woodville, with its pastor, Rev. S. F. Harkey. Those speaking on the program were: Rev. O. S. Lewis, Rev. T. O. Prewitt, and Rev. M. H. Wells. Other churches attending were Centreville and Gloster, Rev. David Ulmer and Rev. R. A. Allums, pastors. Other meetings were held at Fayette, Roxie, Hermanville, Yazoo City, Louis, and Rolling Fork.

Rev. H. H. Crisler made an inspiring talk at the Fayette gathering. Bishop J. L. Decell and Dr. Clovis Chappell spoke at the Yazoo City meeting, with Rev. M. L. McCormick pastor. At the Rolling Fork meeting, Rev. O. S. Lewis showed a series of photo slides which proved the great work the few missionaries have accomplished over the world.

It is encouraging to note that under the guidance of our district superintendent every charge has accepted its quota on the Crusade for Christ and the Benevolence askings in full. Then there are such fine reports coming out as: the Centreville charge, Rev. David Ulmer, pastor, has raised the Crusade for Christ fund and gone over the quota, with a 400 per cent increase in attendance at prayer meetings. Several of the pastors' salaries and other askings have been raised over the Vicksburg district. Down at Woodville, the new pastor, Rev. S. F. Harkey, has been received in a great way and already a new parsonage is in the making. Dr. H. M. Bullock continues to draw the interest of the district and the Mississippi Conference in the excellent work he is doing at Natchez. Plans are on for the immediate expansion of the buildings. Many improvements and advancements have been made at Natchez during the short pastorate of Dr. Bullock. The salary has been raised at Oak Ridge and the pastor, Rev. M. E. Sharp, is on the march for Christ.

Space will not permit the writer to mention other charges and pastors in this article, but we can say that our district superintendent, Rev. O. S. Lewis, has commended all of the preachers of his district and the churches with the fine people they have to work with. We can see a definite trend upward in the minds and work of most church members.

EARL C. PRESLEY, Reporter.

MINISTERS STAND BEHIND LAWTON ON GAMBLING

A statement supporting the stand against gambling taken by the Rev. A. C. Lawton, director of the Louisiana Moral and Civic Foundation, at the police jury meeting last week was issued yesterday by the local committee on morale and law enforcement of the East Baton Rouge Parish Ministerial Association.

The full statement is as follows:

Rev. A. C. Lawton, director of the Louisiana Moral and Civic Foundation, appeared before the East Baton Rouge Parish Police Jury, February 13, 1945, in behalf of the above-mentioned committee concerning the failure of law enforcement officers to fulfill their proper functions and responsibilities. The committee goes on record that the stand taken by Mr. Lawton is representative of its expressed views, and the sentiments of the approximately 50 congregations represented by the members of the ministers' association.

"We furthermore wish to let the people of the parish know that Rev. Lawton comes to us with the best reputation from his former pastorates, his own denomination, and the people of other denominations.

"The issues involved in this battle are vital to all good citizens. We are not interested in political quarrels, but are concerned about good government. Let the people not overlook the fact that the Rotary Club, Kiwanis Club, Lions Club, parish school board, parent teachers associations, parish police jury, and other business and civic organizations, have asked that the public officials of our city and parish all cooperate to enforce the laws agains gambling devices and other forms of lawlessness. The question now before us appears to be whether the good law-abiding citizens of our city and parish shall prevail or be forced to submit to the rule of those who would

commercialize lawlessness."

The committee is composed of the following: The Revs. O. G. Davis, chairman; H. A. Gibbs, secretary; L. N. Stuckey, J. N. Palmer, J. A. Christian, J. R. Ditchburn, M. C. Irwin, Walter Peiser, and Philip Werlein.

THE CHURCH IS THE HOPE OF EUROPE

By Dr. A. L. Warnshuis

Editor's Note: Dr. Warnshuis has just returned from a visit to London, Paris, and Geneva on behalf of the World Council of Churches, the Federal Council of the Churches of Christ in America, and the (American) Church Committee on Overseas Relief and Reconstruction.

Don't let anyone minimize the physical suffering of the people of Europe.

Life even in London is grim, and anyone visiting that city must have an increased respect for the people and what they endure. Food is monotonous; they are horribly tired of the same clothes they have worn for five years; thousands are without homes of their own. 120,000 are sleeping in bunks, three deep, in the subway platform shelters. The Bible House still stands, almost miraculously, in a waste of desolation, but the Nazi bombs seem to have had almost a fiendish intelligence in locating churches and church buildings. Yet the English churches are not only not asking help for themselves, (aside from government indemnity in some cases), but are actually planning on sending four million dollars for the reconstruction of Christian institutions on the continent.

Much of France is, of course, still a military zone. Bridges are almost universally out, except as repaired expressly for military use, and the consequent lack of railway or highway transportation makes for great hardship. People lack the most simple necessities. A bar of soap presented to a Protestant pastor in Paris brought tears of gratitude to his eyes. The family had been using sand instead of soap for weeks, saving the full soap ration for the baby.

The army and navy are doing what they can under existing conditions. Church people in America can help by laying on the consciences of high governmental authorities the responsibility that is theirs to make it possible for the army to have the food and clothing to distribute to meet the humanitarian demands.

There are 100,000 refugees in Switzerland now. When the fighting was going on in Alsace, 2,000 came across the frontier in one day. There is word that 35,000 are on the march from Hungary, and Switzerland may soon be confronted with hoards of refugees from north Italy and southern Germany. How long will it be possible for her to maintain her policy of asylum for all? Scarcely a home in Switzerland has less than at least one refugee. While Dr. Visser was in Holland and England, conferring with church officials, his family increased from four to eight—his wife took in four refugees! The Swiss National War Funds, whose director is Rudolpho Olgiati, a Swiss Quaker who recently visited in America, will administer 100 million francs from the government, and will appeal to the people of Switzerland for 100 million more, plus a special fund of two million for special church aid.

The resistance movement is confronted in the occupied countries with the problem of having to justify conflicts of loyalties. Many have been forced to lie, steal, falsify documents, even to shoot and stab—in a program of loyalty to a higher truth. They have been living in a world without order or justice and where a system utterly contrary to the gospel was imposed upon them by alien forces. It has given them difficult spiritual and theological problems with which to wrestle.

The church people of Europe have a new concept of the place of the church in their lives. They had their charities in the past but were for the most part somewhat on the periphery—outside the stream of life. Now the churches have proved themselves the bulwark of the people and have become the spokesmen of their consciences. The churches might have been quiet and enjoyed comparative security, but they chose to speak out, first against the Jewish persecutions, then against the labor deportations, the Nazi educational regime, and finally, with increasing boldness attacked the whole national socialist philosophy.

If we are going to help Europe when this war is over, we must help them rebuild Europe rather than create some sort of a replica of America. We are getting to know each other better and our cultures are becoming more and more similar. But that is because it has been allowed to come about by natural development. You can't force culture on a country by arms nor by more subtle methods of offering them a foreign-made reconstruction program in time of need and crisis. Only resistance and resentment would result.

The American Protestant churches realize that although the churches of the whole world are "one in Christ," we of America have different history and traditions from our European brothers. We have no desire to force our American religious culture on them, nor to put an American stamp on the help we send. We want to do everything in our power to help them rebuild their own church life and the social program of their churches. We want to help them obtain the Christian literature they feel they need, and the training which their church workers require. We want them to know that this help comes from the American churches because we are fellow-Christians, and that it is the way Christians are supposed to help one another in times of trouble. But we want to help in the way that will be most significant for them.

Military victory will not restore order. The evidences multiply to show that the churches will be the chief remaining institutions in many areas. Observers of the recently liberated areas note the remarkable coherence and sense of purpose which characterize the congregations and their parish organizations even where all kinds of physical damage have been done by war. The church is acutely conscious of its responsibility in helping to restore order and stable community life.

From Scandinavia comes the significant news that the great Lutheran churches of those areas have discovered new elements in the teaching of Luther which they had hitherto neglected. Without any diminution of their evangelical fervor or sense of spiritual values they have become intensely aware of the importance of the social gospel. This gives a new willingness to assume that responsibility with confidence and a definite sense of direction which is peculiarly helpful at a time when life has to be reconstructed almost from its foundations.

SUPPORT DIRECTOR BYRNES

A telegram from Rev. A. C. Lawton, executive secretary of the Louisiana Moral and Civic Foundation, asks that all our readers write War Mobilization Director James F. Byrnes, Washington, D. C., approving the order closing amusement and drinking places at twelve midnight. This is desired as an offset to the flood of protests being sent against the order. This should be done today.

Pay as little attention to discouragements as possible. Plough ahead as a steamer does—through rough or smooth weather, rain or shine. The point is to carry your cargo and make your port.—Maltbie D. Babcock.



Candlelighting service honoring 75 service men of the Methodist church at Sulphur, La., Rev. Luman E. Douglas, pastor. There is a candle for each of the 75 men in service. The five large candles in the center are for three wounded men and for two others who are prisoners of war.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

March, 1945

4th—Day of Compassion.

5th-6th—Conference on the Christian Home.

18-31—Holy Week.

Monthly Program—"Hast Thou Not Known?"

31st—End of first quarter, time for reports.

* * *

Day of Compassion

The first observance of the first Sunday in March as a Day of Compassion was in 1941, before the United States entered the war; since then it has "come to have meaning for Methodists as a day to express their compassion for the needy of the world through sacrificial contributions to relief funds." This year it will climax the money-raising phase of the Crusade for Christ.

This day is not to be observed simply as a day to complete quotas, rather as a day of compassion and dedication for each individual.

Offer to assist your pastor in making this year's observance outstanding. It might be used to honor the boys and girls from your own church who are serving in the armed forces in many of the areas now needing assistance.

* * *

Conference on the Christian Home

We quote from the newsletter of the Mississippi Conference Board of Education:

"March 5-6, Dr. N. F. Forsyth, Associate Secretary of the Department of the Local Church, General Board of Education, will conduct a conference on 'The Christian Home' at Galloway Memorial Church, Jackson.

"This is not only a part of the emphasis of the Crusade for Christ dealing with increasing and keeping Church School attendance and enrollment, but also an effort to gear the work of the Church more closely into the matter of saving our children before they are lost through the avenue of juvenile delinquency.

"In an effort to keep faith with O.D.T., we have invited a limited number of people from each district to attend this conference. If you are interested, we will be glad to hear from you."

Address Rev. Irl H. Sells, P. O. Box 2355, West Jackson, Miss.

The original plan for this conference was to combine the efforts of the Board of Education and the Woman's Society of Christian Service through the secretaries of C. S. R. and L. C. A., and secure a large attendance. If you live in or near Jackson and can attend the conference, do so.

The emphasis of the Department of C. S. R. and L. C. A. for 1945 will be on the family.

The recommendations from the Conference Committee on Study and Action list as the study for the fourth quarter "Families in a New World." We have been asked to keep a file of clippings, stories, etc., dealing with this situation. We note in the **Redbook** for January, "The Family," by A. J. Cronin, and in February, "How is Marriage Changing?" by Toni Taylor.

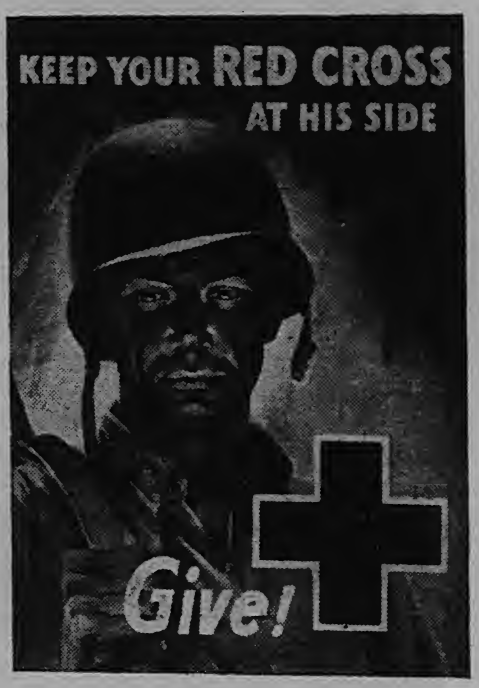
Not only do families need to become adjusted to a "new world," they need to return to the custom of family worship, of family attendance at the worship service of the church, and to the teaching of Christian attitudes in the home. The February issue of **Better Homes and Gardens** carries a splendid article by Orland K. Armstrong, "We Teach Our Children to Pray."

* * *

Holy Week

It is not too early to plan for Holy Week. The women who have attended the conference retreat for several years know the blessing which they receive. It is not possible to have a similar retreat for the local society, but a series of prayer services can be planned.

It may be possible to secure some person specially gifted in leading a Spiritual Life Retreat to come to your society for that week. Think it over!



"Hast Thou Not Known?"

"Hast thou not known? Hast thou not heard? The everlasting God, Jehovah, the Creator of the ends of the earth, fainteth not, neither is weary; there is no searching of his understanding. He giveth power to the faint; and to him that hath no might he increaseth strength."

The program for March from "Behold, I Have Set Before Thee an Open Door," brings courage to each woman in the W. S. C. S., and the "Three Lives" gives added information as we study the church-wide course, "Christ After Chaos."

The materials used in the fall during the study of "The Church in Southeast Asia" will make this program more interesting. Notice the suggestions at the end of the program material.

* * *

Year Books

We have received a number of well-planned year books from local societies. One of the most attractive comes from the New Augusta W. S. C. S. The cover is of black construction paper, with the lettering in white, and it is tied with a heavy white cord. A very inviting picture of the New Augusta Methodist church is used for decoration.

The membership obligation, the names of the Conference officers, the officers of the local society, and the committees are all given. Very attractive colored drawings, copied from "Behold, I Have Set Before Thee an Open Door," decorate each page of the book, which shows much thought and represents many hours of service. The year-book committee is Mrs. D. M. McSwain, Mrs. G. E. Jones, Mrs. Wilfred McSwain, and Mrs. A. W. Ellis.

* * *

Fire at Prentiss Institute

On February 1 the home of Prof. J. E. Johnson and his wife, located on the grounds of the Prentiss Institute, was destroyed with all of its contents. We are sure that our women will regret to hear of this loss to these splendid Negro educators.

* * *

A Lovely Service

The W. S. C. S. of the Main Street Church, Biloxi, began the year with a perfect presentation of "Behold, I Have Set Before Thee an Open Door" at the Sunday evening worship hour.

Mrs. W. B. Carr directed the arrangements and each detail was carefully planned—"the living testimony from the world today coming into the heart of the Methodist woman."

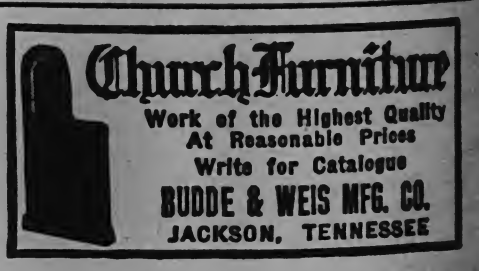
Chaplain Guyton Idom, of Keesler Field, led the meditation with a sincere appreciation of the service as planned. He was assisted by Miss Mary Carr, Mrs. Idom, and Mrs. Smith as the three voices. Rev. Thomas Carruth, the pastor, read the hymns to the soft music from the organ.

"Open Doors Which No Man Can Shut" was most impressively given with the entire cast of characters.

The climax was the consecration prayer by Rev. Carruth, after the women had come forward and made their pledges, and Mrs. Carruth sang "O Jesus, Thou Art Standing."

In addition to the regular membership of the church, there were present more than a hundred men from Keesler Field who expressed appreciation for the opportunity to hear of the work being done by Methodist women. This is a method which may well be followed by other societies.

Following the service, a social hour, with refreshments, was enjoyed in the Chapter House.





WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. M. E. ARMSTRONG, EDITOR, JONESTOWN, MISSISSIPPI

Program of Work—March, 1945

1. Business meeting, Life membership plans; check **World Outlook** and **Methodist Woman** subscription.
2. Continue study program, complete Bible study; continue Church-wide School of Missions with the pastor in charge.
3. Monthly meeting with items from the **Methodist Woman.**
4. Executive Committee meeting; all officers present and making out reports; mail on time.

* * *

Children's Work

The program of the church for the children during January has presented outstanding opportunities in the field of missionary education. In the early Sunday morning sessions of the Church Schools using Group Graded Lessons, Junior boys and girls have been studying "Southeast Asia." The Primaries at the same time have been working on the unit, "Child Helpers Around the World." Splendid reports are already coming in, telling of the keen interest on the part of the children in these studies. You will recall in the **Winter Bulletin** this statement: "Children everywhere like to help. Today, throughout the United States, in homes, in schools, in churches, and in communities, they are finding many things to do to carry on work that is needed, and therefore important. In other countries, boys and girls are helping likewise. To give children an opportunity to learn of some of the ways in which boys and girls in other lands help, as well as to become aware of a growing sense of kinship with these helpers, is the purpose of the missionary emphasis for the children of the Methodist Church this year.

One report that came in today says: "We at Gaines Chapel closed our missionary unit last Sunday afternoon with an attendance of 45. The part of the offering sent to the Conference treasurer was $5. The children are asking that it go for China Relief. This was the most meaningful study we have had. I guess that it was, because we have loved ones right on the soil about which we studied."

Thank you, Gaines Chapel, for this fine report. I feel sure all workers with children will be interested to know that Clarksdale, Corinth, Greenwood, and Batesville have reported boxes sent to our Overseas Relief. Others are sending boxes this quarter. Have you sent your box yet? We cannot afford to let the children of Europe freeze when we have warm clothes to spare. The address is: **Storeroom, American Friends Service Committee, 1515 Cherry Street, Philadelphia, Pa.** A card may be enclosed, saying that the gifts have come from Methodist children for the work of the Methodist Committee for Overseas Relief.

What part will our children have in the Crusade for Christ? Did you read the many good articles found in the February **Child Guidance?** The one by Miss Mary Skinner is most helpful. Read her explanation of the Crusade for Christ Coin Cards to be used with children. Order your cards right away. They are free; the address is: Crusade for Christ Headquarters, 740 Rush Street, Chicago, Ill. Teachers and parents have the privilege of guiding their children in the joyous experience of sharing as their part in the Crusade for Christ offering.

MRS. C. A. PARKS,
Conf. Secty. of Children's Work.

* * *

North Mississippi Conference W. S. C. S. Annual Meeting Cancelled

In compliance with the request of the Office of Defense Transportation in regard to conferences of more than fifty people, and because spring holidays for students at Wood Junior College have been cancelled, the annual meeting of the North Mississippi Conference Woman's Society of Christian Service will not be held.

There will be an enlarged executive committee meeting at Wood Junior College, Mathiston, Miss., March 28-29. To this meeting, in addition to all Conference officers, all zone leaders will be invited. In zones where there is not an **active** zone leader, the district secretary will select a woman to represent the zone at Mathiston. It is important that each district secretary have at least four zone leaders at Mathiston.

Following the executive meeting, the Conference W. S. C. S. will cooperate in a District Institute in each district. Following these institutes, four zone meetings will be held in each district.

The following is a program of the institutes. (Watch this page for announcements of zone meetings).

Education, Missions, W. S. C. S. Institutes

10:00-10:25—Worship service by district Missionary secretary.

10:25-10:35—Announcements and plans by district superintendent.

10:35-11-40—Continuing the Crusade: (1) In the Church School; (2) the Children's Division; (3) the Youth Division; (4) the Adult Division.

11:40-11:50—General announcements.

11:50-12:30—Missionary address, Rev. Sankey L. Sheets.

12:30-1:30—Lunch.

1:30-2:30—Continuing the Crusade: In Woman's Society of Christian Service (1) Doors entered in 1944, district secretary of W. S. C. S.; (2) Open Doors to Progress in 1945, Conference officer; (3) Wood Junior College an Open Door, President Walter Russell.

2:30-2:50—Plans for Mission Study, Conference and district missionary secretaries.

2:50-3:30—Closing address, Rev. Sankey L. Sheets.

3:30 Adjournment.

Dates and Places of Institutes

April 3—Sardis District.
April 4—Booneville, Corinth District.
April 5—Pontotoc, Aberdeen District.
April 6—Starkville, Columbus District.
April 10—Greenwood, Greenwood District.
April 11—Greenville, Greenville District.

MRS. E. M. SHARP,
Conference President.

* * *

Spiritual Life Work

"If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land."—II Chr. 7:14.

This promise is precious to us at all times, but especially now in these days of doubt, opportunity, and privilege.

In our church, we are faced with a thirteen per cent decrease in Church School attendance. The first cause to which this is attributed is lack of spiritual desire on the part of church membership.

We are also faced with the fact that now, when human need in the world is so great, our giving has decreased, even though our earnings have increased.

In our nation, we find that the amount of liquor consumed has almost doubled in the last four years. Juvenile delinquency and divorce are on the increase. Large numbers of human wrecks are being returned to our shores every month. Peace conscription of our youth is being advocated. Relocation centers for Americans of Japanese descent are being closed. All will be closed by December, 1945. More than 60,000 of these Americans are being sent into an unfriendly world, with no assurance of a job, to say nothing of a living wage.

Do you know what to do in the face of these problems? Certainly it is time for us who are called by His name to humble ourselves, to pray, to seek His face, and to turn from our wicked ways. The rest we leave to our God, knowing that He will hear our prayers, forgive our sins, and heal our lands.

"Lord, what change within us one short hour
Spent in Thy presence will prevail to make,
What heavy burdens from our bosoms take,
What parched grounds refresh as with a shower.
We kneel, and all about us seems to lower;
We rise, and all the distant and the near
Stands forth in sunny outline, brave and clear.
We kneel, how weak; we rise, how full of power.
Why, therefore, should we do ourselves this wrong?
Or others—that we are not always strong?
That we are ever overborne with care,
That we should ever weak or heartless be,
Anxious or troubled; when with us is prayer,
And joy and strength and courage are with Thee."

MRS. D. W. WHITAKER,
Conf. Secty. of Spiritual Life.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

Edited by The Executive Committee of Louisiana Conference

Mrs. A. J. Ensminger, District Secretary

News from Monroe District

The W. S. C. S. of the Monroe district held their Officers' Training Day on Feb. 7, at the First Church at Monroe, La., and were graciously entertained by the local society of that church.

In spite of the early morning rain and fog, one hundred and twenty-five officers were present, with twenty-eight societies being represented.

Rev. Lea Joyner opened the meeting with an inspiring devotional on "The Open Door." She told the officers of the many doors of opportunity that are open to each of them. Doors such as stewardship, leadership, service, ad love were illustrated. As a part of the meditation, Mrs. Serex sang, in beautiful voice, "The Gates of the Temple."

The officers of the district were unusually fortunate in having such splendid leaders for each of their groups in the school. The group leaders being: Mrs. E. C. Gibson, of Monroe, was the leader of the president's group; Mrs. J. J. McKeithen, of Grayson, was the leader of the vice-presidents' group; Mrs. J. C. Collins, of Monroe, led the Study and Action group; Mrs. C. B. Atkinson, of Monroe, led the Spiritual Life group; Mrs. D. C. Metcalf, of West Monroe, was leader for the Christian Social Relations secretaries; Mrs. E. A. Sartor, of Shreveport, led the Youth Work; Mrs. A. J. Ensminger, of Wisner, was in charge of the committee meetings of Treasurers, Supply secretaries, Corresponding and Recording secretaries.

It was indeed a privilege to have Mrs. J. J. McKeithen, of Grayson, on the program at the Officers Training Day. Mrs. McKeithen's husband has been ill for several months, and everyone was so happy that she reports he is improving rapidly.

Mrs. Ensminger informed the officers that the mid-year executive meeting voted to give Mrs. McKeithen an Honorary Life Membership. There is no executive officer within the State that is more deserving of this honor than Mrs. McKeithen.

Another happy privilege of the day was that of having Mrs. E. A. Sartor, of Shreveport, with the officers. Mrs. Sartor is secretary of the Youth Work for the Conference, and she stressed the importance of not neglecting the youth, as the future responsibility of the world and the churches will finally rest upon them.

The importance of each officer was brought out in the findings of these committee meetings. All agreed that an officer should be a devoted Christian, be accurate, be enthusiastic, be informed about her work, be tactful and pleasant, have a vision, have ability to interest others and be generous.

The presidents, especially, should know how to lead others without over-stepping, and without taking all the responsibility herself. She should have a great love, and concern, for people, a knowledge of the problem, and a willingness to work and share. May none of our officers lack the practice of Christian love that enables them to rise above prejudices.

Mrs. McKeithen asked all of the vice-presidents to pay more attention to Life Memberships and stress the importance of them as much as possible.

In the committee meeting with the treasurers, secretaries of Supplies, Recording and Corresponding secretaries, it was pointed out that the treasurer must be accurate, giving a receipt for each amount of dues paid to her. She, and the secretary of Supplies, should both own and study the Fourth Annual Report of the Woman's Division so that they might gain knowledge, and be able to stimulate motives for giving. Both of these officers should know the financial policies of the Woman's Division.

The treasurers' committee should be composed of at least five members, the treasureer as chairman, the president, the secretary of Christian Social Relations, the secretary of Supplies, and the secretary of Study and Action.

The corresponding secretary should do all of the corresponding for the society, and see that an executive meeting is held at the end of each quarter, and that all reports are out on time to their proper authorities.

The recording secretary is to keep an accurate record of all business, a roll of membership, and when members are absent, find out why. She should confer with the president before each business meeting, and help her plan for that meeting. Every officer is to keep all of her materials, passing them on to her successor.

It was agreed by all officers present that God has a plan, God has a system, a method, a goal, and their part is cooperation with God, learn His plans and carry them out. Officers need elasticity to their lives and programs, need to be alert, need the right proportion of time and money. The local church is the key to the situation today, and to everything that will carry forward. Every one agreed that she would work in the Crusade for Christ, and in a Crusade with Christ.

* * *

Attention

Presidents—Be sure to own and to know your revised guide.

All Officers—Get your new handbooks, and study them.

Corresponding Secretaries—Order your 1945 report books now.

Societies of the Monroe district who have not sent in the amount of the pledges, and what amount you can pay on a McDonald Scholarship, do so at once. Send this to your district secretary. Presidents, please give each society an opportunity to read and present their correspondence to your local societies.

* * *

Thirty zone meetings and three district meetings have been held and well attended in the Monroe district since last April.

Report of District Spiritual Life Leaders' Group Meeting, Monroe District Officers' Training Day, Monroe, La., Feb. 7, 1945

Eleven leaders were present at this meeting, including the district leader. Discussions fell into two sections: (a) The participation of Spiritual Life groups in general activities of the society, such as World Day of Prayer, pre-Easter services, Week of Prayer, etc., and our opportunities in that direction; and (2) Group meetings, ways of conducting them, and things that we wish to accomplish.

In addition to our cooperation in designated special services, a recent letter from Mrs. Shaffer urged that much thought and prayer be given to the Crusade for Christ in which we women are so definitely concerned. She also suggested that thought and preparation should be given looking toward the spiritual observance of V-Day which is the hope of all hearts. It was agreed that these matters should be given special emphasis; and that, also, we should use all possible means to give full religious emphasis to our recognition of our national holidays, in the hope that we may help make our nation a Christian nation in spirit as well as in name. The suggestion made by Mrs. Prince, and conveyed by Mrs. [illegible] fers letter, that spiritual benefit could be obtained by individuals observing a "day of silence," was thought to be a good one, and its practice will be encouraged.

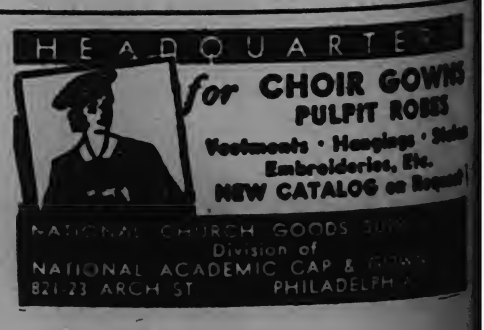
It was the sincere conviction of this group that we should pay more attention to our shut-ins. We felt that in a group of persons who have learned patience by suffering, and have gained strength by battling against physical odds, and whose enforced hours of inactivity furnish opportunity for meditation and communion with God, we have a potential reservoir of spiritual power. We planned to do regular visiting, hold prayer meetings with them, and in other ways comfort them as well as enlist their fellowship in prayer.

It is planned that in our year's work we will also lay more stress upon stewardship and Bible study, and various methods and means of promoting these were discussed.

We also considered our resource material. Next in importance to the Bible, we believe that our publications—the **Methodist Woman**, **World Outlook**, and the **Advocate**—are of most importance, since they keep us informed of what we are undertaking to do. It was noted that the Advocate is giving especially good material on the Crusade. We do realize the necessity for know-

(Continued on page 13)

WHEN IN NEW ORLEANS
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New Orleans Oldest and Best Department Store
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MILLSAPS COLLEGE—1892

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON, MARCH 4, 1945

By W. C. Newman

HOW TO FORGIVE

Lesson Text: Matthew 18:21-35.

Golden Text: If ye forgive men their trespasses, your heavenly Father will also forgive you. But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.—Matt. 6:14-15.

"I can forgive, but I can't forget," say many people. By which they really mean that they have not forgiven at all. They have only adopted a pious, self-righteous half-measure, which more nearly condemns than it forgives.



W. C. Newman

The truth is, there is precious little forgiving done among us—even among church people, even among ministers.

Of course, one of the reasons is that we do not really want to forgive. We want to nurse our wounded feelings along, to bear old grudges, to get revenge, to see those people who trespass against us suffer dire consequences.

But it is also true that many people do not know how to achieve this difficult but redemptive act of forgiveness. So, in this discussion of the lesson I am concerned, not with the technique, the ritual of forgiveness, but with the matter of how one can ever bring himself to be able to forgive—and to forget.

Our Common Guilt

One of the startling discoveries of modern science is that of all the millions of human beings in the world, no two people have exactly the same pattern of finger prints. Any man can be positively identified by his fingerprints, because no other man has prints like them.

In this and many other ways men are different. But in one way we are all alike. We all have sinned. There is not one perfect person in all the world.

Therefore, every one of us has need to be forgiven. But it would be manifestly unfair to expect God, who is perfectly good, to forgive us our sin if we, who are far from perfect, are not willing to forgive those who sin against us.

To keep this fact always in mind is to win half the battle toward achieving a forgiving spirit.

For the basis of our quick condemnation of other people is not our goodness. We know too well how un-good we are. Actually, the reason we make so much of the trespasses of others is that by belittling them we may seem to ourselves to be better than they. It is a way of bolstering up our ego.

If we are to forgive we must first of all see ourselves in a true light—sinners in need of the forgiveness of God.

Unforgiveness Destroys the Unforgiving

Much of the talk about forgiveness centers around the poor fellow who has committed the trespasses. We are urged to forgive him out of pity for him. All of which is well enough. But there is a much more hard-fisted reason for forgiving than that of the consequences to the trespasser. He may get along very well without our forgiveness.

But the more serious consequences come to the one who refuses to forgive. Of all the people I have known in twenty years of ministry, the unhappiest are the ones who are carrying grudges against some fellow man. Remembering the people in the towns and villages where I have been pastor, I can pick them out one by one, these unforgiving people, and they everyone are marked by the same characteristics. Moody, caustic, suspicious, complaining, partisan, they cut themselves off from some of life's chiefest joys, and become insensitive to some of God's own leading.

Once upon a time a member of the church said to me about another member: "The church isn't big enough to hold us both." And I said, "Then it isn't big enough to hold God."

And the human heart that is too little to forgive is also too little for God to live in it.

That is the terrible consequence of refusing to forgive—to shut the unforgiving heart against God himself.

Remember that—and remember that this is not just my idea, but Christ's. "If ye forgive not—neither will your Father forgive you." Remembering these things will help you to forgive.

Forgiving is Healing

Still another thing will, if kept in our minds, help us to achieve this difficult spirit of forgiveness. That is the redemptive power of forgiveness. Jesus knew that well. It is, indeed, the central truth of the Cross. Men could resist his logic; they could shut their hearts against his goodness; but his being willing to die for those who had sinned against him, to forgive those that killed him, this has won more men to him than has the Sermon on the Mount.

But not only is forgiveness healing to the forgiven, it is also healing to the forgiver.

If the unhappiest people I have ever known are the unforgiving people, the calmest, most poised, and effective people I have ever known are not those who have never been hurt, but those who have really learned to forgive, and to forget.

It is not an easy thing to do. It ought never to be done lightly—as if to condone sin, brush it off as if it did not matter. If it is a real forgiveness it comes with heartbreak.

But it can be done—and if it is done fully and honestly it will heal the hurt of the forgiven and of the forgiver.

To that fact I owe one of the most beautiful friendships I have ever had.

LOUISIANA W. S. C. S.

(Continued from page 12)

these things, in order that our prayers may be definite, and that our zeal and devotion may be intelligently directed and cultivated. Many devotional helps, including the Upper Room, were discussed only briefly, for lack of time; but notes were taken by those present of materials recommended, and how to secure them.

We know that it is not possible, or expected, that the results of our work should be immediately manifest, or that we could measure by any means the extent or value or effect of our efforts toward the cultivation of spiritual life in ourselves and in others, since these things are unseen and immeasurable. However, we realize the importance of reporting, as far as possible, the extent and nature of our participation in group meetings, studies, etc., and also spiritual means that have been helpful to us and may therefore be helpful to others, and we agreed to be faithful in reporting.

We believe that entrance to the spiritual life is indeed the first doorway of opportunity that lies before us, for unless we place Christ at the center of our hearts, we cannot know, personally, the joy and peace and confidence of a yielded and committed life; and unless our corporate plans and projects are undergirded by the strength and power of prayer, and are definitely committed to the complete guidance of our Lord and Savior, our efforts are vain.

EVELYN ATKINSON,
District Spiritual Life Leader.

Men stationed in Cairo find that great pressure is brought to bear on them to go out to the desert to see the Pyramids by moonlight. A soldier friend of ours who did this reports that the Pyramids by moonlight were a fine sight, but not as striking as something he saw on his way back to town. The car he was in overtook a caravan of camels, each of which wore a red tail light.—The New Yorker.

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THE CHRISTIAN FIRESIDE

SOME NEW YEAR'S FACTS AND FANCIES

The ancient Egyptians, Phoenicians, and Persians began the new year at the fall equinox, September 21, when the days were growing short. The old Greeks and Romans began the new year at the time of the winter solstice, December 21.

The Jewish civil war began in their month of Tishri—about September 6—but their religious year started March 21.

The mediaeval Christians counted March 25 as the New Year.

The early Julian calendar was used since before the time of Christ, but in 1582 an error in its calculations was corrected by the Pope Gregory. The new calendar was called the Gregorian calendar and was accepted by most of the nations. It is estimated that the present calculation is so nearly correct that our seasons will not vary more than a day in two hundred centuries.

New Year has been celebrated as a holy festival from earlier times. The Jews kept the Feast of Trumpets; the Druids cut sacred mistletoe and made sacrifices, sometimes human, to their gods.

In many countries gifts were exchanged on New Year and in Scotland it used to be allowable to ask for a gift on that day.

The lovely Open House custom is English. It started with the family gathered around a large bowl of wine while the father drank their health. Each in turn drank to the others' health. This was called "Wass Hael," or the "wassail" of later years, and simply means "to your health." Later in the day the poorer neighbors would come in for refreshments, and the first caller on any family on New Year's day was considered to be lucky.

Many important events have taken place on a New Year's day. Here are a few:

In the year 1,000, many Christians expected the end of the world and gave away their belongings.

1673 saw the beginning of mail service between Boston and New York.

1781 marked the revolt of the Pennsylvania Revolutionary troops because of lack of pay and horrible living conditions. They marched on Congress, which was convened in Philadelphia at the time, but that august body fled before the angry soldiers reached the city.

1801, importation of slaves to the United States prohibited.

1863, Lincoln signed the Emancipation Proclamation.

1873, the united German empire came into being and started the rivalry which has caused untold sorrow to the world.

In our country in past generations, the social time ending with a Watch Night Prayer Meeting at a home or church was the usual way of greeting the New Year. The present trend seems to be away from religion and towards hilarity.—Selected.

RED CROSS WAR FUND

Keep your Red Cross at his side. Never was this more important than today. Long after swords have been beaten into plowshares the Red Cross will have much to do.

Even after the last gun has been fired, many a month will pass before all our fighting men are home. Some will be confined in hospitals for long periods of recovery. Traditional Red Cross service for these men who have sacrificed so much must continue unabated. It is a sacred obligation delegated to your Red Cross.

No less sacred is the obligation to stand by with all necessary aid while veterans of this war, now being returned to civil life, adjust themselves to new conditions, prepare to take their rightful places in field and factory.

The welfare of the families of our men in uniform, their wives and children, their aged parents, must be guarded to see they do not suffer want in these trying times.

The refugees and waifs of war need help—help such as only the Red Cross is prepared to give in a war-scarred world.

Those essential and humanitarian services which at home have characterized the Red Cross through the years must be continued—disaster, relief, home nursing instruction, nurse's aide training, the many volunteer services, and other activities.

Though the roar of guns may cease, human needs remain. The Red Cross can meet these only with your continued, generous support. The President has designated March as Red Cross Month, the period in which the 1945 Red Cross War Fund will be raised. Red Cross activities are financed solely from voluntary contributions and gifts. We all must do our part.

CLOSED DOORS

The manager of one of the great Clyde ship-building yards was, when a young man, completely laid aside for two years. It looked as if his career was at an end. But, unable to use his limbs, he gave himself to the study of the higher mathematics, with the result that when he was restored to health he found himself able to take an entirely different position in his profession, as he was now able to study at first hand the most intricate problems of design and engineering.

When doors in Jerusalem were closed to Paul, other doors in Rome opened to him, with opportunities for wider service.

—Sunday School Chronicle.

We have too little prayer and too much propaganda.—Pentecostal Evangel.

Do not make things comfortable for yourself in such a way as to make them uncomfortable for others.—Chinese Proverb.

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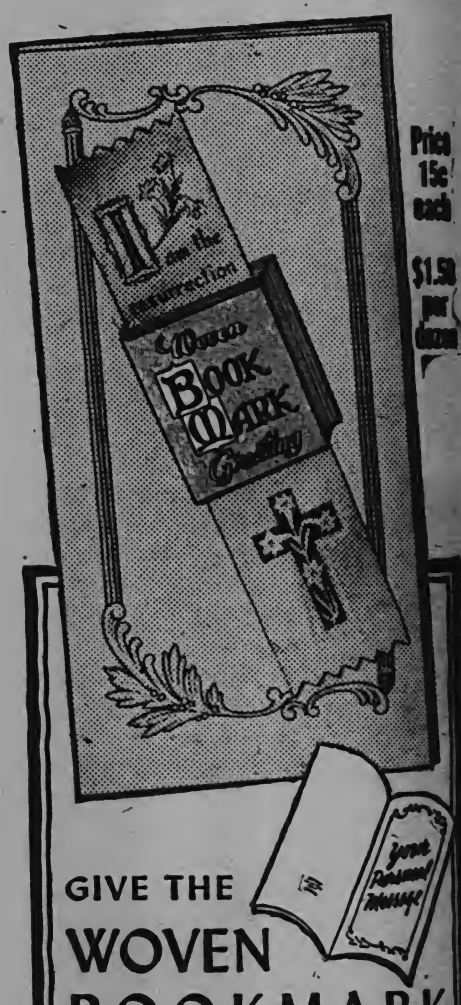
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THE CHRISTIAN RELIGION

By Rev. C. B. Powell

Christianity was originally the simplest of religions. Its followers met together in prayer meetings and in other religious services. The essential thing was to be a true follower of Christ (a disciple). But soon that simple religion was arrayed in the combined apparel of Judaism and paganism. Seated on the throne of the Caesars, it became the patron of all worship. Our Savior, in conversation with the Samaritan woman, emphasized the same contrast between the old dispensation and the new. Jesus said to her: "The hour cometh, and now is, when the true worshipers shall worship the Father in spirit and in truth." Constantine, in the fourth century, might have done a greater thing for the world than make Christianity the state religion, and securing for it worldly patronage, if he had set himself to correct the errors in faith and forms which had already in his day made great progress, and had thus contributed his influence to promoting spiritual religion. The impression is now being made on the world, that to be a Christian is not so serious a thing. It does not necessarily call for any sacrifices, and religion can be supported incidentally by ministering to our own worldly pride. The world sees the effect of this, but does not see the inconsistencies because it does not know what spiritual religion is. I have watched with keen interest at this particular point. Is the Church giving herself away, in pandering to the world for the sake of the world's patronage? This means simply, conformity to the world's ideas. Such religion pleases the world, and whatever pleases the world has much in its favor. It makes little difference with Satan what people worship, so they don't worship God in spirit, and in truth. Yes, he is seldom so bold as to seek the devotion of poor human creatures in his own name and garb. He is fully satisfied if they will give adoration to something else under the name and guise of Christian service. If it be claimed that this is an age of liberalism, be it so; yet is there not danger that this liberalism may adopt materialistic ideas? Mammon easily holds his prestige as the god of this world, and in this age when everything is reduced to a business basis, he (the devil) seeks to make Christianity a paying business. He said to Jesus, "If you will fall down and worship me, I will give you all these things?" May I ask, just what things? Just whatever the heart desires—the world, with all of its pomp and glory, pride, selfishness, narrowness, bias mindedness; in fact, all the things that go to make life miserable. But James says these things will all fade away, and there will come another day. Spirituality is the life of Christianity. Please do not get mixed up, or misunderstand me. Christianity is not the life of spirituality but spirituality is the life of Christianity. Then if there be no spirituality, certainly there can be no Christianity.

I think it is high time that the old Methodist Church should lay the emphasis on spirituality. I shall never forget a picture that I saw many years ago. It was a man trying to carry the Cross on his shoulder and dragging the world after him. It cannot be done, and retain spirituality.

Now, let us say that religion does contribute to business prosperity, social order, and whatever is right and desirable. But the method of the subject under discussion reverses this order. For God is made subordinate to worldly considerations. It proposes to run religion somewhat as a worldly business and social enterprise. This degrades religion, and, yea, destroys it.

Let us take the words of Jesus, the true worshiper shall worship the Father in spirit and in truth.

GENERAL DOBBIE'S PERSONAL TESTIMONY TO APPEAR IN THE "TIMES"

One of the great names of the war is that of Lieutenant-General Sir William G. S. Dobbie, C.B.; C.M.G.; D.S.O. In 1940 he became Governor and Commander-in-Chief of the Island of Malta in the Mediterranean, and under his inspiring leadership the islanders and the British garrison held out under the merciless hail of more than 2,000 German bombings. But General Dobbie's brilliant military career did not begin in 1940.

He was born in Madras, India, and received his early schooling at the famous Charterhouse School in England where, he says, "in God's mercy to me He brought me to know Him at an early age." He attended the Royal Academy, Woolwich, and passed through the School of Engineering at Chatham. He served with the British Army in South Africa, where he received a medal with five clasps; served abroad and in Ireland; passed into the Staff College, Camberley; and served in the European war, 1914-18, when he received the Legion of Honor, the D.S.O., and other decorations, including the French and Belgian military crosses. After serving as Brigade Commander in Egypt, 1928-32, he returned to England as Inspector of the Royal Engineers, and later was the General Officer commanding Malaya from 1935-39. He has faithfully and diligently served both the King of England and the King of kings, and of him it may be truly said that he was "not slothful in business; fervent in spirit, serving the Lord."

The editors of the **Times** count it a privilege to be able to present to readers three articles written for the **Times** by General Dobbie. He has called them: "The Un-Changing God," "Man's Unchanging Need," and "The Unchanging Foundation."

In the first, Sir William tells of the comfort and the lessons that he found in the Scriptures during the nerve-wracking days of the siege of Malta. The second speaks plainly of sin as man's greatest need, and points the reader to the Saviour as the only remedy for sin. Interwoven in this is the account of General Dobbie's own conversion. The third article presents a refreshing contrast to the elaborate and glittering peace plans so widely publicized in recent months. Looking forward to the time of reconstruction after the war, this gallant and seasoned soldier declares "that we must insure that God takes His rightful place in our plans. He is the foundation on whom we must build. We have surely learned in the hard school of war that we cannot do without Him, and must remember that just as we need Him in war, so do our nations need Him in peace."

General Dobbie's three articles will appear in **The Sunday School Times** for February 24, March 3, and March 10. (A ten weeks' subscription for 25 cents may be had from the Sunday School Times Company, 325 N. 13th Street, Philadelphia 5, Pa.)

"IT CAN'T BE DONE"

The man who misses all the fun
Is he who says: "It can't be done."
In solemn pride he stands aloof,
And greets each venture with reproof.
Had he the power he would efface
The history of the human race.
We'd have no steam or trolley cars,
No streets lit by electric stars;
No telegraph or telephone.
We'd linger in the age of stone,
Where, when some keen barbaric brain
Of life's condition dared complain;
And planned a wheel on which to roll
The load his arms could not control.
Sneer rose from all the mighty crew
That ever scoffs at what is new.
The world would sleep if things were run
By men who say "It can't be done!"

—Sent by Rev. J. M. Alford.

Above all things, cultivate your own spirit. A word spoken by you when your conscience is clear and your heart full of God's Spirit is worth ten thousand words spoken in unbelief and sin. Remember that God, and not man, must have the glory. If the veil of the world's machinery were lifted off, how much we would find is done in answer to the earnest prayers of God's children.—Robert Murray McCheyne.

The country life is to be preferred, for there we see the works of God; but in cities, little else but the works of men; and the one makes a better subject for our contemplation than the other.—William Penn.



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THE SEASONS

By Charles E. McLean

Spring is a radiance of promise,
The blossoming of a dream;
A sparkling, crystal raindrop
Splashing into a stream.

Summer is a bag held open,
An upward, anxious look;
A desert pilgrimage that seeks
The blessings of a brook.

And autumn is a golden horn,
Heaped fruit on fertile ground;
A silver cruse of incense, sweet,
And beauty splashed around.

Winter is a pure white mantle,
Washed by a Heavenly Hand,
Which covers the sleeping flowers
'Till they bloom in yonder land.

Crowley, La.

10th Anniversary of The Upper Room



TEN YEARS ago The Upper Room, a devotional quarterly, began as a venture of faith. Today it has grown to a circulation of 2,350,000 copies per issue and is going to every country of the globe.

Men and women in the armed forces receive 500,000 copies of each issue. Letters by the thousands tell how "The Upper Room has found a place in many a soldier's heart."

Printed in English, Spanish, Portuguese and Braille, The Upper Room has a world-wide field of service, limited only by the wartime paper shortage. As soon as paper restrictions are over, its circulation should undoubtedly continue the phenomenal growth which has enabled it in its first ten years to break all records for religious periodicals.

The issue for April, May and June is the Easter number, probably the richest of the year because of the season covered in its daily devotions. Send in your order TODAY for the number of copies you need.

The Upper Room—larger size 4½x7 inches, New Pocket Edition 3¼x4½ inches—is available (English and Spanish Editions) in quantities of 10 or more to one address at 5 cents per copy, postpaid. Single yearly subscriptions in U. S., Canada and Latin America, 30 cents, postpaid; four years, $1.00. Other countries, 40 cents; four years, $1.35. Special envelopes for remailing the Easter number, $1.00 per 100.

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If Jesus is God, then the world can be no place of comfort for selfish men. While they persist in their selfishness, they will build one social fabric after another on the foundation of their self-will; and all will crash down in misery; until they seek, and try to build upon, the foundation of real fact—which is love triumphant through sacrifice.

—Archbishop William Temple.

THE PRAYER-ROOM TODAY

My Father, help me to learn this lesson of patient waiting and steadfast hope. Help me to believe that Thou art always near, even when Thou seemest most far away, that Thou art working everywhere, even where I see least token of Thy power. Give me the quickened sense that, even in the world's winter, can feel the coming spring. Open my ear to catch the murmur of life where death seems most to reign. Waken in my own silent heart the voice of prayer. Warm my frozen selfishness into active love and willing sacrifice. Amen.

Vol. 92. No. 10.

NEW ORLEANS 12, LA.
THURSDAY, MARCH 8, 1945.

EDITORIAL

THE LENTEN SPIRIT

We confess that we have little enthusiasm for calendared or other conventionalized religious activity. We do recognize, however, the value of a religious atmosphere such as is provided by Lent, Thanksgiving, and Christmas. Such seasons offer opportunity for a pooling of religious fervor and devotional thinking which may supplement and reinforce a hesitant religious allegiance. The revivals of Methodist history bear testimony to the value of religious atmosphere. In the great Western Revival at the beginning of the nineteenth century, the revival swept forward because of an irresistible atmosphere, and in more or less degree the same has been true of all outstanding revivals.

The season is not the important thing, but must be kept incidental to the spirit of Christian devotion which it serves to inspire. Luther once said, regarding preparation for the Communion: "Fasting and bodily preparation is indeed a fine outward training," but he meant that the preparation is incidental to the Communion and that its value depends upon the Communion. So we think Lenten observances may not be made an end in themselves, but that the season of self-denial must be but an atmosphere to aid us in catching the spirit and passion of Jesus in the days of his resolute march to the cross for our redemption from sin. Unless such be true, Lenten observances and customs become vain exhibitions of Pharisaism whose force, like that of the Galvanic current, ends in dismal unreality the very moment the inspirational current is broken. Lenten activities and Lenten reading are designed to hold a candle to light the face of the Redeemer who went to the cross for our salvation.

BASIC FACTOR IN THE UNITY OF CIVILIZATION

St. Paul said to the Corinthians: "But we have this treasure in earthen vessels." He was paying tribute to the efficacy of the grace of God as manifested in Christ, but too often it has been made an apology for his physical infirmity. It seems to us that he is plainly contrasting the frailties of the human vessel with the treasure which is the common heritage of the race, and that he is not posing the difficulties of a problem. In the larger sense, this teaching is equally valid for our day and its problems.

It should require no exhaustive research to discover the fact that religion is a cohesive force in any civilization. Yet we seem not to realize the interweaving of Christianity in our civilization. At the present moment we are thinking more in terms of social and economic adjustments than of Christian values. To be sure, we give our schemes Christian labels, but have they definite Christian content? That is the important consideration. We need to recover confidence in our Christianity—the "treasure" which we have in common—Catholic, Orthodox, and all subdivisions of Protestantism alike.

We have tried culture and find ourselves faced with empty negation. We have lionized science only to witness the ruins of civilization. We have

exalted humanitarianism only to inspire the greed of the rabble. But from out the shadows and the chaos of a ruined world, Christ still cries: "Come unto me all ye that labor and are heavyladen." Frail earthen vessels though we be, that "treasure" is still ours for the task of rebuilding and redeeming the world.

WALLET OF THE WEEK

A SMALL THEOLOGICAL SEMINARY is reported to have been established "somewhere in the Pacific." Its student body is made up of Marines and veterans of the Navy Department. It does not appear that all the students have decided to enter the work of the ministry at the close of the war, but that they wish to be prepared for this or other similar work which may be open to them. Such training should fit them for a very wholesome influence upon the society of which they may become a part after the war.

* * *

AMERICAN ARMENIANS appear to regard the people of the United States as religiously alien people, at least in so far as their own faith is concerned. Bishop Tiras Nerseyan has been appointed to superintend the work among the great number of native Armenians in this country. He is a bishop of the Eastern Orthodox Church and a graduate of the Armenian seminary in Jerusalem. It is estimated that he will have supervision of more than a hundred thousand members of that faith. When it is remembered that they are widely scattered this is a pretty stiff assignment.

* * *

THE WESLEYAN METHODIST CHURCH launched a radio venture on February 4, which is to be known as "The Wesleyan Hour." It is said that the venture began with a hookup which covered almost the whole of the eastern part of the United states." When it is remembered that the Church has approximately thirty thousand members this will be recognized as a daring venture of faith, but a venture which seems to have been justified by the very favorable circumstances which helped the enterprise off to a flying start.

* * *

FROGS AND TOADS to the number of fifty-five species in two provinces of China have been identified by West China Union University's biology department. The two provinces are Szechwan and Sikang. Included in the list are twenty-four new species and one new genus. A temple pet variety is said to sing an accompaniment to priestly prayers, and another type builds a nest and spawns above the water. It would be interesting to know how many such amphibians exist in the whole of China and how the number of species in our own country compares with Chinese types.

* * *

CHINESE NEW YEAR, on February 13, marked the beginning of the year 4,642, according to Chinese reckoning, and the occasion was celebrated in our country in traditional Chinese fashion. The ceremonies include the dance of the dragon, parades, and gatherings in homes and restaurants. The Chinese use the lunar calendar, and their customary salutation, "Kung Hsi," is a congratulation that each one is a year older. All the facts are more easily understood by Westerners than their "Congratulations." We rather congratulate ourselves and our friends upon remaining so young.

DR. DANIEL A. POLING, pastor of Baptist Tabernacle in Philadelphia, but better known, perhaps, as the most outstanding youth leader of the world, has left Philadelphia for his fourth visit to the fighting fronts of Europe. He plans to be gone about six weeks and he is scheduled to visit London, Paris, and Rome as well as troops in various sections of the battle front. Dr. Poling is one of the most widely traveled religious leaders in the world today, and with all his pastoral responsibilities, youth activities, and war-camp visitations, he still finds time for editing the **Christian Herald.**

THIS IS OUR OPPORTUNITY

We are living in a great time, so great that it almost overwhelms us to try to encompass it with our poor, feeble, human intelligence. It baffles us and challenges us so constantly that we are likely to harden ourselves against it and grow callous and cynical.

Herein lies the danger. We hear so much every day through the press and radio of world-shaking importance, so much that plays on our emotions and imaginations that we at last lose the power to feel and react properly.

One Dumbarton Oaks Conference in ordinary times would be enough to set the world agog for a century. But this is only one among a series of great events happening in quick succession, and we almost yawn over it and the accounts of it before it is over. For haven't we had Casablanca, Cairo, Teheran, Quebec twice, the Atlantic Charter, and now Yalta, and soon San Francisco!

But if we do not wake up to the significance of Dumbarton Oaks and Yalta, as imperfect as they may seem to us now because we are so close to them, we may be repenting our foolishness and criminal negligence twenty-five years from now, or even sooner.

And if we Methodists do not seize the opportunity offered us now in the Crusade, our chance to help build a new world on Christian principles may slip through our hands forever.

How can we afford to gamble on the chance of another opportunity? To ask the question is to answer it.

Even from the standpoint of self-preservation, we dare not do anything else than meet the challenge that the world flings out to us now. Who knows whether we are not come to the Kingdom for such a time as this?

A. P. H.

"POOCHIE"

By Dr. H. T. Carley

"Poochie" is a dog that belongs to our nextdoor neighbor. He is not an aristocrat so far as ancestry is concerned, and he doesn't put on airs as if he were. He'll walk sedately along the street, serious and solemn-like, as you would expect any blue-blood to do, if that is his humor; but if the notion strikes him, he'll bust across the road like nobody's business to challenge the right of another dog to ramble about in his part of town.

A dog's tail is often the indicator of his feelings, just as a pig's is. If the pig's tail has a crisp curl in it, he is feeling pretty good, and he'll squeal or grunt on the slightest provocation; if the curl is gone, he's a sick pig. So if a dog's tail stands straight out, or has a kind of sassy upward turn, you can figure that he is at peace with himself, and ready to maintain any rights that he happens to think at the moment are his; otherwise, the world has treated him pretty shabbily. Usually the geometrical figure of "Poochie's" tail is correct, including both angle and curve.

He is not officiously friendly, but he is an amiable little cuss withal. Having no fence to climb, no tethering ropes to chew in two, and no prohibitory injunctions to hinder, he is a frequent and welcome visitor to our yard. Sometimes he comes of his own notion; at others, he responds to a cordial invitation, issued in code, but perfectly understood nevertheless. Of course, he does not depend upon us for his grub—he gets that at home; but on occasions when we have a few savory scraps left from the table, we send out the code call, and over he comes. The code, by the way, is slamming the back screen door. I stand on the back steps, just turn the door loose, walk out to the little board in the backyard where we place the scraps—and there he is.

"Poochie" is not a hunting dog, not a hog dog, not a trick dog—not any special kind of dog except friendly. That's a lot to say about a dog, though.

It's a good deal to say about people, too.

MISSISSIPPI CONFERENCE

Vicksburg District—Second Round

Crawford Street, Vicksburg, Feb. 25, 11 a.m.; Q. C. later.
Oak Ridge, at Bovina, Mar. 11, 11 a.m.
Edwards, at Learned, Mar. 11, 3 p.m.
Silver City, at Carter, Mar. 18, 11 a.m.
Yazoo City, Mar. 18, 7:30 p.m.
Centreville, at Liberty, Mar. 25, 9:20 a.m.; Q. C. 1 p.m.
Gloster, at Union, Mar. 25, 4 p.m.
Louise and Holly Bluff, at Holly Bluff, Apr. 1, 11 a.m.; Q. C. 2 p.m.
Rolling Fork & Cary, at Cary, Apr. 1, 7:30 p.m.
Eden, at Pleasant Hill, Apr. 8, 11 a.m.; Q. C. 2 p.m.
Satartia, at Mt. Olivet, Apr. 8, 4 p.m.
Woodville, at Woodville, Apr. 15, 11 a.m.; Q. C. 1 p.m.
Fayette, Apr. 15, 7:30 p.m.
Anguilla, at Catchings, Apr. 22, 11 a.m.; Q. C. 1 p.m.
Mayersville, at Fitlers, May 6, 11 a.m.; Q. C. 2 p.m.
Gibson Memorial, Vicksburg, May 6, 7:30 p.m.
Lorman, at Blue Hill, May 13, 11 a.m.; Q. C. 2 p.m.
Roxie, at McNair, May 13, 7:30 p.m.
Washington, at Kingston, May 20, 11 a.m.; Q. C. 1 p.m.
Natchez, May 20, 7:30 p.m.
Hermanville, at Hermanville, May 27, 11 a.m.; Q. C. 2 p.m.
Port Gibson, May 27, 5 p.m.
District conference at Jefferson Street Church, Natchez; date to be announced later.

O. S. LEWIS, D. S.

Seashore District—Second Round

Gulfport, First Church, Feb. 25, worship 11 a.m.; Q. C. Mar. 12, 7:30 p.m.; Long Beach worship at 7:30 p.m.; Q. C. Mar. 14, 7:30 p.m.
Mentorum, at Antioch, Mar. 4, 11 a.m.
Columbia, Mar. 4, 7:30 p.m.
Vancleave, at Vancleave, Mar. 11, 11 a.m.
Hurley, at Rosedale, Mar. 11, 3:30 p.m.
Kreole, at Orange Grove, Mar. 11, 7:30 p.m.
Americus, at Pleasant Hill, Mar. 18, 11 a.m.
Escatawpa, at Caswell Springs, Mar. 18, 3:30 p.m.
Moss Point, Mar. 18, 7:30 p.m.
Ocean Springs, Mar. 20, 7:30 p.m.
Lumberton, Mar. 25, 11 a.m.
Pascagoula, First Church, Mar. 25, 7:30 p.m.
Clermont Harbor-Lakeshore, at Clermont Harbor, Apr. 1, 7:30 p.m.
Picayune, Apr. 8, 11 a.m.
Logtown, at Logtown, Apr. 8, 3:30 p.m.
Handsboro, at Handsboro, Apr. 8, 7:30 p.m.
Saucier, at Poplar Head, Apr. 15, 11 a.m.
Wiggins, at Perkinston, Apr. 15, 3:30 p.m.
Brooklyn, at McLaurin, Apr. 15, 7:30 p.m.
Carriere, at Byrd's Chapel, Apr. 22, 11 a.m.
Hickory Grove-Hub, at Baylis Chapel, Apr. 22, 3 p.m.
Pascagoula, Eastlawn, Apr. 22, 7:30 p.m.
Biloxi, Epworth and North Biloxi, at Epworth, Apr. 29, 11 a.m.
Guinn Memorial, Gulfport, Apr. 29, 3:30 p.m.
Bay St. Louis, Apr. 29, 7:30 p.m.
Poplarville, May 6, 11 a.m.
Biloxi, Main Street, May 6, 7:30 p.m.
Purvis, May 20, worship service, 11 a.m.; Q. C. at Talowah, 2:30 p.m.
Coalville, at Coalville, May 20, 7:30 p.m.
Leakesville, at Pine Grove, May 27, 11 a.m.
Lucedale, at Shipman, May 27, 3 p.m.

J. L. NEILL, D. S.

Make a daily friend of your Bible, for the Bible is able to make you a friend of God.
C. E. Mccartney.

God has no promise for cowards, but for those who trust and dare.—Earl Riney.

New Orleans
CHRISTIAN ADVOCATE

Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences of The Methodist Church.
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W. L. DUREN, D. D., Editor-Manager
C. MILTON CHALMERS, Publisher
Associate Editors: ALFRED P. HAMILTON, H. T. CARLEY, D. D., B. P. BROOKS, HUGH N. CLAYTON (In the Service)

PERSONAL NOTES AND INCIDENTS

Rev. C. B. Powell, retired member of the Louisiana Conference, reports that he is feeling fine and he wishes us "good luck and good health."

Rev. A. G. Taylor, pastor of the Calhoun and Downsville charge of the Louisiana Conference, is happy in the prospect of a fruitful year in his work.

On the second Sunday in February, Rev. E. B. Sharp and the Methodists of Ackerman, Miss., raised $1,552 on a quota of $1,080—$800 of it in cash. Bro. Sharp is delighted with his people and not without cause.

Rev. W. M. Hester, pastor at Bruce, Miss., sends us a list of twenty-nine subscriptions, and all of them are new readers. Bro. Hester says that if any wish to know his plan it is faith in the paper, faith in the people and work.

Eighth Street Methodist church, New Orleans, celebrated the 75th year of its history in a service on Thursday evening of last week. Bishop Paul E. Martin was the preacher of the evening, and Rev. Dana Dawson, Jr., is the pastor.

Pickens and Goodman, J. Noel Hinson, pastor, is the first charge in the Greenwood District, North Mississippi Conference, to report its Crusade quota in full. On a quota of $1,779, $1,642.95 was paid in cash and $247.50 reported in pledges.

Mrs. Annie C. Lee, who is now 88 years old and has been a great sufferer for a number of years, lives at 1790 Crump Street, Memphis, Tenn. She was formerly of Vicksburg, Miss., and she maintains a lively interest in the affairs of her church and of Mississippi, notwithstanding her advanced age.

We regret to learn of the illness of Mrs. Westbrook, wife of Rev. Hilary S. Westbrook, of Osyka, Miss. Mrs. Westbrook is in McComb Infirmary, where she is showing slow but satisfactory improvement following a serious illness. Bro. Westbrook reports a favorable outlook for his work at Osyka.

Rev. Jeff P. Paul, pastor at Sterlington, La., writes us that his wife is in the Baptist Hospital at Jackson, Miss., where she was to have undergone an operation on Wednesday of last week. Bro. Paul, who feels that there is no cause for undue alarm, solicits the prayers of their friends for her recovery.

Dr. A. M. Serex reports the reception of 87 members into First Church, Monroe, La., since Conference. He also mentions with great appreciation, Dr. and Mrs. E. K. Means, 506 Hall Street, Monroe, both of whom are well-known in Louisiana and Mississippi. Dr. Means is reported to be improving in health.

Bishop and Mrs. Paul E. Martin were guests of New Orleans Methodists for several days last week. The Bishop was here to fill an engagement to speak on an interracial program at St. Mark's. During the time of their sojourn they were entertained at luncheons, first by the pastors and then by the wives of the pastors.

Rev. P. Olia Nix reports good progress in his work on the Bay Springs, Miss., charge. Church School enrollment and church attendance show a good increase, all financial askings were accepted in full, and the pastor's salary was raised $400. The church at Bay Springs dedicates a bulletin each month to its service men and in that way keeps in touch with those of its members in the armed forces.

At the recent called session of the Mississippi Conference in Jackson, Wilkinson Baylis Alsworth and Randolph Stewart Smith were ordained elders, and three persons transferred by Bishop Peele and one transferred by Bishop Moore were elected to Elder's Orders and retransferred to their Conferences for ordination. This completed the preparation for six young men who are to become chaplains in our armed forces.

BY WAY OF EXPLANATION

Much material in our hands is being condensed in order to get the gist of the information to our readers without delay. This is made necessary by the reduced size of this and next week's issue. We apologize to our friends, and we know that you will understand that we are doing it to meet paper restrictions.—Editor.

MEN'S BIBLE CLASS, LAYMAN'S DAY, LAKE CHARLES, LA.

The Men's Bible Class of First Church, Lake Charles, La., continues to do fine work, says Mr. C. C. Windham. It is led in song by Mr. R. G. Roy, Mr. Ward Anderson is president, and Mr. F. O. Seymour, of McNeese Junior College, is teacher. The class is made up of outstanding men who represent a cross-section of the business life of the city.

Layman's Day was observed on Sunday, February 25, and including those who had part on the program, sixty-six members of the class participated in the service. Rev. J. Henry Bowdon sat in the audience, and the program was carried through from opening to conclusion by Messrs. A. W. Wehner, R. G. Roy, F. O. Seymour, the last two being the speakers. The service of song was conducted by Mr. Leslie L. Spinks. The entire program was well and effectively presented.

REV. G. H. McBRIDE RECOVERING

Dear Dr. Duren: I have now been at home and out of the hospital two weeks, and am glad to report that I am slowly but surely getting back to normal. I have not yet filled my pulpit and, of course, that will depend on how speedily I recover my strength.

We have been blessed in many ways throughout my illness and convalescence. Our preacher brethren, and district superintendent, J. L. Neill, have been considerate and helpful in every way. We have a wonderfully fine and generous people to pastor on this charge. They have held us up in their prayers, kept up the program of the church financially, and provided for the additional expenses of my illness with a generous love offering from each church.

After being away from our parsonage for a month, we were happily surprised to find on our return that the W. S. C. S. of Mount Pleasant and Vancleave church had bought and installed additional furniture, new rugs, drapes, slip-covers, curtains, and in many ways added to the convenience and beauty of our parsonage home.

We feel that our year's work here will be brought to a successful close; this year will finish out our quadrennium at Vancleave. We have not presented the Crusade's financial claim in all of our five churches, but three of them have assumed $900 on a quota of $1,250. We feel sure that it will be paid in full.

Sincerely,

G. H. McBRIDE.

LAYMAN'S DAY AT OAKDALE, LA.

Sons of a former pastor of the Oakdale Methodist church, the Rev. A. M. Shaw, Sr., a retired minister and his wife, who live in Oakdale, brought an inspiration to the local church here on two recent occasions.

Dr. A. M. Shaw, Jr., member of faculty, Centenary College, Shreveport, La., delivered the address at the Layman's Day service of the First Methodist church of Oakdale on Sunday morning, with the Rev. J. C. Sensintaffar, pastor, leading the devotional.

In Dr. Shaw's introductory remarks he stated that it was with mingled emotions that he filled the pulpit of the church that his father built. "Our Obligations as Church People," was the topic chosen, in which he stressed three main points: We must be intelligent; we must give our best effort to problems that lie ahead; and we must be religious.

Twenty-six members of the Chicot Methodist church were special guests for the occasion, and were transported here through the courtesy of H. O. Cain, of Oakdale. Following the morning worship, the guests were entertained at a luncheon in the social hall of the church, with the Women's Society of Christian Service in charge.

Chaplain (Capt.) Joe Shaw, who has returned from a service of twenty months in the army general hospital in India, spoke of his observations there, to a supper club of the Methodist Men's Bible class on Tuesday evening in the dining hall of the church.

"Six million Christians are in India, which is a small percentage of the population, but Christianity is the most potent factor in the most hopeless country in the world," the speaker stated. After concluding his address, Chaplain Shaw appealed to the men to be more loyal to Christianity.

SEASHORE DISTRICT NEWS

All but two charges in the Seashore District have accepted in full their World Service askings, and these two have postponed action until the second quarterly conference. With several charges accepting more than the askings, the probability is that this district will over-pay its askings this year, and that the 32 charges will pay in full.

Payments on the Crusade for Christ quotas continue to go from the charges in this district, with Moss Point, Lucedale, Handsboro, and First Church, Gulfport, over the half-way mark, but no charge has paid in full as yet.

Following an illness of two months, the Rev. G. H. McBride has resumed his pastoral duties at Van Cleave.

The M. Y. F. sub-district for the western section of the district was organized on February 22 at Lumberton, with 101 present. The central sub-district, known as "The Crusaders," held an enthusiastic meeting at Bay St. Louis on February 26. March 19-21 was the date announced for the training school, with First Church, Gulfport, the host church.

GIBSLAND, LA.

Dear Dr. Duren: Well, here I am at Gibsland, La. Arrived here on Thanksgiving Day, 1944, and found myself in one of the most wonderful situations I have experienced in my ministry.

Rev. E. W. Day was here some years ago and, while here, he was instrumental in building a parsonage for the Gibsland charge that is a credit to any church congregation in Louisiana, and a monument to his untiring efforts for the Church he loves and serves.

I moved to a most hospitable people, and they have welcomed us into their fellowship in a way that makes us proud of our place in the ministry of the Louisiana Conference.

One of the first things they did in a constructive way was to raise the salary of the pastor $300, and all other finances of the church in proportion.

Every department of the church is functioning like a clock, and one of them—the Youth Fellowship—is a new organization, under the leadership of a most efficient leader, Mrs. Cornelia Bolin.

Another new organization is the Men's Fellowship Club, which came into existence on last Tuesday night. It was a banner night for the Gibsland church, when 26 men sat down around a luncheon table to discuss the manpower problem of the Methodist Church. The result was a complete organization, with the following personnel as leaders: J. W. Langford, president; Jack Crane, vice-president; Mert Davis, secretary, and Harry Sutton, treasurer.

This organization has as its goals, church attendance, Bible study, church improvement, and general boosting for Methodism.

Bro. Louis Hoffpauir was present and made a fine talk, that inspired us, and we are well set for big things here.

Last Sunday we observed Layman's Day, and had for our speaker the Hon. Robert McGee, from Downsville, La. He gave us a great talk, and we all feel that his coming was a blessing to us.

We are laying plans for Easter now. We hope to have a great spiritual uplift during this time, and that souls will be added to the Lord's Kingdom.

Our Crusade went over with a bang, not all paid at once, but the entire amount is pledged over a period of time. We have between $250 and $300 safe in hand.

Pray for us and come to see me some time. Will write again later if I have anything to write about.

Respectfully,

J. F. DRING.

CENTENARY CHARTER AMENDMENT PASSED

The following resolution was offered by Mr. B. F. Roberts:

Be it resolved by the Board of Trustees of Centenary College that the Charter of said College be amended as follows, to wit:

Amendment Number One—

All members of the Board of Trustees of Centenary College of Louisiana to be hereafter chosen shall be nominated by the Board of Trustees by the College through the Conference Board of Education and shall be elected by the Louisiana Annual Conference of the Methodist Church, South Central Jurisdiction, at the next regular meeting of the Conference after nomination by the Board of Trustees. The Louisiana Annual Conference of the Methodist Church, South Central Jurisdiction, shall have the power to elect or reject any nominee or nominees made by the Board of Trustees.

The provisions of this amendment relating to nomination and election of Trustees may not be changed by the Board of Trustees, by amendment or otherwise, except with the consent of the Louisiana Annual Conference first had.

Be it further resolved, that Amendment Number Two, dated May 25, 1938, as amended January 11, 1940, be amended and reenacted to read as follows, to wit:

Amendement Number Two—

The number of Trustees of Centenary College of Louisiana shall be thirty-eight, including the presiding Bishop of the Louisiana Annual Conference of the Methodist Church, South Central Jurisdiction, and the president of the College, who shall be Ex-Officio members of the Board of Trustees.

Members of the Board of Trustees of the College shall be nominated and elected for three year terms so that one-third of the members of the Board of Trustees, exclusive of the Presiding Bishop and the president of the College, shall be nominated and elected each year.

The Board of Trustees shall have the power to fill any vacancies on the Board caused by death or resignation of a member of the Board of Trustees until the next regular meeting of the Annual Conference.

The provisions of this amendment may not be changed by the Board of Trustees, by amendment or otherwise, except with the consent of the Louisiana Annual Conference of the Methodist Church, South Central Jurisdiction, first had.

Be it further resolved, that the President and Secretary of the Board of Trustees of Centenary College of Louisiana are hereby authorized to certify to the correctness of the resolution and to go before a Notary Public and pass the necessary act to carry these amendments into effect.

The above resolution was adopted by the following votes, to wit:

Yeas: Atkins, Baker, Barnette, Bath, Brown, Dawson, Doss, Drake, Freeman, Freeman, Hicks, Holmes, James, Johns, Moore, O'Neal, Peavy, Peters, Roberts, and Scales.

Nays: None.

Hereupon the chairman announced that the resolution had carried.

WORKSHOP CONFERENCE

The Workshop Conference held in New Orleans last week under the sponsorship of the W. S. C. S. was well attended—about half white and half Negroes. Bishops Paul E. Martin and Robert N. Brooks were the special speakers at the session Friday evening. The work of the conference was done through four group meetings: "The Church's Ministry to the Family," led by Dr. N. A. Holmes, of Dillard University; "A Program of Full Employment," led by Miss Thelma Stevens; "Group Tensions and Democracy," led by Rev. W. W. Trice; and "Education and Returning Service Personnel," led by Felton G. Clark. Little new in the way of either information or ideals was presented, and it is likely that the greatest value of the conference was in its focussing of the thinking of all upon the conditions and demands of the post-war era. The sessions were brought to an end at the lunch hour Saturday.

In prayer it is better to have a heart without words than words without a heart.

—John Bunyan



MISSISSIPPI W. S. C. S.

Mrs. Stanley Wilson, Editor

Miss Ezell at Work

Miss Catherine Ezell writes from Monticello:

"I just want you to know that I am back on the job. There is 'no place like home,' especially when one is sick, but I am glad that I am able to be back in Mississippi.

"Would you put a note on the Advocate page that I am back and that I truly appreciate all the letters, cards and love gifts from the many individuals and groups.

"I had told my family what fine people are in Mississippi and now they really believe it, for they have been shown these past weeks."

The women of the Conference rejoice that Catherine is with us again.

* * *

Mississippi Rural Life Council

As your representative, the editor of this page attended the recent meeting of the Board of Directors of the Mississippi Rural Life Council, held in Jackson. The purpose of this Council is:

1. To create a conscience and conviction concerning our responsibility to man and to God for the conservation, the development, and the right use of the total resources of rural life in Mississippi.

2. To develop and promote a constructive program which shall enlist all interested agencies, organizations, institutions, and individuals in this cooperative enterprise.

3. To magnify rural life and develop a consciousness of the oneness of purpose and interest of all agencies and institutions seeking to create a better rural life in Mississippi.

For the purpose of study, five standing committees are at work on certain areas in which the Council is interested. It is hoped new developments will arise out of the recent meeting.

The committee to study the various possibilities for encouraging publications based upon Mississippi, her land and her people, reported that at the present no material is available—we must make our own. It was suggested that in the preparation of any manuscript concerning any given subject that the production of the materials should be cooperative—all agencies working in that field contributing and collaborating. When the material is available, it must be channeled through the public schools; however, this material will be of no value unless the people who use it know how, so it was suggested that in the summer workshops of Mississippi colleges, teachers be given this training.

The committee to assist in the promotion of volunteer fire control and local volunteer fire-fighting units reported that 78 volunteer fire crews have already been organized. It will be the responsibility of these groups to cooperate with existing agencies to combat forest fires. Protection given our forests today will bring results in the future. It was suggested that in every community these crews be organized, that county meetings be held to work out definite procedure, that community forests be established, and that the menace of the roadside fire be curbed.

The report of the committee to study the expansion of vocational-technical facilities in regional centers for training youth in rural districts, showed that of the 668,000 youth in the state, 100,000 are not in school. Our junior colleges are fast becoming equipped to give vocational training and we must encourage a better attendance from the group which needs it.

The committee to study means for the development of an adequate public health program with the necessary medical schools and hospitals to care for the needs of our people, revealed some startling facts and suggested that if we are to have anything like an adequate number of doctors for our state, we must provide within the state medical training, hospitals where students may serve as interns, as nurses, as technicians, etc. These opportunities must be within the reach of the boys and girls of Mississippi. The wider use of public health facilities and the study of some method whereby all of the people of the state may receive medical attention were discussed.

The committee to study the rural church suggested more conferences for the rural pastor, where his problems may be discussed; better support from the city church which draws its membership from the rural church; the placing of the "right" man in the rural church; college seminars for training rural pastors; expansion of the religious education program into the week-day school, etc.

The guest speaker, Dr. John E. Ivey, executive secretary Committee on Southern Regional Studies and Education, Knoxville, Tenn., said we must learn how to coordinate our natural, human, and social resources, and named the church and the school as the major channels.

The executive secretary, Rev. James W. Sells, outlined a progressive program for the Council which is one of the projects of Governor Thomas L. Bailey.

As you read this brief account, you will see a number of things which you, as an individual Mississippian, can do.

NORTH MISSISSIPPI W. S. C. S.

Mrs. M. E. Armstrong, Editor

Youth Work

To the Secretaries of Youth Work:

Dear Friends: Although nearly two months have passed, it is not too late to wish for each and every one of you a year of many blessings and abiding peace. It is also my wish that the year may be one of rich experiences for us as a group in the fellowship of service.

The January issue of the Methodist Woman carries a brief report of the annual meeting of the Woman's Division of Christian Service. Other issues to follow will refer to other items of business and interest. We call your attention to one recommendation which deals specifically with Youth Work. The section of Education and Cultivation discussed plans for promoting Missionary Education of Youth and adopted the following recommendation as means toward obtaining the objectives in the "Doors of Progress." This is our responsibility as secretaries of Youth Work, and we are counting upon the wholehearted cooperation from each of you:

"Whereas, the present plan of missionary education of youth includes the Woman's Society of Christian Service, it is imperative that every effort be made toward helping Methodist women to recognize the responsibility which the Woman's Society has for the missionary education of youth. Therefore, we recommend that, in the promotion of Doors of Progress, emphasis be given to the attainment of the following objectives as they are basic to the development of the unified plan: Elect a secretary of Youth Work, participate in the joint committee, promote the Commission on Missions and World Friendship, encourage study through interest groups—co-ed and girls—promote the Methodist Youth Fund."

The programs for the interest groups of girls beginning with September, 1945, are now in the process of preparation and coming along well. We hope you will find the title, "Crusaders for Tomorrow's World," both meaningful and attractive. This ties together the work of the Woman's Society of Christian Service and the high purpose of the Crusade for Christ.

We must keep ever before us the need for new missionaries. This is an imperative always. As we look toward the purpose of the Crusade in meeting the needs of this war-torn world, we are deeply aware of the need for workers as well as funds. Those of us who work with young people should feel each one a sense of personal responsibility in helping them to know of the opportunities of service within the church and of the need for personnel.

May His Spirit guide and bless you in the days to come.

Sincerely,
MRS. N. J. GOLDING,
Conference-Secty. of Youth Work.

* * *

Fulton W. S. C. S. Yearbook

Your editor has just received a most attractive copy of the 1945 Yearbook of the Fulton Woman's Society of Christian Service. It contains a list of officers for the year, the planned programs for each week, and the "Doors of Progress."

The program for March is as follows: March 5, Bible Study, "The Word of His Grace." Leader, Mrs. E. L. Jernigan. Place, parsonage.

March 12, Bible Study, "The Word of His Grace." Leader, Mrs. Jernigan. Place, parsonage.

March 19—Business: Devotional, Mrs. Stewart; Program, Methodist Woman, Mrs. McCormack; Executive Meeting—Fill out reports and mail. Hostess, Mrs. Stewart.

March 26—Program, "Behold, I Have Set Before Thee an Open Door;" Leader, Mrs. Yawn. Hostess, Mrs. Orr.

One thing of particular interest in this yearbook is the fact that on each fifth Monday the Baptist and Methodist ladies meet together for a program and fellowship. This will no doubt create a spirit of Christian unity and brotherhood which is greatly needed in our world today.

This poem is used to complete the yearbook, and it might well be the prayer of each member everywhere:

"Master and Lord, teach us to love our fellow men
With a love that shall be Thy love breaking into the world through us.
Illumine our souls with a knowledge of Thy divine beauty and truth
That shall fill us with joy and peace.
Make us messengers of Thy grace, ambassadors of God among men.
Make us doorways through which Thou mayest enter freely into Thy world."

* * *

Things to do in March

Christian Social Relations

1. March is a Community month—have spring cleaning in your church. Make use of the beautiful spring flowers to create an atmosphere of worship and holiness in the sanctuary.

2. Check on the parsonage needs and freshen it up. The home of the parsonage

family should be made as attractive as possible.

3. Carry out the recommendation, "That an annual Retreat Day, or a Day Apart, be held in each Woman's Society of Christian Service in preparation for the Easter season, preferably during the week before Holy Week." (See **Methodist Woman**, March, 1944, pages 18, 19).

4. Study the proposals of the Dumbarton Oaks Conference and the results of the Yalta Conference. Be informed on all the latest peace proposals and register your convictions with the Senate of the United States.

Spiritual Life Cultivation

1. Cooperate with the pastor in special Lenten Services.

2. Use the "Sanctuary" along with the **Upper Room** for daily devotionals during Lent.

3. Observe a day of prayer and fasting during Holy Week.

4. Pray for the enlarged executive meeting at Wood College, March 28-29.

LOUISIANA W. S. C. S.

Scarritt Promotion

By Grace Gatewood, Deaconess

In a letter to the graduates and former students of Scarritt College, Dr. Stuntz wrote as follows: "You will be happy to know that our fall quarter began with the largest entering class and the highest total enrollment so far registered at Scarritt. Peabody College graciously offered us extra dormitory space if needed, but by using every room of every building we have managed to keep the family together. However, if the increase this fall indicates a trend, as we believe it does, another dormitory will soon be needed.

"I am hoping that some loyal and understanding friend will make provision for such a building soon.

"A Scarritt graduate of the year 1903, after long years of service in China, spent a few days with us last week. She said to me, 'I am glad to find here the same quality of life and spirit that has made Scarritt such a part of my life.'

"That pleased me deeply. It has been our hope and prayer that Scarritt may retain its special character and spirit even though changes in personnel must occur. For we believe that the social and religious atmosphere of daily life is the most important factor in building well-balanced, effective personality."

This letter should be a challenge and a comfort to that great host of friends of Scarritt College. The need for workers at home and abroad for rehabilitation work after the war ends is appalling. Yet the enlarged enrollment is but one more indication of how the young people of the church will respond to a great need. This makes it a real challenge to the workers with young people to present the needs of the world to them. Also, to present the information to them of the many helpful courses offered continually at Scarritt College for men and women in fitting them adequately to meet these needs.

There were many people who wondered if the same "quality" of life could be maintained at Scarritt after it was moved and enlarged and made a co-educational institution. This quotation from the returned missionary is but another assurance that nothing that was finest in the old has been destroyed, but that much that was necessary and new has been added to make the life and classes at Scarritt more effective in preparing students for work in the Church at home and abroad.

Through Associate memberships and gifts to the Living Endowment many interested persons are helping to supplement the financial resources of Scarritt. Will you not include Scarritt College in the list of the great causes and institutions to which you are going to direct your gifts, your prayers, and your energies this year?

* * *

Dulac Indian Mission—12th Annual Report, 1944

Twelve years have sped by, "treading upon one another's heels in their haste," since the opening day of the first school for Indians in Terrebonne Parish. Has the work been justified? What of the future? To answer these questions fully would take more than one brief article, but we herewith mention a few points.

Many of the Indians in those early days were skeptical about the stability of the work, thinking it would last but a few months and that it would be useless to begin with it. Those cautious ones are now deeply regretful of wasted time. Their regret is frequently sharpened by the contrast between their own sons in the Armed Forces and those boys who did attend school even a little. How sad for them to know there can be no letters from the front while their neighbors receive frequent mail from the boys who attended school. Moreover, those former students, scattered throughout the world, see clearly for themselves how much better off they are than are their illiterate comrades. They do not fail to write home about it and to urge the importance of keeping the younger ones in school, in one particular school. The parents of the boys who can write are so proud of them and broadcast their pride and joy so diligently that it has created an interest in all the young people who have attended the school. They are closely watched to see how they differ from others and are usuall found to be of a caliber to withstand the scrutiny. All of this makes good advertisement and, though there are now several other projects for Indians in the same community, there is a feeling among the "better class"—that is. the more independent thinkers—that this particular school is best for them.

The present enrollment is seventy-nine, with the prospect of an increase in both enrollment and average attendance, since the trapping season draws to a close. With only one teacher, all pupils must be crowded into a single room, a room never intended for a class room, having been planned for a residence, but having served for twelve years for this school work.

For two months in the fall—October and November—a charming young teacher, Miss Mona Matherne, former pupil of MacDonell School, assisted in the work at Dulac. But she was called away and we must seek now to secure another teacher for Dulac, also to speed proposed work on the building of a school house on the property already secured for that purpose. The night school must be re-opened, too, for the trappers are returning and are asking for that privilege. It is important to continue the education of those formerly in the day school but who found it necessary to go to work and who can attend only in the evening.

In addition to the school, the work of the church is an important factor. The Rev. L. A. Bodie, of the Houma Heights church, is the pastor, and Miss Wilhelmina Hooper is superintendent of the Church School. The pastor gives two Sunday afternoons to the church and two week-day services per month. Religious educational movies are a part of his program. These are made possible through the joint cooperation of Mr. Clanton and MacDonell School with the pastor. Miss Wilhelmina, in addition to the usual Church School sessions each Sunday morning, holds a Bible School session Sunday evenings and cooperates with the pastor in any way possible in the many demands on his time and ingenuity. All services are well attended.

The whole work with the Indians at Dulac is important and fruitful.

ELLA K. HOOPER.

GOD'S LOVE

By Ruth Franks Whitton

Deep sweeps the restless sea,
Low the waters sigh.
And high rolls the flaming sun—
High, high, high.

But deeper than the deepest sea
And higher than the sun,
The love of God spreads over all
Till God and earth are one.

Our Father has a multitude of talkative children, but the laborers are few.

—Pentecostal Evangel.

WHEN IN NEW ORLEANS
SHOP AT HOLMES
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CHRISTIAN EDUCATION

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CHURCH SCHOOL LESSON, MARCH 11, 1945

By W. C. Newman

WHY SELF-DENIAL?

Lesson Text: Matthew 19:16-22; Romans 14:15-17, 21.

Golden Text: If any man would come after me, let him deny himself, and take up his cross, and follow me.—Matt. 16:24.

In this day when every conceivable effort is being made to make life soft and comfortable, it will not be very pleasant or very popular to insist that, even if we happen to be very fortunate, very rich, we must voluntarily make our lives sacrificial if we wish to make them Christian.



W. C. Newman

It is all very well for modern social programs to aim at seeing that everyone is well-housed, well-clothed, and well-fed. But when even this great objective is accomplished, the question of prime importance still remains unanswered—what will we do with our lives? The answer of Jesus is that if we would have eternal life we must live in discipline and self-denial. Let us see how valid is his principle.

Discipline and Self-Denial the Law of Growth and Strength

It is an interesting and astonishing fact that no nation or race has ever been totally destroyed by persecution. Many nations and races have been destroyed by soft living.

The American Indians survived the rigors of wilderness and war, but succumbed to the patronage of government. They grew fat and slothful and unambitious living in a wealth that took from them the demand for disciplined living.

It is significant that up to the days of our second World War, the people of America refused to listen to our preaching about discipline and self-denial. But in the terror of war, with the prospect of defeat upon us after Pearl Harbor, and with our sons and daughters on every war front, we have given more money and more time than has ever been given in the world before.

The alternative to such giving was defeat; the inspiration to such giving was the sacrifices being made by our fighting men and women.

Something of the same sacrificial spirit must be achieved in the world after the war if we are to find and maintain peace. The alternative will be another war; the inspiration should still be the tremendous sacrifice of human life for victory—only this time the aim ought to be the making of a great and good world.

Without discipline and sacrifice that good world cannot be. That law is written into the universe itself.

Self-Denial Prerequisite to Achievement

If it is true that there is no personal growth and spiritual strength without discipline and self-denial, it is equally true that there is no great achievement by the Church that is not bought at the same cost.

The weakness of our modern religion is its comfortableness, its self-satisfaction, its lack of the sacrificial attitude. We have great church programs, great church equipment, pleasant church services, but we do not have martyrdom, persecution, danger, and losses that come to us because of our faith. The easiest and most delightful thing in the life of a church member is his religion.

Is this to say that we must deliberately bring upon ourselves the old days of intolerance in order that the church of today may gain the strength for achievement?

Well, we must find for the Church of today something in the way of self-denial that will take the place of persecution in making us strong. Dr. James, the psychologist, declared that the modern world must find a "moral equivalent of war," by which he meant that we must discover something other than war which will lay heavy demands upon us, challenge us to great heroism, inspire us to sacrificial living.

The Crusade for Christ could do that for Methodism—if we take it seriously, if we really make it a world Crusade for the right and the good—that is to say, for Christ, and give our whole hearts in flaming eagerness to it.

Self-Denial the Condition of Discipleship

For these reasons, and for others which Christ knew so much better than we could ever know, he made self-denial the one condition of discipleship to him. "If any man would come after me," he said, "let him deny himself." This condition has not always been put in the forefront in our seeking church members. But Jesus did not offer to compromise or soften it one whit in order to gain followers.

You see, the trouble with the rich young man was not that he was rich. Jesus had no prejudice against the rich. A poor man might have heard the same words from him under similar circumstances. A man could go to hell over money he does not have as well as over money he does have.

The trouble with the rich young man was in being perfectly comfortable and satisfied when so many of his fellow men were in want and need. It was in being content to be soft just because he was rich. It was in not accepting his full share of responsibility for helping and saving others less able than he. It was in his suave feeling that because he was moral and rich that was enough.

Jesus says that it isn't enough. Who can deny it?

MRS. GLADNEY DIES AFTER LONG ILLNESS

Mrs. R. H. B. Gladney, wife of the late Rev. Mr. Gladney, Methodist minister, and resident of Sardis for many years, died at the Methodist Hospital in Memphis on Feb. 26 after an illness of a year. She was 80 years of age.

Born in Southville, Ky., Mrs. Gladney lived most of her life in Mississippi, where her husband was a member of the North Mississippi Conference. They lived in Sardis during the twenty years he was engaged in special Sunday School work for the denomination, and had previously served charges in a number of North Mississippi communities. She was a member of the Sardis Methodist church.

Mrs. Gladney is survived by four daughters—Miss Constance Gladney, of Sardis; Miss Dorothy Gladney, of New Orleans; Mrs. R. T. Keys of Sardis and Mrs. J. B. Owens, of Garland, Texas; and a sister, Mrs. S. D. Hightower, of Sardis.

Services were held at the residence at 3 o'clock Tuesday afternoon, conducted by Rev. C. A. Parks. Burial was in Rose Hill Cemetery.—Local Paper.

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WALTER KASTLER GRANT

A memorial to Walter Kastler Grant by the Board of Stewards of Rayne Memorial Church, New Orleans, La., February 12, 1945.

The voluntary testimony of a man's business friends and associates to his sterling character and to his uniformly kind consideration for the feelings and rights of others, is a tribute to be highly prized by any one.

Some of us knew Walter Kastler Grant from his boyhood days, and others who have been intimately associated with him for many years in Sunday school and church activities, know that such a tribute only partially expresses our appreciation of his genial personality and genuine worth.

Born in this city, in a real Christian home, and reared by devout, church-loving parents, the exemplary life of Walter Grant demonstrated the dominating influence not only of those early precepts taught in his home, but also of the Christian principles accentuated by his teachers in the old Carondelet Street Methodist Sunday School, of which his faithful father was superintendent, and later in the Rayne Memorial School.

As a graduate of the Mechanical Engineering Department of Tulane University, his active service with the New Orleans Sewerage and Water Board was interrupted by a call to arms when the famous old Washington Artillery left for the Mexican Border.

Married shortly after his return from the first World War, in which he served as a member of the Tank Corps, he resumed his activities in church circles in many different ways, and served as a member of this Board for a number of years. His interest in the activities of young boys was reflected by his work in the Boy Scout Movement.

Although not in the military ranks of the present global war, due to his age, his technical knowledge and experience in hydraulic engineering as a member of the staff of the Louisiana Rating and Fire Prevention Bureau enabled him to render very valuable service to the Army in the planning and establishing of military camps in this state.

Unassuming and gracious in his business and social contacts with both friends and acquaintances, his charming personality was always welcomed by those who knew him best and appreciated his attractive and sterling characteristics.

Walter Grant loved his Church and especially valued his association and fellowship with the members of this Board. While his failing health deprived us of frequent contact with him in our recent meetings, his permanent absence will be keenly felt by all.

We fully appreciate how ineffective mere words of sympathy are to his loved ones in compensating for their great loss, but we do believe there is no greater heritage a man can bequeath to his family than an honorable life, well spent in the service of his God, his country, his family, and his friends. That Walter K. Grant measured up to these high standards is well known to all who enjoyed his confidence and his friendship.

H. N. PHARR,
S. H. MEYER,
C. A. O'NEILL, JR.,
C. S. WILLIAMSON, JR.,
Memorial Committee.

A man there was and they called him mad; the more he gave the more he had.

—Bunyan.

CRAWFORD McDONALD CLEGG

Crawford McDonald Clegg was born February 20, 1867, in Clarke County, Miss. He lived his entire life in the same county. On February 3, 1945, in the Meridian Sanitarium, Meridian, Miss., he departed this life, to try the realities of the unknown world that lay ahead of him.

He was married to Caroline Mayfield in November, 1890; and to this union there were born five children. One of the children died in infancy. His companion was stricken ill, and went home to heaven in May, 1913. Thus, he left four children behind him, namely, Rev. R. H. Clegg, pastor of Fifth Street Church in Meridian; Miss Vivian Clegg, West Enterprise; Pascal Clegg, West Enterprise—all these in Mississippi. A son, Rev. Leland Clegg, pastor of First Methodist church, Muskogee, Okla.

Mr. Clegg joined the Methodist Church, at Adams Chapel, Pachuta charge, when a young man 21 years of age. He remained a member there until 1900, when he transferred his membership to the Orange church, Pachuta charge, near where he then lived, and continued to live, until his death.

In the fall of 1905 he was made a steward of the Orange church, and remained on the board of stewards until his death. Never did he miss a stewards' meeting or quarterly conference, except on account of illness, in all the forty years. He was at the quarterly conference on the Sunday before his going. He said that day, "I have stayed in the house all week in order to be at the conference today."

For over twenty years he was a member of the board of trustees of his church; many times was he elected district steward, also lay leader of the charge.

He was a man of strong convictions and always stood by them. He taught a Sunday school class in the Baptist church near his home for forty years.

I do not mean to say today, that C. M. Clegg was a perfect man, without faults. He did have those. But he loved the Lord and his Church above everything else, and they always came first with him. His one business here was to serve the Lord.

God was good to his children and spared him here on earth a long time. We do not mourn his going; it was time for him to go home. We just miss him here, but feel that he has gone on home ahead of us.

R. H. CLEGG.

TRIBUTE TO MRS. O. H. WINGFIELD

Whereas, the life of Mrs. O. H. Wingfield, our beloved co-worker in the Capitol Street Methodist Woman's Society of Christian Service, Jackson, Miss., came to its earthly close on November 21, 1944; and,

Whereas, we remember her as one in whom the Christian faith ruled supreme day by day; and,

Whereas, her life was one of service for the uplift of man and the praise of God. Now, therefore, be it

Resolved, that we, as members of the Woman's Society of Christian Service, realize that her dynamic personality so freely used in God's work can never be replaced, but that it is our privilege to try to follow her Christian example and work on toward the lofty goals set by her; and, be it further

Resolved, that we extend our sympathy to her loved ones in their great loss, remembering that "since this short life does not give completeness, we must have ... mortal life in which to find it;" and, ... further

Resolved, that these resolutions be ... upon our minutes and copies be sent to ... bereaved family, the New Orleans Chri... Advocate, and the local press.

"Thou art not dead; in thy higher ...
Thy spirit bends itself to loving ...
And strength to perfect what is dream...
here
Is all the crown and glory that it ...
—Low...

MRS. A. P. FATHER...
MRS. J. B. SULLIVAN,
MRS. CLEM CROOK.

LESLIE FLETCHER, SR.

The Board of Stewards of the Indianola, Miss., Methodist church feel profound sorrow in the death, on February 1, 1945, of our coworker and senior member, Mr. Leslie Fletcher, Sr., affectionately addressed by each member as "Mr. Les," who has served this church for many years so faithfully and zealously with a sense of right and complete adherence to the ideals of the Christian religion.

He was held in the highest esteem by all who knew him, and especially those who were privileged to work by his side, under his keen direction and kindly guidance, in providing for the needs of his church which he loved so dearly. He was loved by all for his integrity, vision, and unwavering faith in God.

Hardly could one find a more honest and sincere friend, one who accepted responsibility squarely, carried heavy burdens and duties quietly, served his fellowman without pretense or show. Kindness was on his tongue, faithfulness was in his heart.

He was a man who loved his work, yet whose strength to do it grew out of deeper things. Great, yet humble before a greater Greatness. True to home, love and faith, strengthened in worship.

We, the members of the Board, revere his memory as one blessed with ability and force, tempered with humane and cordial consideration for all, and mourn with deepest sorrow his passing. Therefore be it

Resolved, that the Board of Stewards of the Indianola Methodist church, being fully sensible of the loss thus sustained, hereby records its true tribute to the life and worth of "Mr. Les," and its appreciation of his noble character and the eminent services he has rendered this church. And, further, that this resolution be recorded in the minutes of the Board and a copy conveyed to his family and to the New Orleans Christian Advocate.

E. A. TANNER, Secretary.

Serving God with our little, is the way to make it more; and we must never think that wasted with which God is honored, or men are blest.—John Hall.

In the English Church, at Wragby in Yorkshire, is a very curious old window representing in colored glass the admonition of Jesus about the "beam" and the "mote." A man with a great piece of wood before his eyes is trying to extract a small speck from the eye of another. Many years ago that window with its lesson was purposely placed not in the church proper, but in the vestry room, in order that the preacher, before preaching to others, might be reminded of his own peril.—Paul L. Berman.

New Orleans
CHRISTIAN ADVOCATE

Methodist
Crusade
of
Christ

THE LIVING CHURCH

The moral task does not consist in catching an abstract principle from the clouds and giving it a miraculous body by an act of will, but in laying hold of a given situation and making it better. We can only start from where we are.

—Prof. T. E. Jessop.

THE PRAYER-ROOM TODAY

I thank Thee, O Lord, for every one of all Thy gracious words of promise, coming to me when most I need them. I thank Thee for all the testimony of Thy saints, for all their assurance of Thy faithfulness. I thank Thee for all that I myself have known and proved, for times when Thou hast been better to me than all my fears, when Thou hast turned my darkness to light. Forgive me that, having these great assurances, I can still be so often faithless and afraid. Help me, even today, to take Thee at Thy word, to venture out on Thy promises. And, even today, may I prove afresh how good Thou art to those who trust Thee. Amen.

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NEW ORLEANS 12, LA.
THURSDAY, MARCH 15, 1945.

EDITORIAL

LOOKING AHEAD TO PEACE

With the decline of German military might and the failing morale of the people, it is natural and proper that there should be renewed interest in the conditions of the peace engagement which may follow. More than once we have said that our concern is for **peace**, and we are for the imposition of whatever terms may be necessary to make it a peace which both Germany and Japan must observe. Already there are those exerting pressure for leniency toward the aggressors, but we are interested in justice for the men and their children who have had to stop the militaristic brutality of Germany, have faced the fanaticism and the perfidy of Japan, and smashed the treachery of Italy. A Christian peace must make the sacrifice of those men and the threat to their children a first consideration.

We do not expect that purring appeasers will greatly influence the peace, but it is likely that selfish interests may be in evidence. A member of the British House of Commons was cheered to the echo when he declared for taking bases at Tobruk, Bengasi, and other places vital to British interests. The French are certainly in no altruistic mood. General McArthur has found it necessary to insist that sovereignty be granted to the Philippines **now** as a fulfillment of our pledge. Then there is the general Pollyanna attitude which seems to be the result of radio and columnist misrepresentations of both history and incident. The phrase, "Too little and too late," and the superficial observation that by taking Hankow and Canton, Japan had won the war, are examples of the hysteria producing nonsense. Much comment which we hear has little factual foundation.

As we see it, our greatest problem in making the peace will be our unschooled and politically minded diplomacy. Some one is quoted as saying that America wins her wars by her fat, not her generals. Whether that be true or not, it is true that making the peace will require more than "fat" and weathervane statesmanship. Our plenipotentiaries must be men who can deal understandingly and courageously with the total problem of peace. They must be determined to do justice to all upon the basis of the facts without reference to sentimental or selfish interests.

PAPER RESTRICTION

Some of the church papers have pressed their subscription lists to where they now find it necessary to "freeze" and even reduce the number. This means that new subscriptions must be placed on a waiting list. We have not done that because the War Production Board asked us not to press our circulation above the level of a year ago, when we were given relief from a difficulty created by the general "base period." We are asked to share along with others a five per cent voluntary reduction in paper consumption for the next quarter. This we plan to do. We are, therefore, urging our subscribes not to let their subscriptions lapse, lest we may not be able to restore them. Next week we return to sixteen pages and we hope to avoid restrictions on new subscriptions.

WALLET OF THE WEEK

STREAMLINED EDUCATION is reported to have met head-on opposition, according to a view credited to the students of the University of Illinois. A poll made by the American College Publicity Association is reported to show an eighty-nine per cent opposition to concentrated postwar courses, and ninety-six per cent rejected the plan for two-year non-degree courses. The real meaning of this attitude is that the students know that a cheapened education is a delusive education. They know that worthwhile education is more than hypodermic inoculation.

* * *

ELEPHANTIASIS, which has long been known as the terror of the tropics, is said to be a less ominous threat for the years ahead because of discoveries made in the School of Tropical Medicine at San Juan, Puerto Rico. The disease which causes deformities of the legs and other parts has been found to yield in its earlier stages to a drug developed in Germany as a remedy for sleeping sickness, a remedy which has been widely used in India. Experiments are said to have resulted in freeing eleven of thirty-three cases from the infection while other cases have shown improvement.

* * *

SMALL POST OFFICES are said to have reached an all-time high for discontinuance during the past two years. In that time nearly twelve hundred post offices, mostly fourth class, have been discontinued. Such offices do not pay in proportion to the responsibility and the red tape involved. Some of them pay less than $100 per year. To this unattractive wage prospect must be added the alluring opportunity offered by war plant jobs. We remember many years ago such an office which was closed by the postmaster shipping everything back to Washington, and after the death of the postmaster, a check for thirty-odd cents was sent to cover an amount still due the deceased officer. The check was never collected.

* * *

EGYPTIAN HIEROGLYPHICS, the most famous example of primitive sign writing, are said to persist in our time in an unformulated and more limited use of such writing. Just as the Egyptians indicated an alien land by hills and valleys in contrast with the flat lands of their country, so we have our symbols for modern countries. The elephant stand for Thailand, the lion for Africa, the tiger for India, the moose for Alaska, the kangaroo for Australia, and a pagoda for China. So also the pictures of John Bull and Uncle Sam stand for England and America.

* * *

JOSHUA'S CAPTURE OF JERICHO is said to have been authenticated as to date by Tel-El-Amarna tablets, recording letters to Amentohep III and Akhenaten, Egyptian Pharaohs who reigned from 1413 to 1377 B. C. These letters sought Egyptian help against the Hebrews approaching Palestine from the east of Jordan. Other tablets assigned to the same date record the sacrifices instituted by Moses in the wilderness, and fragments of pottery and scarabs found in the excavations of Jericho Ai, and Hazor also furnish impressive corroborative evidence as to the time of the fall of Jericho which is a kind of dating center for Hebrew history.

* * *

PRAYER AND THE WORD OF GOD are the two things which no Christian minister can afford to neglect, says a recent writer.

The Word, because it is the source of light upon the way and will of God, and prayer because it is the means by which the dynamic of spiritual change is released. It was pointed out that while self-righteous Pharisees cavilled in the days of Jesus on earth, so moral and spiritual inebriates of our day scoff at belief in answers to prayer, but all the while prayer continues to "change things," and to open the way for spiritual conquest and victory.

EMPLOYMENT—A SPIRITUAL PROBLEM

Last week, Roger W. Babson, discussing in his weekly column the ever-present topic of employment, made the statement that employment is not an economic but an educational and a spiritual problem. It is not difficult for me to see that this is an educational problem from several angles. It is apparent that the more educated, the more cultured a people become, the greater their needs and business must be increased to meet those needs. A South Sea Islander's demands consist of a cocoanut tree and a few coats of tan. Certainly his wants can be easily satisfied and he adds little to the world's requirements. On the other hand, Meh Lady of Fifth Avenue requires scores of shoes of excellent quality, a wardrobe of gowns of inestimable value, hats for every occasion, a mansion to live in, furniture to stagger the common man's imagination, an automobile to match her clothes,, liveried chauffeurs, maids, chefs, servants, et cetera, ad infinitum. Our Marshall Fields, Wanamakers, Saks, Sears-Roebucks, are established in an attempt to satisfy her every whim.

But how may spirituality increase employment? We are all agreed, of course, that honesty and fair dealing are most desirable traits of business—that people would be much happier if every one dealt with the other man as he would like to be treated himself. If, however, the merchant is honest, does he add thereby to the number of jobs? If the banker, the lawyer, the candlestick maker, should all strive to give full value, and more, for their services, would additional positions be made available? We certainly need more religion in business; but, frankly, it has puzzled me to know exactly what the great statistician had in mind when he stated that employment, or unemployment, as the case may be, is a spiritual problem.

If everyone became spiritually-minded, a great many present activities would close shop. Hundreds of thousands of bootleggers, gamblers, road-houses and honky-tonk operators and scores of other illegitimate racketeers would be out of employment. If righteousness prevailed throughout the land, it would interfere with a great many forms of business now in operation.

All we have said here seems to contradict what Babson has said. And yet, somehow, I believe he is right.

Is unemployment a spiritual problem? In the next issue of the Advocate, I hope to answer this question. If any of the readers of this article desire to help in preparing this answer, your suggestions will be gratefully considered. Address your communication to B. P. Brooks, State College, Miss.

B. P. B.

We may measure our growth in grace by the growth of our love for private Bible study.—F. B. Meyer.

GAMBLING

The whole gambling traffic is controlled by racketeers, and their agents are to be found in nearly every city block and rural hamlet. Frequently a grocery man or the keeper of some small shop is the agent. This racket is rigidly and viciously controlled; territory is allotted, and "muscling in" means gangster wars; the police are always corrupted when possible, and fought when not. From the gambling joints issue the young criminals who become the tools of organized vice and crime. Since the gambler persists in defying state laws, often the legislator is bluffed or paid to legalize gambling, rather than adopting the manlier course of imposing upon the gamblers the will of the people. There are plans for legalizing gambling which will be introduced in every state Legislature.

Often gamblers have taken large amounts of soda water and drugs to fool the physician into classifying them as 4-Fs.

War has contributed to this flood of vice that is sweeping over our nation. The motto of many who do not think soundly is: "Eat, drink, for in a few more days the world may drown in a bloody bath."

Gamblers are dissatisfied people. They have failed to build a philosophy of contentment. The gambler owns a restless soul, and his very search for peace destroys his peace, unsettles his character, brings black despair upon his soul. Gambling never satisfies, but always whets his appetite. It is a psychological incitant, which gives no relief. Visit the gambler's place and note his tense, strained face. He is numbered among the most cruel, merciless men in the world because in his heart burns the gambling fever. This searing fire purges his soul of honor and humanity. When he gains he does so only by a fellowman's loss. A professional gambler scorns the decision of chance. His dice are loaded, his slot machines cannot be beaten, his cards are marked. His pants have kneespreads, which deal extra cards from his trousers waistband. He never gives the sucker a chance. It is his job to always skin the stranger.

Last year gambling cost every man, woman and child in America about $50. You do not gamble? No, but you helped to pay the price. He who puts one nickel in a slot machine is contributing to a nation-wide racket that destroys manhood, debauches character, and kills love and happiness in thousands of homes.

In the hard times that are to follow this war, organized gambling preying upon the little savings of the unemployed laborer will bring death to many small businesses.

The man who employs gunmen to shoot down a rival or enemy is almost inevitably found to have an interest in gambling. Gambling is evil because it feeds the evil it grows upon. It always multiplies in a society where gold is god. Money is not the staff of life. Bread is the staff of life. Bread for the body, bread for the mind, and bread for the soul.

To love God and our neighbor is to look upward and live outward, but the impulses of gambling are downward and inward.

With our country in war, not one nickel should we give to the army of crime.

It is the duty of the church to create a Christian conscience. The church should make standards for the world but not live by the standards of the world. The church should demand that the state do its duty to protect its citizens against all forms of gambling. It is an impudent state that will

(Continued on page 8)

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PERSONAL NOTES AND INCIDENTS

Rev. H. M. Johnson, who has been somewhat indisposed in recent weeks, is expecting to take up his work again on the Monroe district next Sunday.

Rev. B. D. Watson reports the work at Wynn Memorial Church, Shreveport, as making satisfactory progress and he expects to raise the Crusade quota in full.

A letter from Mr. R. H. Nestler states that Canal Street Church, New Orleans, oversubscribed its quota in the Crusade campaign. Rev. J. T. Harris is the pastor.

Mrs. W. E. McCreary writes that she has been in Campbell's Clinic, Memphis, but is now back at her home in West, Miss., and we trust fully recovered from any illness which she may have had.

Rev. J. E. J. Ferguson, pastor at Brooklyn and Bond, Miss., sends us a list of 10 subscriptions, most of which are new. We appreciate his splendid cooperation in the promotion of the church paper.

Dr. Guy M. Hicks, presiding elder of the Lake Charles District, will conduct a series of services at First Church, Little Rock, Ark., from March 26 through the 30th, according to an announcement from Rev. W. R. Slack, D.D., pastor.

Mrs. T. C. Cooper, of Ellisville, Miss., in a business note to the Advocate, includes the statement that Rev. A. W. Wilson, pastor of the Collins, Miss., charge, is measuring up to his full responsibility and that the people as a whole are greatly attached to him.

Mrs. Eugene Francis, Tupelo, Miss., says that there are three things she hopes to have as long as she is able to read—her Bible, her Sunday School quarterly, and her church paper. She appreciates particularly Bro. Newman's comments on the Sunday School lesson.

News has come through that Miss Patricia McHugh, a Methodist missionary from New Orleans, had been liberated from the Los Banos internment camp in Manila. She is reported to be in good physical condition and as having returned to minister to other internees of the camp.

Chaplain J. C. Pickett, son of Rev. R. T. Pickett, was an appreciated caller at the Advocate office recently. He had a term of service in the Pacific theater of action as a chaplain in the Naval Reserve. He preached at Napoleon Avenue Methodist church on Sunday of last week.

Mrs. G. W. Thomas, Blue Mountain, Miss., says that she does not see how any Methodist can afford to do without the Advocate. She says that she enjoys every bit of it and feels that Bro. Newman's Church School lessons are worth the price of the paper. Rev. Felix Sutphin is her pastor.

Rev. G. E. Allan, pastor at Poplar Springs church, Meridian, Miss., along with carrying the regular details of his work, is campaigning for the $1,800 quota assigned to his church in a campaign featuring attractive publicity. We feel sure that he will succeed in the effort which he is putting forth.

The death of Mrs. Victoria Hoyle, of Tupelo, Miss., on February 19, ends the career of a woman who has long been a leader in Mississippi Methodism. She was first a leader in the Epworth League, she later was president of the Conference Missionary Society, and for many years was teacher of a large adult class in Tupelo. She was eighty years old at the time of her death.

When this issue of the Advocate reaches our readers, the Journal of the Louisiana Conference will be in the mails. Dr. Harper has done a good job under very difficult conditions. He had to make a number of trips to New Orleans to supervise the work and, while we have not had the time to examine the text, he has given the Conference a journal which is attractive in appearance and we believe it will give general satisfaction.

TELEGRAM FROM BISHOP MARTIN

Each district in the Louisiana-Arkansas Area has reached its quota in the Crusade. The Area is now $120,000 above its quota. Louisiana Conference $25,000 above. Many charges yet to be heard from.

Paul E. Martin

WESTON GOLDEN WEDDING ANNIVERSARY

Mr. and Mrs. D. R. Weston, Logtown, Miss., celebrated their golden wedding anniversary on Tuesday, February 6. The celebration occurred at "Sunshine Cottage," home of the celebrants, and many friends were present to add to the delights of the occasion. Ministers present were Rev. W. B. Jones, pastor, and Rev. J. Cude Rousseaux, whose wife is a niece of Mr. Weston.

MISSIONARY EVANGELIST AT LAUREL

Rev. James H. H. Berckman, a well-known evangelistic Methodist missionary in China, and a repatriated internee from a Japanese internment camp, will be the guest speaker at First Church, Laurel, Miss., from March 25 to April 1, according to announcement of Dr. Roy K. Kleiser, the pastor. Mr. Berckman has had wide and varied experience as a missionary in China, and he looks forward to a time in the future when he may be able to return to the field of his former labors. He will speak each evening at 7:30 on the Crusade for Christ as seen through his own work in the Orient. Pastors and congregations of nearby churches have been invited to share in the inspiration of these services.

USED PEWS WANTED

Curtiss Park Methodist Church, Bossier City, La., is in the market for used pews and Sunday School chairs. This is a mission church in a good section of the city and has good promise for the future. Any one having pews or chairs to dispose of will address Rev. Harold S. Bailey, Box 132, Centenary College, Shreveport, La.

REV. A. S. OLIVER HONORED ON BIRTHDAY

The women of Morton Methodist church were responsible for a surprise birthday party for their pastor, Rev. A. S. Oliver, on February 4. Various organizations took part in service of song followed by the presentation of gifts. Bro. and Mrs. Oliver responded in a touching manner to this spontaneous expression of the devotion of the church at Morton. The Olivers received a gracious welcome upon the occasion of their return for another year. The people have pounded them bountifully, they have responded nobly to the Crusade appeal, and all phases of the work are making steady and substantial progress.

APPOINTMENT CHANGES—MISSISSIPPI

Please announce the following changes in the appointments of the Mississippi Conference. Bishop Decell has authorized me, as secretary of the cabinet, to send these appointments for publication:

Hattiesburg District

Vice-president and Field Representative, Millsaps College—J. D. Slay.
Hattiesburg, Broad Street—A. F. Gallman.
Hattiesburg Circuit—Gradell McRaney (Ac.S.)
Williamsburg—Warren Pittman (Ac.S.)
Clara—Milton Bennett (Ac.S.)

Jackson District

Chaplain U. S. Army—Roger Jolly.
Homewood—J. H. Hetrick.
Jackson—Leavell Woods, L. E. Alford (R.S.)
D'Lo and Braxton—W. J. Dawson (R.S.)

Meridian District

DeKalb—Fred W. Thompson.

OTTO PORTER, Secretary.

AT MILLSAPS

James D. Slay, graduate of Millsaps and for many years a pastor in the Mississippi Conference, has been named as vice-president of Millsaps College by the Millsaps Board of Trustees.

He holds a B. A. degree from Millsaps and a B. D. degree from Emory University. Slay is giving up his post as pastor of the Broad Street Methodist Church, Hattiesburg, Miss., to accept the Millsaps post.

GREENVILLE DISTRICT MAKING FINE CRUSADE RESPONSE

The Greenville District of the North Mississippi Conference has a quota on the Crusade for Christ of $45,365. Several churches of the district expect to have their quotas by Easter Sunday. However, the district has in cash and subscriptions this date $37,438, about $25,000 of this amount being in cash.

The following charges have raised their quotas in full in cash: Coahoma-Jonestown; Drew, Dubbs, Glen Allen, Hollandale, Indianola, and Tunica. The charges having their quotas in full in cash and subscriptions are: Duncan-Alligator, Friars Point-Lyon, Greenville, Inverness-Isola, Leland, Lula-Dundee, Merigold-Sherard, Ruleville, Shaw-Litton, Shelby, and Sunflower-Doddsville. Greenville Methodist church has in cash and subscriptions $5,500 on a quota of $4,491.

We feel that the Greenville district will be over the top when the reports come in from those charges that are planning to take the offerings Easter Sunday.

SAM E. ASHMORE,
District Director of Publicity.

SIMSBORO CHARGE MOVES AHEAD

Dear Dr. Duren: I haven't asked for room in the Advocate for some time, but I hope you will find room for this, as I would like to tell of the increasing interest on the Simsboro charge since coming here in January. We have a cooperative spirit among the people.

When we introduced the Crusade for Christ, many thought the quota too large. Soon they got the vision, not of self but others. The result, the quota was more than paid.

In Matt. 26-39, we read where Jesus went a little farther and prayed. Simsboro charge has gone a little farther than paying the Crusade quota. They are praying and paying. The Benevolences have been increased 100 per cent. Pastor's salary increased.

Pardon me for bragging, but I have some of the best people in the Louisiana Conference to work with, and I am mighty proud of them.

The other angles of the Crusade are receiving equal attention.

R. H. HEARNE.

CHAPLAIN R. T. WARE APPRECIATED

Gentlemen:

Prompted by a friendly duty, and considering it a very pleasant privilege, I am taking this method of making known to the good people of Louisiana, and particularly those of the Shreveport section, the fine, brotherly and humane work now being done by your hospital chaplain, Rev. R. T. Ware who, in every way possible, is proving himself to be a Good Samaritan and "walks worthy of the vocation whereunto he is called."

As this noble Christian man and faithful servant of God toils among the sick, suffering, despondent and discouraged humanity, his regular visitations, kind thoughtfulness, and cheerful willingness to render services, are themselves a veritable benediction and typical of the blessed Master, as he goes about doing good, raising the fallen, cheering the faint, ministering to the sick, and helping the blind.

To those of us who walk in darkness, he is, indeed, "a lamp unto our feet and a light unto our pathway," a guiding star and a very present help in the time of trouble.

It is surely such noble characters that our immortal Longfellow had in mind when



REV. JAMES D. SLAY

he wrote: "Lives of great men all remind us we can make our lives sublime, and departing, leave behind us footsteps on the sands of time."

Very cordially yours in Christ,
J. WALTER HEAD.

THE FRENCH MISSION AGAIN

The Louisiana Annual Conference was held in Thibodeaux, La., December 31, 1851. At that time we had a beautiful chapel and quite a few members in that city. Today we own no property; however, two Protestant denominations have church buildings with pastors in charge living there. It would seem that Methodism had a withdrawal according to plans in that section of Louisiana. It is high time that we establish a church and send a pastor to every parish seat in our great state. Let him live with the Methodist people in all parish seats. Such a goal has never been reached, but it can be done.

In the March issue of the Reader's Digest there is a timely article, "Louisiana's Fabulous Muskrat Marshland." This certainly offers a challenge to all who love missions, and especially among our Louisiana French fellow-citizens. We have done so little to give the Gospel of Christ to these who are anxious to hear the good news.

We have done it before. Let us do it again. Arise, O Church of God. Methodism will accept the challenge.

A. M. MARTIN.

MINISTERS' ASSOCIATION, SARDIS DISTRICT

The pastors of the Sardis district met in regular monthly meeting on March 6, in the Oxford-University Methodist church, with Rev. J. O. Dowdle in the chair. The following was the program:

10:00 a.m.—Devotional—J. O. Twitchell.

10:15-11:15—Discussion, "The Best Book I Have Read Since Conference," led by J. C. Wasson and E. H. Cunningham.

11:15-12—Sermon by Rev. R. T. Hollingsworth.

Lunch.

1-1:30—District Matters, Rev. C. A. Parks, district superintendent.

1:30 to 1:45—Business.

1:45 until adjournment—Discussion: "A New Plan Which I Have Tried," led by President J. O. Dowdle.

High waters across highway 51 and illness kept several of the pastors from attending. Those present were: C. A. Parks, J. O. Dowdle, J. B. Burns, J. A. Biffle, T. H. Dorsey, A. S. Brisco, T. R. Poole, J. C. Wasson, E. H. Cunningham, A. C. McCorkle, R. T. Hollingsworth, Roy Grisham, Jeff Cunningham, and J. O. Twitchell.

Rev. Bob Hollingsworth brought an inspiring evangelistic sermon which was helpful to all.

Rev. J. O. Twitchell led the devotions.

There were general discussions of the subjects on program as well as announcements and plans for the work generally.

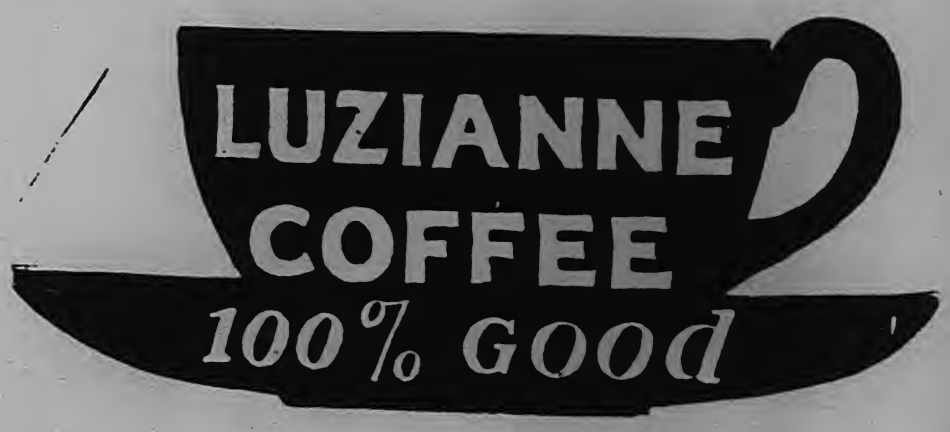
The work of the district is going forward under the leadership of Bro. Parks, who is giving himself without reservation.

The Crusade for Christ is succeeding most admirably.

Messages of love were sent Bros. Luther Bennett, W. M. Campbell, and W. H. Mounger, prevented by illness from attending the meeting.

Announcement was made of the District Missionary Institute to be held in Sardis on Tuesday, April 3.

E. H. CUNNINGHAM.



MISSISSIPPI W. S. C. S.

Mrs. Stanley Wilson, Editor

Enlarged Executive Committee Meeting

A meeting of the Executive Committee of the Mississippi Conference Woman's Society of Christian Service, enlarged to include the zone leaders, will be held in the Heidelberg Hotel, Jackson, March 27-28, beginning at 2 o'clock on the afternoon of the 27th and closing the afternoon of the 28th.

At the evening session on the 27th, messages will be brought by Bishop J. Lloyd Decell, Bishop of the Mississippi-Memphis Area; and Mrs. E. L. Hillman, president of the Southeastern Jurisdiction Woman's Society of Christian Service. This session will be open to anyone who wishes to attend.

Our president, Mrs. W. F. Mahaffey, will give a report of the recent enlarged executive committee meeting of the Southeastern Jurisdiction held in Atlanta, and plans and recommendations of all Conference officers will be presented for approval.

Through the medium of the zones, this information will be channelled to the women of the Conference.

* * *

The Ministry of the Church to the Family

The wonderful program planned by the Methodist Church for the Ministry of the Church to the Family with its marvelous possibilities was unfolded before the group of church leaders who had the privilege of attending the conference sponsored by the Board of Education and led by Dr. N. F. Forsythe, of the General Board of Education, in Jackson, March 5-6.

An interesting announcement is that on April 2nd, representatives of the Woman's Society of Christian Service, the Boards of Education, Evangelism, and Lay Activities will meet in Nashville to plan a joint program to be promoted by all of these agencies for the ministry of the church to the family.

Among the topics discussed were: Providing Christian literature for the family, class mothers for Church School classes, family parties at the church, the quarterly nursery letter, parents' classes and home-builders' classes, the home department, "stay-at-home" night, visitation by teachers, consecration service for parents, parents attending church meetings of children, the baptismal service, the wedding ceremony, home dedication, the communion, etc.

A number of books were reviewed: "The Home and Christian Living" (Hayward & Hayward), by Mrs. R. L. McKay, of Leaf; "Our Little Child Faces Life" (Odell), by Mrs. May, of Decatur; "Do Adolescents Need Parents?" (Taylor), by Dr. A. P. Hamilton, of Millsaps College; "There's No Place Like Home" (Ellenwood), by Miss Jennie Youngblood, of Jackson; "It Runs in the Family" (Ellenwood), by Dr. Forsythe.

It was agreed that all departments of the church will make a coordinated effort to increase the number of churches observing National Family Week. Rev. Irl H. Sells, of the Board of Education, and Mrs. Stanley Wilson, of the Woman's Society of Christian Service, will mail suggestions early in April. The dates for this observance are May 6-13, with the theme, "The Family Explores its Bible."

* * *

World Day of Prayer at Purvis

The following report of the splendid observance of the World Day of Prayer gives an idea for another year:

"The Purvis Woman's Society of Christian Service observed the World Day of Prayer at 11 o'clock on Friday morning, February 16.

"At the appointed hour a signal was given, calling the whole town to unite in this service. The grammar school teachers paused for a period of prayer with their students. At high school, Chaplain Dorough, of the Regional Hospital at Camp Shelby, conducted a fine service at the same hour. We feel very grateful to him for doing this.

"At the Methodist church the people of Purvis gathered together and united in prayer. The business houses closed, thus enabling all those employed to attend. Rev. C. S. Schultz, pastor, presided over the service and the congregation responded in a fine way. The offering received totaled $50.

"We are very grateful to Mrs. Kenneth Coile, our Spiritual Life secretary, for her efforts in planning and arranging for this service."

NORTH MISSISSIPPI W. S. C. S.

Mrs. M. E. Armstrong, Editor

Bible Study, "The Word of His Grace"

Chapter I

Test yourself by filling in the blanks:

1. Our Bible study textbook is entitled "....," written by Bishop .... 2. The book is dedicated to Julius Walden Harrell, the Bishop's ....., who lived only ..... years. 3. The Book of Ephesians is among Paul's shorter letters, as it covers scarcely ..... pages in most of our Bibles and may be read in less than ..... minutes 4. Ephesus was the chief city of the Roman province, ..., and its emblem, the ever industrious ..... symbolized that it was a great commercial city. 5. Ephesus was in life and outlook a ..... city, worshipping at the ..... of ....., one of the seven wonders of the ancient world. 6. ..... was the author of Ephesians. 7. He first visited Ephesus in the year ..... on his way from Corinth to ..... to attend the Passover, accompanied by ..... and ..... 8. Later the same year, Paul returned to Ephesus, this time to remain for ..... years and ..... months, teaching in the school of ..... 9. The growth of the church in Ephesus soon brought on a crisis as the business interests (the making of ..... of .....) were affected. 10. ....., a leading silversmith, aroused a mob and ..... sailed for Macedonia. 11. The year following, Paul came to ..... and made a noteworthy address to the elders of the Ephesus church, saying, "I commend you to God and to the ....., which is able to build you up."—Acts 20:32. 12. The word of his grace means the ..... of Christ. 13. Paul wrote the book of Ephesians while he was a prisoner at ..... and it was sent by a special messenger named ....., who was accompanied by a runaway slave, ... 14. These men carried three of Paul's letters: (1) to the ....., (2) to the ....., (3) to ..... 15. The letter to the Ephesians is divided into two parts: the first three chapters are doctrinal and are called "The Christian .....;" the last three chapters are practical and are called "The Christian's Manner of ....."

Chapter II

1. The subject of the first chapter of Ephesians is "The..... and ..... of God. 2. The first two verses of this chapter we call the ..... and the first word of this chapter is ....., the name of the author. 3. Paul calls himself an ..... of Jesus Christ by the ..... of God. 4. People of Ephesus who tried to be Christians amid pagan surroundings were referred to as ..... 5. In .... is a favorite phrase with Paul, and this phrase or its equivalent occurs more than ..... times in Ephesians. 6. The ..... of God is the theme of Ephesians and especially the ..... chapter. 7. Before the creation of the world, God had a ..... for the redemption of man. 8. This plan was ..... in the mind of God. 9. The will and purpose of God for us is that we shall become his ..... and ....., but He has given us ..... wills, and we may ..... or ..... Him. 10. God's plan for us was made known in the appearing of ...., who brought the gospel to us. 11. The Greek word for gospel means .... 12. Four heavenly blessings which come to us through Christ are (1) ....., (2) ....., (3) ....., (4) ..... 13. After we believe in Christ, we are sealed with the .... of promise. 14. The Trinity means (1)....., (2) ....., (3) ..... 15. Paul gives ..... for the Christians at Ephesus and ..... for them, that they may understand and appropriate the blessings which God has made ready for them.

Answers—Chapter I

1. "The Word of His Grace;" Costen J. Harrell. 2. Son; 20. 3. 6; 20. 4. Asia; bee. 5. Pagan; Temple; Diana. 6 Paul. 7. 53; Jerusalem; Priscilla; Aquila. 8. 2; 3; Tyrannus. 9. Images; Diana. 10. Demetrius; Paul. 11. Miletus; word of his grace. 12. Gospel. 13. Rome; Tychicus; Onesimus. 14. Ephesians; Colossians; Philemon. 15. Faith; Life.

Chapter II

1. Purpose; Plan. 2. Salutation; Paul. 3. Apostle; will. 4. Saints. 5. Christ Jesus. 20. 6. Grace; first. 7. Plan. 8. Hidden. 9. Sons; daughters; free; accept; reject. 10. Jesus Christ. 11. Good news. 12. Redemption; forgiveness; insight; inheritance. 13. Holy Spirit. 14. God or Father; Jesus Christ or Son; Holy Ghost or Holy Spirit. 15. Thanks; prays.

Chapter III

Can you answer these questions?

1. What does the phrase, "dead in trespasses and sins," mean? 2. Why did the people of Ephesus deserve the righteous indignation of God? 3. What do we mean when we say that God is "rich in mercy?" 4. What are the key verses of Ephesians? 5. How may we attempt to describe "grace?" 6. Explain the word "workmanship." 7. What does the word "catholic" mean when used as a descriptive adjective in the Apostles' Creed? 8. Upon what foundations does the Church of today rest?

Chapter IV

1. What is the title of Ephesians, Chapter 3? 2. To what people did Paul feel that he was especially called to preach? 3. Define the word "Gentiles." 4. Explain Paul's understanding of God's plan of redemption for the Gentiles. 5. Tell of Paul's hardships from A. D. 57-61. What do these words, "who am less than the least of all saints," tell you of Paul's character? 7. What assurance does Paul set forth in the words, "faint not at my tribulations?" 8. How may we be "strong" Christians? 9. What do we mean when we say that Christ dwells in our hearts? 10 How may we describe God's love?

"We can only see a little of the ocean,

Just a few miles distant from the rocky shore;
But out there, far beyond the eye's horizon,
There's more—immeasurably more."

"We can only see a little of God's loving—
A few rich treasures from His mighty store;
But out there, far beyond our life's horizon,
There's more—immeasurably more."

LOUISIANA W. S. C. S.

Executive Committee Meets in New Orleans

In compliance with government regulations, the annual meeting of the Woman's Society of Christian Service had to be cancelled. Consequently, a spring meeting of the Executive Committee had to be called to care for the business normally transacted at the annual meeting. The hospitality of Rayne Memorial Church, where the sessions were held, New Orleans azaleas at their loveliest, and balmy spring weather, vied with each other to welcome the out-of-town guests. A local committee, headed by Mrs. C. C. Hightower, district secretary of the New Orleans District, made the necessary arrangements for the meeting. A lovely luncheon at the Rayne Memorial Church, courtesy of the Woman's Society of that church, and a beautifully appointed buffet supper at the home of Mrs. C. I. Jones, courtesy of Mrs. Jones and Mrs. Hightower, brought brief but welcome respite from the arduous labors over executive sessions.

* * *

Some Outstanding Achievements

Giving

Having overpaid its Conference pledge of $33,300 by 37 per cent, the Louisiana Conference ranked first in 1944 in the South Central Jurisdiction in per capita giving. The per capita giving for the Jurisdiction stood at $2.76; that for the Lousiana Conference at $5.78.

Supplies

The Supply Department in the Louisiana Conference, led by Mrs. C. I. Jones, has stood first in the Jurisdiction during the past quadrennium in per capita giving and in the total amount given. In 1944, the Louisiana Conference ranked first in gifts to foreign supplies, second in gifts to home supplies, and first in the total amount given to supplies.

Special Memberships

Approximately 150 societies gave 462 special memberships in 1944, resulting in $8,880 being sent to the Conference treasurer. While every one of the 252 societies did not give a special membership, the goal of an average of one membership for each society was far exceeded.

* * *

Some Emphasis for 1945

1. Prayer Specials.—Throughout the Jurisdiction it is being recommended that women pray definitely for: (a) the Crusade for Christ, (b) a Christian peace, (c) more workers for full-time Christian service.

2. New recruits for Christian service.

Reports from the meetings of the Woman's Division at Buck Hill Falls, Pa., and the Jurisdiction Executive Council at Little Rock, Ark., brought the same desperate plea for the enlistment of our finest youth in full-time service to the Church.

The Foreign Department of the Board of Missions estimates that 283 new workers will be needed in the next four years just to hold our missionary work at its present status.

Bishop Arthur J. Moore stated that at least 500 workers will be needed in the home field to carry forward the Church's plans for advancement.

Each Methodist woman must become an individual recruiting station for the missionary personnel of our Church.

3. Pledge for 1945, $35,000. The total amount sent to the Division treasurer for all purposes in 1944 was $63,705.95. The financial goal for 1945 has been set at $70,000 for the Louisiana Conference—the amount of money expected to be raised for all purposes.

4. Major emphasis in Christian Social Relations and Local Church Activities for 1945: "Family Living." Much thought and planning is being given to returning service personnel; hence the emphasis on family living.

5. A membership drive in the Woman's Society (preferably in the first quarter), with a goal of 10 per cent increase in membership. Increase in Wesleyan Service Guild memberships will count on this goal.

6. Enlistment of young women home for the duration in "Service Wives' Circles" of the W. S. C. S.

7. Every society urged to pay the 10 cents per capita "cultivation fund."

8. Spiritual Life Committee urged to plan for a "Quiet Day Meeting" during the Lenten season. See the March **Methodist Woman** for suggestions.

9. Every society should make possible for its secretary of Missionary Education and service—or her substitute—to attend the Pastors' School and Conference for Christian Workers, Centenary College, Shreveport, June 11-15, to take the new study course for the W. S. C. S. on "The Church Among Uprooted Americans." District secretaries should attend also.

* * *

Recommendations

Recommendations from every department of work were submitted and adopted, and these recommendations will be compiled into findings and made available at the district meetings to be held in April.

* * *

Two Vice-Presidents

The Executive Committee regretfully accepted the resignation of Mrs. J. J. Mc Keithen as Conference vice-president. Mrs. McKeithen has made a real contribution to the life and work of the Conference. The influence of her consecrated life, the effectiveness of her stewardship in office, and her keen sense of humor have endeared her to all; so it was with genuine sorrow that her resignation was accepted.

Mrs. Sidney Fairchild, who has served so acceptably for the past nine years as district secretary of the Baton Rouge district, was elected by the executive committee to fill the vacancy in the office of vice-president. Mrs. Fairchild will simply cast off the cloak of one office to put on that of another; but we all know that the same characteristics of devotion to duty and depth of spirit which marked her work on the district will also mark her work in the vice-presidency.

So the Louisiana Conference says, "God bless you" to an out-going and an in-coming vice-president.

* * *

New District Secretary

The Executive Committee officially welcomed Mrs. Lonnie Clark, Lake Charles, La., as the new district secretary of the Lake Charles district. Mrs. Clark assumed her duties on January 1, succeeding Mrs. John Miller, of Welsh. She brings to her office experience and consecration. Congratulations, Lake Charles District!

* * *

The Old Order Changeth

In order to supply the information and the inspiration usually provided at the annual meeting, district meetings will be given major emphasis this year. A team of Conference officers and an inspirational speaker will be made available for each district. Indeed, the old order will change, yielding place to new, for a complete district organization will be inaugurated at these meetings. Detailed plans concerning this organization will reach the societies later. The schedule of meetings is as follows:

Tuesday, April 10—Shreveport District.
Wednesday, April 11—Ruston District.
Thursday, April 12—Monroe District.
Friday, April 13—Alexandria District.
Tuesday, April 17—New Orleans District.
Wednesday, April 18—Baton Rouge District.
Friday, April 20—Lake Charles District.

* * *

Work Goes Forward

Despite war emergencies and government restrictions, the work of the Woman's Society of Christian Service goes forward. Prayer, devotion, and earnest Christian effort know neither regulation nor restriction. They are the dynamos which turn the wheels of progress.

WHEN IN NEW ORLEANS
SHOP AT HOLMES
New Orleans Oldest and Best Department Store
CANAL STREET - - - - N. O., LA.

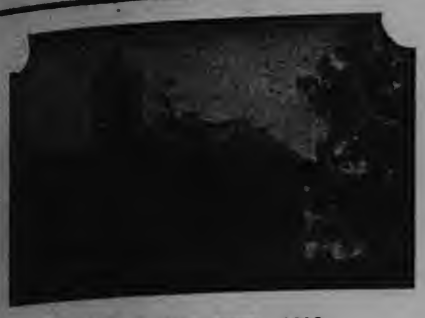
RED CROSS SUNDAY SET FOR MARCH 18

Observance of Red Cross Sunday in the nation's churches has been set for March 18, following similar observance of Red Cross Sabbath in synagogues and temples March 16-17. Answering a plea from Basil O'Connor, chairman of the American Red Cross, religious leaders will set the spiritual tone of the 1945 Red Cross War Fund appeal in line with the ideals of Christian brotherhood and mercy for which the churches have always stood.

This date was set in consultation with the Federal Council of Churches. Ministers of many churches who know of the Red Cross and its humanitarian ideals and services will invite continued support of their congregations in Red Cross volunteer work as well as in raising the 1945 War Fund of $200,000,000.

In commendation of the Red Cross War Fund campaign, the Most Reverend Henry St. George Tucker, D.D., president of the Federal Council of Churches, states:

"It gives me great pleasure to commend to the churches of the various communions in the United States the appeal for the American Red Cross War Fund in 1945. The past record of the Red Cross in relieving human suffering is too well known to need any commendation from me. It is obvious that the world situation at the present time will make greater demands than ever before. I trust, therefore, that the Christian people of this country will recognize this fact and be generous in their support."



MILLSAPS COLLEGE—1892

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON, MARCH 18, 1945

By W. C. Newman

THE LAW OF LIVING

Lesson Text: Matthew 25:31-46.

Golden Text: Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself.—Matt. 22:37-39.

There are two kinds of heretics, the one who denies the truths of religion, will not have them, seeks to destroy them; and the one who believes only that which is convenient to him to believe. This is a lesson about the latter kind.



W. C. Newman

Many people who are quite willing to keep the ten commandments, to be perfectly moral in every respect, are quite unwilling to keep this commandment of Jesus, "Thou shalt love thy neighbor as thyself." To justify themselves in thus flatly refusing to obey Jesus they resort to all kinds of devious devices. So subtle is this temptation that I thought it would do us all good to examine the matter from that angle, to see whether we might not be unconsciously doing the same thing.

Substituting Emotion for Action

No important human experience is devoid of emotion. Birth, love, achievement, parenthood, death—all these and many more perfectly normal experiences are rightly accompanied by emotional experiences comparable to them in quality and intensity.

But no real human experience is composed entirely or mostly of emotion. The emotion is the accompaniment, the resultant, of the experience, not the cause or the major element.

Real religion, too, brings emotion. Without emotion it is cold, dull, colorless, impotent.

But some of us, lacking the courage and industry and concern for our neighbors, seek to make emotion the whole of religion. We cry for "old-fashioned revivals," but we do not turn a hand to help oppressed races, underprivileged people, or the world's unfortunates who are all about us. We do not even have any very deep and honest compassion for sinners. We just want to indulge in a kind of orgy of emotion, and call it religion.

To such people the words of Jesus ring solemnly: "I was an hungred and ye gave me no meat . . . a stranger and ye took me not in . . . sick and in prison and ye visited me not."

Substituting Charity for Justice

Still others of us seek to quiet our hurting consciences by tossing a few dollars to those charitable institutions which give help to the poor. And if we see some baskets of groceries going out to some of the poor families at Christmas we get all warm inside, feeling how pious we were to think of helping them so.

But charity is not what Jesus was talking about in this lesson. Charity is not enough. Indeed, charity may, on occasion, be the most destructive thing we could do for people. It crushes pride, implies inferiority, often destroys personal initiative and independence. And charity costs too little—it involves no real labor on our part, no sharing of the sorrow and pain of others, no denial of one's self.

These people whom Jesus commended so highly that they were admitted to the Kingdom of Heaven did not stop with sending money or groceries to the poor. Notice Jesus' words: "I was a stranger and ye took me in . . . I was sick and ye visited me . . . I was in prison and ye came unto me."

It was that personal concern demanding personal attention which made these actions commendable. Nothing less is acceptable to Jesus.

Nationalism vs. Brotherhood

Still others of us take refuge in the special privileges, the inherited advantages, thathave come to us through no special merit of our own. The things which are ours because we had the intelligence, the good judgment to be born Americans, or whites, or rich, or in a cultured family. Finding ourselves thus so well favored we shortsightedly conclude that we are the darlings of God, that these things belong to us because He wills it, and that all others are outside His good providence.

So we deny them educational advantages, cultural opportunities, economic and social justice, and the very right to improve themselves and their kind.

But notice how Jesus identifies himself with these people: "Inasmuch as ye did it not unto the least of these, ye did it not unto me."

The Law of Salvation

Those who compose our Sunday School lessons have aptly chosen to entitle this one "The Law of Living." But it is more than a law of earthly life—it is the very condition of salvation. For Jesus extends eternal life to them who lived by this law, and denies it to them who did not live by it. "These shall go away to eternal punishment," He said. Strong words. We had better ponder them.

MISSISSIPPI CONFERENCE

Jackson District—Second Round

Clinton, Mar. 11, 11 a.m.
Jackson, Glendale, Mar. 11, 7:30 p.m.
Lake, at Conehatta, Mar. 18, 11 a.m. and 1:30 p.m.
Jackson, West Park, Mar. 18, 7:30 p.m.
Morton, at Independence, Mar. 25, 11 a.m. and 1:30 p.m.
Pelahatchie-Shiloh, at Shiloh, Mar. 25, 7:30 p.m.
Bolton & Raymond, at Raymond, Mar. 28, 7:30 p.m.
Lena, at McDonald, Apr. 1, 11 a.m. and 1:30 p.m.
Jackson, Leavell Woods, Apr. 1, 7:30 p.m.
Florence, at Star, Apr. 4, 7:30 p.m.
Harperville, at Hillsboro, Apr. 8, 11 a.m. and 1 p.m.
Walnut Grove, at Mt. Horeb, Apr. 8, 3 p.m.
Forest, at Forest, Apr. 8, 7:30 p.m.
Raleigh, at Burns, Apr. 14, 11 a.m. and 1:30 p.m.
Homewood, at Carr Church, Apr. 15, 11 a.m. and 1:30 p.m.
Jackson, Capitol Street, Apr. 15, 7:30 p.m.
Ridgeland, at Richland, Apr. 18, 7:30 p.m.
Jackson, Galloway Memorial, Apr. 22, 11 a.m.
D'Lo & Braxton, at Braxton, Apr. 22, 3 p.m.
Mendenhall, at Mendenhall, Apr. 22, 7:30 p.m.
Vaughan, at Ellison, Apr. 29, 11 a.m. and 1 p.m.
Canton, Northside, Apr. 29, 3 p.m.
Canton, First Church, Apr. 29, 7:30 p.m.
Jackson, Bessie Shands, Apr. 30, 7:30 p.m.
Sharon, at Farmhaven, May 2, 11 a.m. and 1:30 p.m.
Flora & Bentonia, at Bentonia, May 6, 11 a.m. and 1 p.m.
Benton, at Midway, May 6, 3 p.m.
Madison & Pocahontas, at Pocahontas, May 6, 7:30 p.m.
Carthage Circuit, at Singleton, May 13, 11 a.m. and 1 p.m.
Carthage Station, May 13, 3 p.m. and 7:30 p.m.
Brandon, at Johns, May 20, 11 a.m. and 1:30 p.m.
Jackson, Grace, May 20, 7:30 p.m.
Fannin, at Pearl Chapel, May 23, 7:30 p.m.
Camden, at Thomastown, May 27, 11 a.m. and 1 p.m.
Jackson, Millsaps Memorial, May 27, 7:30 p.m.
Terry, at Byram, May 30, 7:30 p.m.

OTTO PORTER, D. S.





Relief At Last For Your Cough

Creomulsion relieves promptly because it goes right to the seat of the trouble to help loosen and expel germ laden phlegm, and aid nature to soothe and heal raw, tender inflamed bronchial mucous membranes. Tell your druggist to sell you a bottle of Creomulsion with the understanding you must like the way it quickly allays the cough or you are to have your money back.

CREOMULSION

For Coughs, Chest Colds, Bronchitis

LIPSCOMB GOLDEN WEDDING ANNIVERSARY

On February 28, Dr. and Mrs. J. W. Lipscomb, of Columbus, Miss., celebrated their fiftieth wedding anniversary with a dinner party, having as guests only members of the family and close relatives. The report of the party carried the news report of the wedding fifty years before. The report was expressed in the manner of that day and the expectations for the future of Dr. and Mrs. Lipscomb have been remarkably realized in the fifty years which have elapsed since that day.

DR. DOLLERHIDE IN HOSPITAL

Dr. W. M. Dollerhide, of Oak Grove, La., has been in a New Orleans hospital for several days. He had an operation which failed to give him full relief and was to have another operation on last Monday. On Sunday afternoon he was cheerful and appeared to be in excellent spirits and good shape for the ordeal. Mrs. Dollerhide is at the hospital with her husband.

OPENING SERVICE, EAST END, MONROE, LA.

East End Methodist Church, Monroe, La., cordially invites you to be present at the opening service on Sunday afternoon, March 11, at 3 o'clock, Auditorium of Northeast Junior College. The choir of the First Methodist church, will furnish the music, under the direction of Mrs. C. V. Sanders.

W. C. MASON, Pastor.

TUPELO MAKES SPLENDID REPORT

Dear Dr. Duren: Our district superintendent and his committee suggested to Tupelo a quota of eight thousand on the Crusade for Christ. The Crusade committee of this church asked for a quota of ten thousand. We have paid six thousand in cash and now have six thousand in pledges.

This has been done with an "ailing" pastor. But the pastor is regaining strength. Soon will not ask quarter of any work. We will have Youth Week next week and a Standard Training School one week after Easter.

You come to se us. We will be glad to have you preach any Sunday you can come. The folks would welcome you. God bless you.

Your brother,

J. E. STEPHENS.

DEDICATION NOTICE, GRACE CHURCH, JACKSON

On the first day of February, congregation completed liquidation of the entire indebtedness on our church school annex, besides carrying the largest budget in the history of the church. We are planning to dedicate the annex Easter Sunday morning, with Bishop Decell bringing the Easter message and afterwards dedicating the annex.

We extend to you and all former pastors and pastors' wives, who have presided over the parsonage, to be present and enjoy with us this achievement and the great spiritual feast that Bishop Decell will bring.

W. B. ALSWORTH, Pastor.

BISHOP MARTIN DEDICATES CHURCH AND EDUCATIONAL BUILDINGS IN LAKE CHARLES DISTRICT

It was a high honor to the Lake Charles District to have Bishop Paul Martin on the great Crusade Sunday, March 4, during which day he held services of dedication in three churches—the education building of the Methodist church at Sulphur in the morning; the education building of the church at Rayne in the afternoon, and the church at Eunice at night.

Rev. L. E. Douglas, pastor of the Sulphur church, was assisted by a former pastor, Rev. Martin Hebert. Rev. E. W. Day, of Rayne, had former pastor Rev. Dan Anders to share the service; and Rev. Harold Teer, of Eunice, shared honors with former pastors Rev. A. A. Collins and Rev. Otis Spinks, the latter of whom was pastor during the building of the beautiful church.

A fitting climax to the services of dedication was the presentation in each church of a complete Crusade report. Bro. Douglas reported several hundred dollars over his quota; Bro. Day and Bro. Teer presented Bishop Martin with checks for more than their quotas; Bro. Spinks brought from Abbeville a check for substantially more than his quota. Bro. Teer also turned over to the district superintendent a check of his church's entire benevolent askings for the year. Vast audiences enjoyed the services of dedication and the inspiring messages of the Bishop.

On Monday morning the ministers and their wives of the city of Lake Charles enjoyed breakfast with Bishop Martin in the home of the district superintendent, at which time the exciting Crusade results poured in by phone and wire. It was truly a time for rejoicing.

GUY M. HICKS.

LAKE CHARLES DISTRICT CRUSADE FOR CHRIST

With a total of more than $51,000 (about $12,000 over the quota for the district; with cash already on hand of more than $36,000 and "more to come," reported by many of the preachers) the financial emphasis of the Crusade for Christ has met with glorious success in the Lake Charles district.

Thrilling stories by the dozen could be told of the earnest efforts and overwhelming response to this great cause. Not a single charge reported less than its quota! All but one or two gave far more than their quotas, and two charges more than doubled theirs! Enthusiasm and general response were amazing, from the smallest circuits to the larger churches whose every-member canvass brought participation of almost the entire memberships.

We believe the results were spiritual as well as financial. The district superintendent had the pleasure of being with most of the preachers and their congregations in Crusade rallies which seemed more like revivals than financial campaigns. The gifts of money seemed to come from loving and willing hearts.

We cannot tell in this brief report of each individual church. To mention some without others would be unfair, for personally we have never seen a more unanimous and united effort. We hope each church will send in its own brief report of its own personal effort, for each one would make a story worth the telling!

Our prayer for our own district is that the forthcoming emphases of the Cr will be as successful as has the fina May that be true all over Methodism!

GUY M. HICKS, D.

GAMBLING

(Continued from page 2)

say to the church, "Keep your han public policies," when these policies ar stroying the teachings of Christ and l capping the growth of Christians. church justly demands legislation and ministration of law against the vast nu of professional gamblers of this day.

The first step in destroying gambli to drain the social swamps where this makes its home.

There are a few things more Christia than common sense, but nothing more sensible than Christianity.

This is a review of the book, "Fool's Gold," by Deets Pickett. This book can be purchased from the Abingdon-Cokesbury Press, Chicago, for less than 50 cents per copy.

LOUISIANA MORAL & CIVIC FOUNDATION.

J. C. JOURDAN PASSES AWAY

On February 21, after a very short illness, Mr. J. C. Jourdan, of Iuka, Miss., passed to his reward. On Monday morning, the 19th, he was taken with an acute heart attack. He was carried to the Methodist Hospital, Memphis, that evening. His suffering grew more intense Monday night and Tuesday and Tuesday night. On Wednesday, the 21st, at 2 p.m., he passed without a struggle—quietly went to sleep.

Mr. Jourdan was seventy-four years of age. His wife died just two years ago with heart trouble. He leaves six children—three sons and three daughters. One child died in infancy.

No man in all the North Mississippi Conference could be more missed than Mr. Jourdan. He was a most loyal, faithful churchman. It was very rare that he was not in his pew twice on Sunday and Wednesday evening. He never missed a session of the Annual Conference. He was a timid man, did not have much to say, but he was loyal and true to his Lord and his church. He was a liberal contributor to his local church, the Methodist Orphanage, and to the Methodist Hospital in Memphis. He was for many years a trustee of the Hospital. He was constant in his attentions to his sick and unfortunate friends. He gave liberally to all charitable enterprises and local needs.

Bro. Jourdan was successful in business, devoted to his family. He was much interested in his grandchildren and in the youth of Iuka. He was everybody's friend and counselor. A large assemblage at his funeral and an immense floral offering testified to the large circle of friends that he held close to himself.

Funeral services were conducted by two of his former pastors, Rev. S. E. Ashmore and Rev. E. G. Mohler, and his present pastor. Mrs. E. G. Mohler directed the music. He was laid to rest in the large family lot in the Oak Grove Cemetery underneath a beautiful bower of flowers.

J. H. HOLDER, Pastor.

We need not a new program, but a new motive; not a new social philosophy, but transformed men and women; this is Christ's answer to the problems of our warring, acquisitive, wasteful world.

—Hugh T. Kerr.

New Orleans
CHRISTIAN ADVOCATE

Methodist. Crusade. Christ.

—

THE LIVING CHURCH

The friendship of man and man is the reflex of the friendship of man and God. How on earth can people expect to be good friends if they don't love God? . . . How can the "fountain overflow" if it's not being perpetually filled up with the infinite sense of God?

—Max Plowman.

—

THE PRAYER-ROOM TODAY

Forgive me, my Lord, that there has been in me so little of the generous love that gladdens Thy heart. I have been so cold toward Thee, so niggardly in my service of Thee, so watchful of my own safety, so fearful lest I should give too much. Teach me the lesson of Thy saints, who gave and counted not the cost, who poured out for Thee the whole treasure of their love. Help me to see something of what their love has meant to Thee, and what my loveless heart has long withheld from Thee. Help me to learn their secret where they learned it. Bring me to the Cross, that there I, too, may learn to love as Thou hast loved me. Amen.

—

Vol. 32. No. 12.

NEW ORLEANS 12, LA.
THURSDAY, MARCH 22, 1945.

"In Time of Turmoil"

By Perry E. Gresham

When billows lash and gales annoy,
When fears beset and hopes are tried,
We feel more need for Thy support
Than when the tranquil sparkling sea
Upholds serene our speeding bark.
Teach us, O Lord, in times like these,
To share the hopes and fears of men
Who, like ourselves, are blown and torn
By winds of war and greed and crime.
Chart us a course of brotherhood,
That man with man may face the storm
And lend support from each to all—
A mutual bond of kindliness.
Help us to still the turbid waves
With fuller knowledge of Thy laws.
Help us to steer a straighter course
Than mariner has done before,
But through it all we ask the soul
That sees above the wind and waves
The calm and peace of azure skies;
That knows how deep beneath the brawl
Of brine and spray the quiet sea is undisturbed and calm.
In times like these we ask, O God,
The calm of soul and peace of mind
That Jesus had on Galilee. Amen.

—The Christian Evangelist.

WALLET OF THE WEEK

CHAPLAIN CASUALTIES in the United States Army have been one hundred and fifty-nine, says an exchange, out of a total of seven thousand seven hundred and eight in the service. Of this number thirty-three have been killed in action, forty-four died of wounds, forty-eight were wounded but not fatally, and thirty-four are prisoners of war. It is said that no other class has as high a casualty ratio. This can mean only that these men are where chaplains are needed regardless of the danger that may be involved.

* * *

GEORGE C. STEBBINS, the "grand old man" among gospel hymn composers, was ninety-nine years old recently. He lives at Catskill, New York, and is the last surviving member of the Moody-Sankey revival singers. Stebbins came from the farm and throughout his career he has retained the simplicity of his life and his faith. Among the songs credited to him are: True Hearted, Whole Hearted, Have Thine Own Way, Lord, There is a Green Hill Far Away, I've Found a Friend, Evening Prayer, and Yonderland.

* * *

EMPTY RURAL CHURCHES are pointed to as America's monument to a spiritual revival which once swept those areas, but whose power is no longer a determining factor in the lives of rural communities. It is claimed that there are fifteen thousand Presbyterian churches without pastors, and other denominations are suffering from similar shortages. This growing peril to the religious life of the nation should offer a ringing challenge to young people to offer themselves at the call of God for ministerial service in the churches.

* * *

TWENTY EVANGELICAL CLERGYMEN, members of the Springfield, Massachusetts, Ministers Association, are said to have withdrawn from the Association. The reason for the withdrawal seems not to be definitely known, but it is surmised that it resulted from a request made of one of the ministers that he change his part of a radio program from an evangelical theme to a broader subject. The minister involved, according to report, refused and withdrew from the program. Presumably the request for the change was made by the Association, not by the broadcasting company.

* * *

CAPTAIN EDDIE RICKENBACKER has expressed the belief that representatives of the church should sit at the peace table. He declared that he is not very optimistic about the possibility of a lasting peace. In his opinion, the only way to secure a lasting peace is to permit the clergy to sit at the peace table. The objection to the Rickenbacker plan is that it would involve immediately the setting up of certain ecclesiastical interests and it would make the Christian Church responsible for compromises and half-way measures. The Church can exert a better influence as religious leader than in diplomatic maneuvering.

THE NOBEL PEACE PRIZE, which has been awarded since 1938, will not be awarded for 1944. For the sixth time it has been unclaimed while war has ravaged the earth. It seems that no man has been able to offer a solution of sufficient merit to entitle him to be considered for the award. It sounds rather strange that when so many are talking and planning for peace, no one has evolved a plan and a program sufficiently convincing to engage the attention of those who make the peace prize decision.

* * *

THE HALF-MILLION MURDERS, estimated by J. Edgar Hoover as occurring during a lifetime, and eighty-eight million larcenies and other forms of crime may have a sidelight in the divorce record of Reno. The Nevada city set a new divorce record in 1944, with seven thousand and seventy-six actions filed as compared with five thousand eight hundred and eighty-four in 1943. This is approximately twenty divorce actions every day of the year, and broken homes are admittedly among the chief causes of delinquency and crime.

* * *

FREQUENCY MODULATION broadcasting stations to the number of five hundred are scheduled for construction in the United States within five years after the war is ended. The Gideons of Portland, Oregon, have requested that a fair share of these be allocated to religious groups. Religious representation was also requested in the field of television. The Gideons condemned the network policy of refusing to sell time to religious groups. To do less than the Gideons have asked is to disparage religious interests and to place religious promotion in the control of commercial organizations.

* * *

THE CAMBRIDGE SEVEN, who went to China as missionaries under the China Inland Mission, now has only one lone survivor, D. E. Hoste. Mr. Hoste went out with the group sixty years ago and for thirty-three years he served as director of the China Inland Mission, retiring in 1935. He continued to live in Shanghai where he and his wife were placed in an internment camp by the Japanese. His wife died in 1944, and at the age of eighty years the veteran missionary has only memories of his co-workers and the hopes of the future to comfort him as he waits the call to the Father's house.

* * *

AMERICAN SOCIAL STUDIES are said to show that barmaids outnumber coeds, criminals are three times more numerous than college students, the country has sixty suicides every day, one murder every forty minutes, and a major crime every twenty-two seconds. Along with this sickening array, it is pointed out that seven out of eight children quit Sunday school and church before they are fifteen years of age, eight times as many hours are spent in the movies as in Sunday school, and only one out of twelve Americans attends church regularly. Whether these figures are correct or not, the statement is challenging.

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C. MILTON CHALMERS, Publisher

EDITORIAL

METHODISM'S HISTORIC MISSION

John Wesley defined the mission of Methodism in the unforgettable words: "To spread Scriptural Holiness throughout the land." In the course of our two centuries of Methodist history, both the emphasis and the interpretation of that definition have varied, but it has continued to be the distinctive emphasis for which Methodists are known and appreciated throughout the world. The aim to expend its energies in the effort to make the world Christ-like is the explanation of the Methodist movement and the key to Methodist history. While that design is the priceless treasure of the Methodists, it must not be understood to be their exclusive right. It is shared by all evangelical Christians, but the Methodists have made it distinctive in their program of work.

From the Wesleyan definition of mission have stemmed the varied interests through which Mr. Wesley's disciples have sought to implement the aim for making men Christ-like. Our evangelism was born of a sense of mission—the mission to "spread Scriptural Holiness." This should not be taken to mean that Mr. Wesley scorned theology. As a matter of fact, the Wesleyan doctrinal standards provide an armory of fundamental Christian beliefs for the spiritual conquest of the world. It is true that those doctrinal teachings are simplifications of the theological foundations of all Christendom, but Mr. Wesley felt that such cornerstones of faith were necessary to any practical scheme for the "spread of Scriptural Holiness."

In a recent article, Dr. William E. Sangster, of England, gave an informative study of "Methodism's Unfinished Task." He restated the main factors for which the Methodists were raised up and by which their work must be appraised. Among other things, he said: "These, then, were the main tasks for which Methodists were raised up. To spread holiness throughout the land. To evangelize. To Christianize the social order." He then said that the followers of Mr. Wesley are most themselves in the stress which still falls with a certain inevitability upon that sequence of aims and tasks.

In the course of his discussion, Dr. Sangster pointed out the fact that the Methodists formed a bridge between the extreme formalism and intellectual coldness of the Anglicans of that day and the impractical enthusiasms of the Moravian mystics. That particular aspect of the Wesleyan movement was doubtless unplanned and even a surprise to Mr. Wesley himself, but from the moment of his withdrawal from the Aldersgate society to the time when he followed George Whitefield in "field preaching," he was unquestionably moderating between those two Christian extremes. In our crusading for Christ, we will do well to keep to the fore the primary emphasis out of which every virtue of Methodism stems. The evangelism, the effort to Christianize the social order, and the flexible program, are sequences of the primary goal. Our task will not be finished as long as there is an unreached soul on earth and without the passionate desire to reach that soul all else will fail.

THE CHURCH SCHOOL—CURE BY REGALIA AND TRUMPETS

A few days ago press reports carried a news item to the effect that some one had offered the suggestion that the Sunday School convention of a generation ago be revived as a means for recovering interest in the Church School.

As we see it, that suggestion places emphasis upon a parade rather than upon the purpose and the dynamic which give point to Church School activity. In view of the admitted seriousness of our Church School enrollment situation, we hesitate to raise question as to any well-meant suggestion. It seems to us, however, that for all too long we have thought in terms of mechanics rather than power. The emphasis on joining the church has sometimes interposed between the soul and its Saviour, localized religious values and concealed the significance of sin.

It is a shallow estimate of the Church School which commits it to an effort to out-fun the funnies, out-movie the movies, and out-organize the reformers. So there seems to be no sufficient reason for a convention parade in this time of our enrollment crisis. Might we not profitably consider giving a little more serious attention to the purpose for which the Church School exists? It might be well to think of lesson materials which have the ring of spiritual earnestness and conviction. It might be well to plan an evangelistic program designed to promote faith and issue in a definite experience of salvation. Why not return to fundamentals instead of trying to resuscitate sleeping corpses?

INTOLERANCE

Intolerance, like heresy a generation ago, is the failure or refusal of a person to accept the complainants social or religious nostrum. The person who brings the charge need not be either religious or socially-minded. The charge is frequently a weapon, not the manifestation of

devotion and a crusading spirit. It would seem that the abandonment of interest in theology made it necessary for controversially-minded people to find another peg upon which to hang their "grapes of wrath." We mean no defence of either heresy or intolerance, but this may be made only a variation of detail in the procedure for destroying one whom we are unable to browbeat into surrender. The fulmination resorted to in support of such arrogant charges would be ludicrous but for the empty pates who take the bait. The charge of intolerance is too often a label produced in the fiery cauldron of a small view and an unholy temper.

SURVIVALS OF PRIMITIVE LIZARDS

Survivals of the age which witnessed the existence of the monstrous dinosaurs are believed to be species of certain enormous lizards found off New Zealand and in the Galapagos Islands off Ecuador. The Iguana grows to about four feet in length and is slow and sluggish on land, but is a swift swimmer in the water where he feeds. The Tuatera found on islands off the coast of New Zealand is a sluggish lizard which lives in holes which he shares with aquatic birds. Some of the primitive lizard species may have disappeared and others may have become smaller in size, but they appear to have kept true to type throughout the eons since the time of the monsters.

FOUNDER'S DAY

Emerson said that "Every institution is but the lengthened shadow of a great man." Ever since 1933, the 100th Anniversary of Major Millsaps' birth, Millsaps College has celebrated Founder's Day. The celebration of this day was inaugurated under the administration of Dr. D. M. Key. The first celebration was quite a memorable and colorful occasion. It was attended by distinguished educators from different parts of the nation. Biographical sketches and eulogies of Major Millsaps were given at this time.



Dr. A. P. Hamilton

This year the day will be marked by the usual ceremonies and the speaker of the occasion will be Dr. W. L. Duren, editor-in-chief of the **New Orleans Christian Advocate.** Dr. Duren is a distinguished alumnus of Millsaps College, having served as pastor in some of the leading pulpits of the M. E. Church, South, as well as presiding elder of important districts. He is also the author of several books, including the biography of Bishop Charles Betts Galloway, who is often spoken of as the "spiritual father" of Millsaps College, just as Major Millsaps gave it its physical and material pattern, and Bishop Murrah gave it intellectual and educational leadership.

Dr. Duren therefore comes eminently qualified as a speaker on any matters that concern the founding and continued existence of the college.

The date that has been set for Founder's Day this year is April 18. All the friends, alumni and patrons are looking forward to that day as a great occasion of celebrati

This, the eighth commemoration of Founder's Day u der the administration of Dr. M. L. Smith, and the twelft in all, is of unusual significance since it marks the fir anniversary of the completion of the campaign for th Christian Center, a memorial to be erected in honor o all former students and alumni who have served in th armed forces of our country, and who have given the lives in this service. When the time comes that we sh see this memorial a reality in brick and mortar, anoth notable milestone in the college's history will have be reached. Let us make this occasion of April 18 a time o rejoicing for what has been accomplished, and of anti ipation of a greater era yet to be.

A. P. H.

Editorial Miscellany

By Dr. H. T. Carley

WATCHING FOR REDBIRDS

If it were not otherwise, it would be funny about pe ple's getting sick. Certainly the germs of indisposition are no respecters of persons. It would cause no specia surprise for a man—or woman—far advanced in years to be aching abed; but for a youngster or a husky middle-ager to be laid up seems out of part.

But so it goes. Old people and young people, rich pe ple and poor people, educated people and ignoramuses wise people and fools—all, sooner, or later, take their turn; and all, sooner or later, "shuffle off this mortal coil."

Just as "every cloud has a silver lining," so there is at least one advantage in being sick, if you get well—you know how to appreciate good health. (There doesn't seem to be much in store for those who are well, but do a good deal of grunting anyhow).

The weather is a funny thing, too. It rains and rains and rains till it looks as if it could rain no more—and then it will keep on for quite a spell; or maybe it will stop raining, the sun will shine as if it hadn't missed a lick in months, the day will be perfect, and you will rejoice that at last spring and good weather are here—and the next morning before daylight you'll hear the water pouring off the roof. I am one of those who believe that the weather always proceeds according to law; but I confess that my legal lore is very little.

What made me think about both these things at the same time is that I was just meditating upon how tough it is to be sick and have bad weather contemporaneously. It has been that way a good deal around town lately. The other day I was visiting a parishioner who was sick—not so very sick, but in bed. The weather was considerably worse than the patient. Things could have been worse—but it wasn't especially easy for us to make merry, the parishioner being sick and the weather being what it was.

Just then we saw the flash of a redbird by the window and in a few minutes we heard the vibrant, radiant notes of a cardinal from the top of a nearby cedar. Both the patient and the weather got better immediately.

From now on, I'm watching for redbirds!

THE SOUTH CENTRAL JURISDICTION, THE METHODIST CHURCH

Crusade for Christ Moving Forward, Social Action, Evangelism, and Church School Attendance

1. The Conference Crusade Council giving guidance to districts and local churches in next phases of Crusade.

2. Developing a systematic plan in each Conference for following up the financial pledges for the Crusade, so as to have total pledges paid by January, 1946.

3. Board of Evangelism and Board of Education planning jointly for Crusade promotion; following the suggestions, methods and procedures coming from the General Boards.

Establish Conference goals in Church School Attendance, and in Evangelism.

4. Utilizing all Conference-wide and district meetings to promote the next phases of the Crusade. An educational approach brings results.

5. The District Crusade Council to assist local churches in carrying out Crusade plans and action.

6. Local Church Council formed of pastors, lay leaders, chairmen of Boards, presidents of organizations, and other representative people, including youth and young adults.

7. Develop plans for united action in the local church.

a. Establish local church goals in Evangelism, Church School attendance.

b. Make a correlated and unified approach to each particular emphasis of the Crusade. (All interested groups planning for a correlated and unified approach).

c. Promotion of study classes, forums, discussion groups on various peace and world order proposals.

d. Immediate action through letters to Government officials on peace time conscription. Action is needed here.

e. Keep evangelism and Church School attendance as major emphases in all local church groups.

SOUTHEASTERN JURISDICTIONAL CONFERENCE

I

A recent booklet issued by the Committee on the Crusade for Christ bears the title, "Methodism Marches!"

In this most crucial hour of human history God is calling the Methodist Church to a great forward movement which should bring to the world a new sense of the reality of God and the responsibility of His Church for meeting the need of the world. The Crusade for Christ has become a Crusade with Christ. It is he who leads the forces of Methodism. The five spearheads of the Crusade will contribute to the establishment of the Kingdom of God on earth. There must be:

1. A New World Order. (Our Council of Bishops urges that Methodists "Study, support and improve the Dumbarton Oaks Proposals."
2. World Relief and Reconstruction.
3. Evangelism—fervent and sustained.
4. Stewardship of time, talents, personality, and possessions.
5. A marked increase in Church School enrollment and attendance.

We have an open road. Each of these objectives is to be emphasized during a certain period of the Crusade but all of them must be promoted all the time by all of our people until the objectives have been realized.

II

The Jurisdictional Boards are laying large plans for the work within the Southeastern Jurisdiction and the following objectives should be set up:

(a) 100 per cent plus on the Crusade apportionment by March 4, 1945.

(b) A School of Missions in every congregation, using as a text book, "Christ After Chaos," sponsored by Bishop Arthur J. Moore. There is a guide to the use of this book and free literature concerning our fifty foreign fields may be secured from the Board of Missions and Church Extension, 150 Fifth Avenue. (See Pastor's Journal).

(c) The Program Committee of the Board of Lay Activities of the Southeastern Jurisdiction was called to meet by Dr. J. C. Guilds, president of Columbia College, Spartanburg, S. C., on Tuesday, March 6. This Board is particularly responsible for the promotion of Stewardship throughout the Church and the Laymen's Conference will be held at Lake Junaluska, August 13-17.

(d) At a recent session of the Board of Evangelism, emphasis was placed upon the importance of special services preceding Easter, the organization of a Preparatory Class for Church membership and Visitation Evangelism. Personal workers should be organized, instructed and after prayer and consecration sent forth to visit those outside the Church in their places of business and in their homes. These visits should be continued until decisions are made. This method has not been fully tested in the Southeastern Jurisdiction. Where the work is carried forward with diligence and earnestness more than 60 per cent of those who are visited respond to the call and accept Christ and Church membership. Large plans are being made by this Board under the presidency of Dr. King Vivion, McKendree Methodist Church, Nashville, Tennessee, for a week of Evangelism, including a Crusade Camp Meeting to be held at Lake Junaluska, July 8-15. Great preachers and leaders will be present.

(e) Great interest is being shown in the plans of the Board of Education to increase Church School enrollment and attendance. Remarkable results are being secured. One of our great churches has increased its Church School attendance from 500 to 860 within a four-months' period. The best results are secured by personal visitation and persistent effort on the part of committees appointed for this purpose. In every congregation a preparatory class should be conducted by the pastor or some one designated by him for the instruction of those interested in Church membership. According to the Discipline of 1944, all baptized children of the Church are now regarded as "Preparatory Members." Methodism has 1,500,000 such children and these should be given careful instruction as they come into the membership of the Church. The goal of Methodism is one million new members, 600,000 of whom should be on profession of faith; the other 400,000 should be members whose certificates have been lost or not transferred to their new location. Every Methodist should be a member of the Church in the town or city where he lives.

The following suggestions may be of value:

1. Great Saturday Youth Meetings are being held all over the nation. Plan for one in your own locality.

2. The nation is being called to observe one minute of silent prayer at 12 o'clock during the period preceding Easter.

3. Methodism has always been a witnessing Church. Let us open the way for our people to give testimony to their faith in Christ and their need of Divine guidance and strength in these days of trial.

4. It is the practice on the part of many pastors to make an opportunity for people to accept Christ and apply for Church membership at every service. This may be done by a public invitation or by requesting those interested to meet in a designated room with the pastor and a committee to discuss the question of personal relationships to Christ and the Church. One pastor recently stated that for twelve years he has opened the door of the church following every service and only a few times has he failed to receive members by this plan. Remember the convincing word spoken to the young preacher by the great Charles Spurgeon: "My young brother, if you do not have decisions for Christ at your service, it is because you do not expect them."

5. Over two hundred names have been received, in the Council Office, of young men and women who are preparing for the Christian ministry and the mission fields. It is our responsibility to see that these young men and women are encouraged in this service and to see that they get the proper training.

WM. F. QUILLIAN,
Executive Secretary.

Atlanta, Ga.

THE GOLDEN CROSS

His name, we guess, was Johnny, but in the hospital record it was case No. 1143. Johnny was eight years old when admitted to the Hugh Chatham Memorial Hospital of the Methodist Church, Elkin, North Carolina.

Three operations had cost the parents all the money they were able to pay. The parents were hard-working, poor people. The case of Johnny seemed hopeless at first. But not so when they arrived at this Methodist Hospital. Even though this lad of eight was drawn up almost into knots there was something yet to be done.

Soon after the doctors and nurses began ministering to this fine boy beneficial results began to appear. Three years of patient, scientific, and loving service were given in the name of the Church and the "plus" of life which is the spirit of our Lord was well mixed in the diagnosis and treatment. And, then the operations—thirteen of them—were out of the way. The bright light of new life began to shine and today, because someone cared and served and because the Methodist Church had a house of love and mercy and because someone gave through the Golden Cross enrollment, Johnny is a well boy. This is Golden Cross.

The Methodist Discipline says: "There shall be a Golden Cross Society of the Methodist Church," and there is. Many Annual Conferences are now organized. Every Annual Conference should organize a society for the benefit of the hospitals and homes of the Church.

Every Local Church Committee on Hospitals and Homes created by the quarterly conference should organize a Golden Cross Society in the local church and really make it possible by effort and support to heal not one Johnny, a lad of eight, but thousands that need such care. It is the work of our Lord who sent His disciples "to heal—and cure diseases." He did it. His followers cannot do less.

(Continued on page 13)

CONFERENCE NEWS AND PERSONALS

New Orleans Christian Advocate

Publishing Committee:
Louisiana Conference—J. W. Reily, Chairman; B. H. Andrews, R. R. Branton.
Mississippi Conference—J. T. Leggett, Vice-Chairman; J. E. Gray, C. C. Clark.
North Mississippi Conference—V. C. Curtis, Secretary; A. T. McIlwain, S. E. Ashmore.

W. L. DUREN, D.D. .....Editor-Manager
HENRY T. CARLEY, A. P. HAMILTON and B. P. BROOKS .....Associate Editors
W. C. NEWMAN .....Church School Lesson Writer
MRS. E. L. DIAMOND.....Editorial Secretary
C. MILTON CHALMERS .....Publisher

The seven Methodist churches of Meridian, Miss., are to hold simultaneous pre-Easter evangelistic services and are sharing in joint advertising in the papers.

Rev. W. D. Kleinschmidt, pastor, reports that the Lecompte Methodist church raised $1,115 for the Crusade on a quota of $1,015; $980 was in cash and $135 in good pledges.

Mrs. E. L. Cargill, widow of the late Rev. E. L. Cargill, of the Louisiana Conference, says that the Advocate has been coming to her home for 45 years and she cannot do without it.

Mrs. J. R. Murff, whose late husband was a member of the North Mississippi Conference, has returned from Fort Meyers, Fla., and expects to be permanently located at 409 13th St., Columbus, Miss.

Rev. E. W. Day writes that Rayne and Church Point, the joint charges which he is serving, have paid $1,250 on an allotment of $1,000, and that they have $700 in pledges. That is good going in any man's record.

Rev. W. C. Beasley, retired member of the North Mississippi Conference, living at Tupelo, Miss., says that he is to be out with the grasshopper and he hopes to enjoy the spring flowers and the summer sunshine.

Rev. W. J. Dawson, retired, is serving the D'Lo and Braxton, Miss., churches for the remainder of the Conference year, according to information which he has furnished us. Bro. Dawson retains his home at Florence, Miss.

Mr. S. E. Castles, formerly of New Orleans, is now permanently located in Jackson, Miss., and is in business for himself. He and his family recently united with Galloway Memorial Church, according to a note from Mrs. Castles.

Chaplain Huntley C. Lewis, of the North Mississippi Conference, has been transferred from March Field, California to Paine Field, Everett, Washington. He spent two weeks in a hospital with pneumonia the first of February, but is now able to carry his full load of responsibility.

Rev. H. M. Johnson, district superintendent of the Monroe District, Louisiana Conference, reports that the pastors are working hard at the task and getting results. The district has exceeded the Crusade quota and the prospects are that it will go considerably beyond the amount allocated.

Rev. J. W. Mayne, who came to Louisiana by transfer from the Little Rock Conference at the last session of the Conference, is happy in his work at Arcadia, La. He is delighted with the people and is having splendid cooperation in his work. On a quota of $2,445, the church has paid $2,600 in cash, with more to follow.

Rev. Harold Hetrick, who was recently transferred to the Homewood, Miss., charge, has received a fine welcome. About fifty of the members were at the parsonage to greet him and his family upon their arrival, and they all sat down to supper together. That is a fine way to get acquainted, and it is no wonder that the new pastor faces the year with confidence.



CHAPLAIN LUTHER L. BOOTH,
1st Lieut. Naval Reserve

Rev. C. J. T. Cotten writes that he and his family are now settled in their home at Bonita, La., and that the work is moving in a splendid way. Bro. Cotten plans a service in every church on Easter Sunday, which will require driving almost 100 miles. Salary of the pastor is paid up to date, and the general financial condition is good. He has one-half of his money for the Crusade and expects to have the remaining half in the near future.

EDUCATIONAL-MISSIONARY INSTITUTE CHANGED

Rev. J. D. Wroten, superintendent of the Greenville district, requests us to "state in the Advocate that the Educational-Missionary Institute will be held April 11 at Cleveland instead of Greenville." We presume that this meeting is for the Greenville district and that those interested will understand.

MILLSAPS COLLEGE

Founder's Day will be observed at Millsaps on April 18. Dr. W. L. Duren '02 will be the speaker at the chapel service at 11 a.m., and Mr. W. F. Murrah '09, the son of Bishop Murrah, will be the speaker at the luncheon. We are expecting a large group of alumni and friends to be with us on this occasion.

High School Day will be observed on Saturday, April 28. Two hundred high school students, representing every section of the State, usually attend Millsaps High School Day. These high school students take a competitive examination and thirteen of them receive scholarships.

REV. JAMES WILLIAMS MEETS TRAGIC DEATH

After our last week's issue of the paper was practically printed, we received notice that Rev. James Williams, pastor at Hurley, Miss., had met a tragic death in an automobile accident on Saturday, March 10. No details were given as to the place or the facts concerning the mishap. He was serving the charge as supply pastor and was from Florence, Alabama, to which place the remains were shipped for interment. Hurley is in the Seashore district.

NOTE FROM REV. B. P. DURBIN

Rev. B. P. Durbin, pastor at Athens, La., writes: "I have been pastor of this charge for five years. The people have been nice to me, and I am proud of the work we have done. Since coming here we have built a nice parsonage, repaired three churches, and have met our budget in full every year, with the exception of the first. The salary when I came was $700, and today it is $2,080. We have accepted our benevolences in full this year and will in all probability pay our Crusade quota of $730 in full.

"I am still of the opinion that a preacher needs fewer churches in order that he may give more time to his people. One can be their preacher but not their pastor. We need more pastors rather than just to give them preaching. Let's try to work toward that end."

B. P. DURBIN.



BISHOP GARBER IN NORTH AFRICA

Bishop Paul N. Garber, of the Geneva area of the Methodist Church, arrived safely on March 8, in Algiers, North Africa, from the United States. He will spend a year or more visiting in Europe and North Africa in what has been called "the most diversified area in the Methodist Church." It includes all American Methodist work in Belgium, Bulgaria, Czechoslovakia, Hungary, Italy, Jugo-Slavia, Madeira, Poland, Spain, Algeria, and Tunisia.

PROGRESS IN THE SARDIS DISTRICT

Rev. C. A. Parks, district superintendent, had received the following reports on the Crusade for Christ quotas through March 10th: Como raised in cash $1,944 on a quota of $1,895; Water Valley, First, oversubscribed by approximately $250 a quota of $1,970; Cockrum had in cash and pledges their quota of $1,020; Water Valley, Main Street, raised in cash and pledges $887 on a quota of $787; Hernando reported in cash and pledges $1,720 on a quota of $1,460; Charleston raised in cash and pledges $1,600 on a quota of $1,578; and Senatobia raised in cash $1,894 on a quota of $1,794. The remainder of the churches are completing the promotional work preparatory to securing their quotas.

Every charge accepted in full the apportionments on World Service and Conference Benevolences. This means an average increase over last year of 10 per cent. The following churches have already paid in full for this Conference year their askings: Charleston, Barton and Lewisburg on the Mt. Pleasant charge, Cold Springs and Curtiss on the Sardis charge, and Sledge.

Sixteen charges increased the salary of the pastor in amounts varying from $90 to $500, and this meant increases in the acceptances on the administrative funds. In a Christmas offering Senatobia gave $324 on an apportionment of $288.

Sardis Station in January put more than $5,500 in War Bonds against the day when materials can be secured with which to modernize their church school plant. Charleston has completed repairing the heating plant and redecorating the auditorium at a total cost of nearly $3,000. Como redecorated the parsonage at a cost of $545.

ROY A. GRISHAM,
District Reporter.

W. C. T. U. HAS BANQUET

The banquet of Woman's Christian Temperance Union of Baton Rouge, at First Baptist Church, was one of the outstanding affairs of the season.

Being in the azalea time, when spring flowers are at their best, the long tables were truly a vision of loveliness bedecked with azaleas of every color intermingled with bridal wreath, iris, and camellia. Places were laid for more than two hundred guests.

Rev. A. C. Lawton, director of the Moral and Civic Foundation, was master of ceremonies. After singing "America" and the salute to the Flag, the Invocation was given by Rev. Borderlon, of the Nazarene church, followed by an instrumental trio. Miss Roberts then rendered a Marimba solo, after which Mr. Lawton introduced Miss Emma Bains, who spoke on "Protecting Tomorrow's Leaders."

A scripture selection was read by the host pastor, J. Norris Palmer. The guest speaker of the evening was Dr. Lewis M. Stuckey, pastor of First Methodist church. "A Christian's Warfare on Lawlessness and Liquor" was his subject. Dr. Stuckey is a forceful speaker and handled his subject admirably as he brought to the hearts of the audience the great importance as well as the responsibility of every Christian man and woman in our nation today. With our long drawn out task ahead of us we must use our God-given power in helping to save our youth and our armed forces from the ravages of the liquor traffic, and pave the way for them to march back to their rightful inheritance when this great conflict is over



to a clean temperate land of America."

The First Baptist Church choir sang softly "Our Prayer for Peace" while every head was bowed, and each guest, I'm sure, felt that it was an evening well spent, and much food for meditation went with each individual.

MRS. TEXYE M. RIDDLE,
State Publicity Director, W. C. T. U.

MAPLEWOOD COMMUNITY METHODIST CHURCH

Maplewood is a new town, built in the forests near Lake Charles, La. Being located between Lake Charles and Sulphur and just off Highway 90, it has a good location for future development. Housing facilities in this area of the State are in great demand, and with other post-war facilities coming to this area, there will, without question, be permanent residents in Maplewood.

This is the greatest opportunity for expansion (at present) in the Lake Charles District, if not in the entire Louisiana Conference. It is an opportunity to build a strong church and a good one. It will serve, not a rich people, but a laboring and a conscientious people—people who have great pride in their church and who work enthusiastically for the church, but who, because they hold salaried jobs, cannot build the church they need by themselves. They have done and are still doing a heroic work.

The Maplewood Methodist church now has a membership of seventy-five members. There are 575 other Methodists in Maplewood who are to be reached. We are going after them and there is a good interest shown by all. We have been meeting in a small room in a duplex apartment and, with limited space, have done well to grow as we have. We are beginning services now in a larger room with better facilities and expect to do much expanding from now on. There are 144 enrolled in the Church School and we have an attendance of from 105 to 125. The present membership now supports a monthly budget of $300, which is a rather heavy budget for the membership but is necessary for the building program. In addition to this budget we observed the Crusade for Christ, and the Orphanage has already been presented to the congregation for the Easter offering.

Maplewood is a very beautiful town with 3,000 people, but there are no churches. The Methodists and the Baptists are both working hard. The Baptists are much further advanced in their program than are the Methodists, for the reason that they had the larger place to hold their services.

In this paper you will see the picture of the proposed church. This church has been estimated to cost $25,000. If we had it now we would have it full with morning and evening congregations of 200 attending each service. We would use all of the educational wing and would have one of the strongest and most active churches of its size in the Louisiana Conference.

Will the Methodists of Louisiana back us in this program? We will be glad to have correspondence from anyone and will be more than happy to furnish more information for anyone desiring it. Write to Rev. J. P. McKeithen, Maplewood, La.



MAPLEWOOD COMMUNITY CHURCH

PERSONAL NOTES AND INCIDENTS

In a personal which we carried last week we inadvertently listed Dr. W. B. Slack as located in Little Rock, Ark., instead of Hot Springs, as it should have been.

Rev. Seamon Rhea, pastor of Holly Springs, Miss., writes that his work moves well and that the church is nearing its goal of $3,000 in the Crusade for Christ.

Rev. L. T. Nelson, Pachuta, Miss., personal friend of the editor and good friend of the Advocate, expresses the belief that there was never a time when our people needed to read their church papers as at the present time.

Dr. T. M. Brownlee, pastor of First Church, Greenville, Miss., writes that it is good to return to the North Mississippi Conference, and that he is enjoying the work and the fellowship in that Conference.

Bishop J. Ralph Magee, head of the Crusade for Christ movement, reports that on March 15, $20,115,500 in cash and pledges, had been reported. Of that amount $8,250,466 was in cash. Dr. Lugg, the treasurer, reports that he received to that date $6,309,307.

Mrs. S. M. Richardson, of Blue Mountain, Miss., has our thanks for her fine testimonial regarding what the Advocate means to her from week to week, and also for the request to her son that he continue the Advocate which she has enjoyed so long when her work on earth is finished.

TWO PASTORS ILL

Dear Dr. Duren: This is a brief report on two of the pastors in our district who are temporarily out of the running because of illness.

Rev. Walter M. Campbell is in the Methodist Hospital at Memphis. He has undergone two major operations within the past month, but in spite of the heavy drain that has been made upon him he is responding to treatment and slowly gaining strength. It looks now like it might be sometime before he will be able to leave the hospital.

Rev. L. A. Bennett, pastor at Olive Branch, is now at home after a two weeks' stay in the Methodist Hospital. He is improving, and the probabilities are that he will be back in his pulpit in the very near future.

Sincerely yours,

C. A. PARKS.

REV. W. H. SAUNDERS MEETS THE ANGELS

Rev. W. H. Saunders, a retired member of the Mississippi Conference, died at his home in Crystal Springs, on Tuesday, Mar. 13, following a long period of declining health. He was eighty-one years old and had given forty-nine years of service in the active ministry of the Methodist Church.

He was a native of Chickasaw County, Miss., and was admitted to the North Mississippi Conference at the session held in Starkville in December, 1888. His appointments and the years of service follow: Belzoni (3), Sidon (1), Duncan and Hillhouse (1), Coahoma and Duncan (2), Carrollton Ct. (3), Indianola and Fasonia (2). In 1900 he transferred to the Mississippi Conference where he served: Neshoba (1), Fayette (3), Centerville (3), Gloster (2), Washington St., Vicksburg (4), Fernwood (4), Natchez (4), Hazlehurst (4), Philadelphia (3), Canton (1), Picayune (3), Quitman (2), Purvis (2), Osyka and Fernwood (1). He retired at the Conference at Court Street, Hattiesburg, in 1937.

His first wife died several years ago leaving five daughters. He married a second time and his wife and five daughters survive him. Funeral services were held at Crystal Springs on Wednesday by Rev. H. B. Hilbun, pastor, assisted by Bishop J. L. Decell and Rev. J. W. Leggett. Burial was in Clinton beside his first wife.

CRUSADE FOR CHRIST IN GREENWOOD, FIRST CHURCH

We have tried to carry out the plan of cultivation and are looking forward to entering very definitely into the five phases of the Crusade for Christ. In our plans for raising the amount of money required, we had a very happy experience. The Board of Education carried cultivation through each department until the Day of Compassion, March 4, when each child and young person shared in the offering. The Crusade for Christ committee in the church, P. L. DeLoach, chairman, planned a service for the morning of March 4 when offerings were brought by each member and laid on a table at the altar. In preparation for this a gifted layman, A. H. Richter, wrote daily newspaper articles on the Crusade for Christ. Another layman, Judge M. F. Pierce, delivered an inspiring address over the radio. Letters explaining the meaning of the Crusade were mailed to every member. Over $5,000 in cash was raised. The interest and spirit of the church have been quickened and challenged by the world-wide vision of the leaders of Methodism.

W. R. LOTT, Pastor.

SEASHORE DISTRICT NEWS

The Rev. N. U. Boone, pastor at Wiggins, this week received his commission as chaplain in the Naval Reserve and has already left his pastorate to report to the College of William and Mary, Williamsburg, Va., for indoctrination training.

Chaplain Boone was in his second year at Wiggins, a feature of his pastorate being the building of a beautiful parsonage and largely paying for it within a few months' time. He leaves the charge in good condition, the Crusade for Christ quota being subscribed, and all other obligations paid to date.

The Rev. Edmund Chambers, missionary to Poland, interned by the Nazis in 1939, and returned here on the Gripsholm, conducted Methodist services in the absence of Chaplain Boone March 11, and then remained in Wiggins for several days as religious emphasis week speaker at the local high school. Mr. Chambers was an associate missionary worker with District Superintendent J. L. Neill in Central Europe in the "twenties."

The Rev. H. J. Moore, Long Beach, will supply the Wiggins appointment for the next several weeks until arrival of the new pastor, to be appointed by Bishop J. L. Decell.

When Bishop Edwin F. Lee, chairman of the General Commission on Army and Navy Chaplains, and head of Methodist work in the Philippine Islands and Southeastern Asia Central Conferences, visited Mississippi last week, he spoke at Columbia in this district in the interest of the Crusade for Christ. Accompanying Bishop Lee from Jackson to Columbia for the rally were the Rev. J. W. Leggett, Capitol Street, and the Rev. W. B. Alsworth, Grace Church.

Mrs. W. L. Elkin, Ocean Springs, counselor for the "Crusaders" sub-district of the M. Y. F., announces a four-teacher training conference for youth of the central area March 19-21 at First Church, Gulfport. Teachers and courses follow: T. A. Carruth, "Evangelism;" W. L. Elkin, "Life of Christ;" D. R. O'Connor, "What it Means to be a Christian;" Mrs. C. C. Clark, "Alcohol."

The western sub-district M. Y. F. meets at Poplarville on March 22 to install the following officers: President, Craig Cassels, Poplarville; vice-presdient, Fred McDonald, Picayune; secretary, Norene Whitsett, Lumberton; treasurer, Patsy Patrick, Columbia; worship-evangelism, Jay Allen, Poplarville; community service, Miriam Wesley, Baylis Chapel (Hub); recreation, Wilma Worthy, Picayune; publicity, Ben Davis, Brooklyn; world friendship, to be elected.

The Rev. J. B. Cain, Columbia; Mrs Ed Rasor, Biloxi, and the district superintendent, attended a two-day conference in Jackson on March 5-6, on "Religion in the Home."

Chaplain A. M. Ellison, recently transferred from Gulfport Field to Key Field, Meridian, is now en route to an overseas assignment, according to his wife, now residing in Jackson temporarily. Chaplain Ellison was pastor at Bay St. Louis in this district.

"Methodist Men," with the charter from the General Board of Lay Activities requested, is the new layman's movement to strengthen Crusade for Christ observance in the three churches of the Handsboro circuit, including Burton Memorial, Handsboro, and Mississippi City. Twenty-six men attended the organizational meeting.

DON'T NEGLECT CANCER

By Clarence C. Little, S.D., Managing Director, American Cancer Society

Never before have we been so aware of the life-saving power of scientific research. Out of the laboratories and on to the firing line where millions of our young men are risking their lives, have gone sulfa drugs, penicillin, dried blood plasma. From the past we can take the names of killers conquered by science—yellow fever, small pox, diphtheria, typhoid.

Today research against cancer stands on the threshold of new and great advances. It has already given us ways of producing and of controlling the production of the disease in laboratory animals. It has begun to give us knowledge of how cancer cells differ from normal cells.

But cancer research needs financial support and more trained workers. It must be given the material aid and security to make it efficient and increasingly powerful.

Never before have we understood so well how to organize for the detection of precancerous conditions or to identify cancer in its early and curable stages.

Few as yet realize the nature of the emergency which cancer presents. There are 17,000,000 living Americans who will die of cancer unless something is done. There are at least 5,500,000 of them who can be saved from death from cancer by simple, direct means.

You who read this are one of the "means" by which these lives can be saved. Learn the danger signals that may mean cancer and the ways in which the risk of cancer may be decreased. Pass this information on to others. Enlist during April in the Field Army of the American Cancer Society. If one of the danger signals appears either in your own life or in that of a friend, insist on prompt, fearless action. Go to your doctor for examination and advice.

Education alone can save millions of lives even if research does not advance. No one can afford to be too busy to neglect this challenge. It is a choice between intelligent protection of yourself and those you love on the one hand, and ignorant risk of health, happiness and perhaps life itself, on the other.

The American Cancer Society has been for over 30 years the one great national organization devoted to study and development of plans for cancer control. It stands firmly on three fronts where it is face to face with the enemy—Research, Service, Education. It is going forward in support of all of these fields. It is going to take with it millions of Americans, who realize the great need and their power to help.

The American Cancer Society may have a division of its Field Army near where you live. If so, go to it for free information. If it is difficult or impossible to reach a local division, write direct to the American Cancer Society, Empire State Building, New York 1, N. Y.

RED CROSS PROVIDES RELIEF, RELAXATION, AND RECREATION

Three new R's are being spelled out across the world as American Red Cross workers hang out the welcome sign and smile "Come on in" to the thousands of American and Allied servicemen who throng Red Cross centers in search of what an Army captain, just back from the European theater, calls "relief, relaxation, and recreation." In his words, "Even General Patton's speedy tanks have to step out to keep ahead of the Red Cross banner."

Keeping that banner flying as our troops move to new battle fronts takes speed and ingenuity. Four American Red Cross field men landed on Luzon on S-Day. And within the next 48 hours an additional group of 16, with jeeps, trucks, or half-tracks, loaded with Red Cross supplies, rolled along the 15-mile beachhead. Red Cross workers opened, in Paris, the 344-bed "Independence Club," a former hotel, on eight hours notice. Red Cross recreation workers in the Southwest Pacific made a basket-ball court by nailing heavy gum-tree boards to two conveniently placed eucalyptus trees, and a Red Cross field director in the Marshalls supplemented his meager soft-ball equipment with two pick handles.

Keeping it flying takes efficiency and foresight. Twenty specially trained American Red Cross workers arrived in England before the invasion to handle family problems of men going onto the continent. In nearly 5,000 cases during July alone they helped men who might otherwise have gone into battle worrying about a sick wife, or family finances, or any of dozens of other personal problems that might have grown as the miles lengthened between them and home.

It also takes loyalty and perseverance. An American Red Cross clubmobile supervisor was just turning in for the night when the field telephone at her elbow rang sharply. A regimental commander, calling from his post near the front lines, was worried because he had found a clubmobile crew serving coffee and doughnuts in the rain. Red Cross workers were on the job, said that midnight call, and the Army appreciated their efforts enough to be concerned for their welfare.

Whether the need of our armed forces is for doughnuts and coffee, for books to read and games to play, for financial aid or just a kind word, the Red Cross is on the job. The story is told of a lad who returned nine times to have the same button sewed on by friendly Red Cross workers. They guessed that the button had been pulled off, but time after time they smiled and reached for needle and thread.

Keeping the Red Cross on the job takes your help, too. New demands for its services come with the increasing number of wounded men and veterans. Nurses must be enrolled to care for them, and blood donors recruited. More and more veterans will turn to the Red cross for help in meeting new and unfamiliar problems. Already some 350,000 ex-servicemen of World War II and their families have received some kind of Red Cross assistance.

And the need for maintaining already established Red Cross services continues. During the past year the number of American Red Cross workers overseas has nearly tripled. The number of clubs, rest homes and recreation centers operated overseas by the American Red Cross is more than three times greater, and the number of clubmobiles has doubled. American Red Cross field directors have gone with our assault troops as they have moved into new battle zones, new theaters of war, and other Red Cross workers have followed soon after.

Red Cross hospital workers are among the first to arrive in a new combat area, going in with the hospital units to which they are attached. Clubmobiles, and finally clubs, follow. Facilities and personnel for four Red Cross service clubs, set up on landing strips, were flown into France by American fighter groups during the early days of invasion. And on July 20 the Club Victoire was opened in Cherbourg.

The American Red Cross needs your help. Your contribution to the 1945 Red Cross War Fund will help keep the Red Cross banner flying here at home and overseas. Give now—give more!

MINISTRY

A few words of comfort,
  A deal of commonsense,
A gentleness with trying folk,
  A courage quite immense.
A great deal of patience
  With daily worrying things,
A facing up to changes
  That present struggle brings.
A pair of hands untiring
  And feet for service shod,
To work, to tend, to bless, to lend,
  And help folk home to God.

—Mary Eversley.

The gospel of Christ is the world's only hope—the sole promise of world peace.

—Field Marshal Earl Haig.

REPORT ON CRUSADE (FINANCIAL), NEW ORLEANS DISTRICT

Churches	Cash	Pledges	Total	Quota
Berwick—T. F. King	$ 350	$ 238	$ 588	$ 588
Donaldsonville—W. W. Perry	336		336	336
Franklin—W. D. Milton	1,725	250	1,975	1,795
Golden Meadow—E. W. Corley	150	294	444	444
Houma—First Ch.—A. S. Hurley	1,022	789	1,811	1,356
Houma Mission—L. A. Bodie	315	542	857	719
Lutcher-Reserve—S. J. McLean	414	365	779	701
Morgan City—D. B. Boddie	1,025	800	1,825	999
NEW ORLEANS				
Aldersgate—R. B. Crichlow	248	122	370	320
Algiers—D. M. Risinger	1,095	926	2,021	1,526
Canal Street—J. T. Harris	1,215	1,260	2,475	1,961
Carrollton Ave.—E. C. Gunn	2,400	1,455	3,855	3,855
Church of Redeemer—Philip Pallotta	90	210	300	292
Chalmette—J. W. Booth	356	248	604	559
Eighth St.—Dana Dawson, Jr.	1,042	536	1,578	989
Felicity—R. B. Crichlow	409	307	716	701
First Church—N. H. Melbert	4,901		4,901	4,901
Gentilly—C. R. Hardy	1,338	826	2,164	1,288
Gretna—J. B. Bonnecarrere	500	355	855	855
Munholland Memorial—Karl B. Tooke	1,000	165	1,165	1,158
Napoleon Ave.—R. M. Brown	1,030	1,076	2,106	2,079
Parker Memorial—G. W. Dameron	2,110		2,110	1,618
Rayne Memorial—H. L. Johns	7,746	2,732	10,478	6,219
St. Marks—R. L. Clayton	496	621	1,117	1,117
Second Church—A. L. Smith	50	980	1,030	1,030
Slidell—M. S. Robertson	995	40	1,035	989

Quota for District	$38,536
Paid in Cash	32,358
Pledges	15,137
District Overpaid	8,959

This magnificent record was made by cooperation. I am deeply appreciative of the help given by so many.

W. W. HOLMES, D. S.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

Activities Growing Out of Study

Many societies are completing the study, "The Christian Faith and the Christian Way," so it is time to begin the activities which should grow out of it.

In the educational conferences held during January, some suggestions were given which we are repeating. Read them carefully and select those which your society can use.

1. That we make our church one where every person in the community feels welcome—"the banker and the family from shanty-town alike." With the army camps, the defense industries and the oil boom there are strangers in practically every town in the Mississippi Conference. If there are not strangers, there are those who are not attending our services. Make an effort to get them to attend, then make them welcome when they come.

2. That we make an effort to create unity among the Christians of our community. We are told that the greatest need in the Christian world today is for unity. In some communities the fifth Monday of each quarter is used for a joint meeting of the societies of the different churches; this could grow into a Council of Church Women and become a force for constructive work in the community.

3. That every woman in our church find her place of service and fill it. It has been suggested that we make out a list of the women of the church—not just the members of the Woman's Society of Christian Service—then visit each one and have her write by her name what she is doing in her church. If she is not doing anything, she will certainly want to; help her to find her place and fill it. In this way new talent will be discovered.

4. That we encourage, not criticize, those who are trying to carry on the work of the church. (Try handing out a few bouquets).

5. That we seek to make our homes truly Christian with family devotions, Christian "table-talk," where we help to create the right attitudes toward our church, morals, other nations and other races.

6. That as individual Christians we will dare to be different in our every-day living, in our business dealings, in our contacts with all people.

7. That we will try daily to "square our actions with what we say we believe."

* * *

A Day Apart

"Realizing the need for a deepening of our spiritual lives as we undertake the Crusade for Christ, the Spiritual Life Committee of the Woman's Division of Christian Service feels that this can be accomplished most successfully through spiritual life meetings and retreats; therefore, it recommends:

1. "That in each local society 'A Quiet Day,' or 'Day Apart' meeting be observed sometime during the Lenten season, 1945.

2. "That the special prayer projects of the Woman's Division be: The Crusade for Christ, a Just and Enduring Peace, more Missionaries and Deaconesses."

In the March issue of the **Methodist Woman** a complete program is given for "A Day Apart." This might be used on Good Friday if no other service has been planned.

* * *

Doors of Progress

Next week-end we must get our first quarter's reports into the mail, or miss the Honor Roll.

At the January Executive Committee meeting it was decided that since the new report books had not been promised until late in March, reports will be accepted for the first quarter made out on the old blanks, or in letter form.

After this quarter reports will not be accepted for Honor Roll credit unless made out on the new blanks.

You will recall that one of the Doors of Progress, 1945, is "Use of reports as a measurement of progress."

Since three months of 1945 are gone, it will be well to check the ten Doors of Progress and se whether your society is really making progress.

If your society has not ordered the new report book, do so immediately.

* * *

Christ After Chaos

Societies which have been cooperating with the pastor in the study of "Christ After Chaos" have been renewing their acquaintance with many of the lands and characters of former studies.

We were particularly interested in the lesson on Africa, since that is to be the land of our spring study in 1946. The text has been written by Bishop Newell Booth, who is now in Africa and who was accompanied by one of our Mississippi ministers, Rev. Q. C. Roberts, as his secretary.

We wonder what changes will come to Africa before we begin our study?

* * *

The American Indian

Soon we will begin the study of the American Indian, so we will need supplementary material.

The **World Outlook** has given us a series of five articles on the Oklahoma Indians written by Betty Burleigh Scudder.

Next week we hope to give you a bit of information concerning "The Apostle to the Choctaws."

"We owe much to our 'original Mississippians,' after whom we have named so many of our counties, towns, and streams. Our gratitude flows in particular to the Choctaws who fed us when we were hungry and fought for us when we needed a friend.

"More even than their devotion to us was their overwhelming love for Mississippi—the very soil of which was sacred to them. We call it sentiment with them and patriotism with us, but by whatever name it is the inspiring urge that stirs us to industrial, agricultural and cultural improvement.

"The Choctaws once owned half of what is now the State of Mississippi. Their activities centered at Nanih Waiya, the sacred mound located in the southeast corner of Winston County, upon which the Indians built their temple and around which they buried their dead.

"An honest, brave, and proud race, they worshiped the soil which treasured the dust of their ancestors. Much of the strong sentiment which the average Mississippian holds for his state today can be traced to the patriotism of its original sons."

* * *

What Can I Do?

By Mrs. G. C. Adams

(Last fall the members of a leadership training class in Charlotte, N. C., were asked to prepare papers on the subject, "What Can I Do Toward Interracial Amity?" The following is a digest of one of the papers).

1. I can give myself a first-aid course and learn what and where the pressure points are. When I learn something of these pressures I can then ask God for wisdom to know how to conduct myself and how to share with others what I have learned.

2. I can refrain from using careless and contemptuous terms in speaking of Negroes. Also I can refuse to listen to or tell jokes that are discourteous to other races. When expedient, I can suggest to friends that this sort of thing is unfair to others and a reflection on one's own thought life.

3. When speaking of Negroes who have displayed qualities of leadership and earned titles, I can use their correct titles without apologizing for doing so, just as a matter of course.

4. When local newspapers speak of Negroes in a fair and considerate way, I can commend them for their courtesy and fairness.

5. Sometimes I can discuss with friends the cause and fairness of "Jim-Crow" laws, always seeking to keep the conversation on the discussion level and not allowing it to become argumentative.

6. Once in a while, I can take time out and think what it must mean to be a Negro, in the home, church, and public places.

7. Whenever a community enterprise is being undertaken, I can inquire whether it includes or excludes the Negro. Then I can let the proper authorities know how I feel about the issue, commending or condemning according to its fairness.

8. I can suggest to radio stations that eminent persons be used on their programs irrespective of race.

9. I can commend those who speak for racial democracy, and can talk with ministers and other churchmen about the ideals of brotherhood.

10. I can take some good magazine published to express the Negro's views and read it with an open mind, believing that I need to know what the Negro thinks and feels.

11. If the opportunity arises to refrain from racial segregation, I can do so quietly as the natural thing to do, taking care not to embarrass those of the other race by making them conspicuous.

12. I can treat domestic help as a Christian should—in wages, courtesy, and personal interest. I can teach my children also to be courteous to all people.

13. I can discover a worthy and Christian

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WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. M. E. ARMSTRONG, EDITOR, JONESTOWN, MISSISSIPPI

Suggestions for Vice-Presidents

By Mrs. W. R. McCormack

There is a new leaflet, "Vice-President in the Local Church." It is free, and it would be well for each vice-president to secure one and become better acquainted with her duties. Order from Literature Headquarters in Cincinnati.

"Inspiration comes from information." Therefore, the programs in the local society should be well planned. The vice-president is chairman of the Program Committee; and since the World Federation of Methodist Women is promoted by the vice-president, she should study and plan carefully to emphasize the Federation on the program for 1945.

Mrs. J. W. Mills, vice-president of the Woman's Division of Christian Service, gives the following suggestive helps:

Beginning with the April program, "The Church in Europe," we find much that is in line with our Federation. Read page 39 of the Program Book. Study **World Outlook** and **Methodist Woman** for valuable material. Refer to the September, 1944, **World Outlook**, page 5, "British Methodism;" page 4, "Bishop Welch—Children in Europe;" page 10, "New Bishops for Europe;" page 30, "Hungry Children in Europe;" page 37, Moving Finger writes, "Russian Prisoners," "Baptists Woo Russians;" page 41, "Bible in Sweden;" page 42, "Greece and France."

Run through the programs for the year and see what our organized women are doing along this line. The report of the Conference held by the department of C. S. R. and L. C. A. at Buck Hill Falls should be in your hands for the May program, which is on "The Christian Home." The program for June is on Juvenile Protection—a world problem. The September program studies "Health;" the October, "Working Women," and the December program dwells on "The Church." All of these are of deep concern to the World Federation of Methodist Women.

The following recommendations were

1. **Efforts Toward Peace:** Believing that the first task of Methodist women around the world is to unite in a determined effort to bring about a permanent peace, we recommend—

(1) **Study:** That Methodist Women's groups in all countries be urged to study International Conferences, whether of a financial, economic, racial, or other nature. Information on such matters is basic to a successful organization for world peace.

(2) **Propaganda:** That continuous efforts be made to counteract subtle propaganda against full participation in achieving peace. Motives and prejudices which underlie such propaganda should be analyzed and understood. (This is a concurrent recommendation with the International Relations Committee of the department of C. S. R. and L. C. A.)

2. **Information Through Correspondence:** We recommend that letters received through the correspondence project, and reports which come from other sources, be so filed that they will be resource material for approved studies and program work. This should be a most fruitful source of help on the basis given now by the department of C. S. R. and L. C. A. on "The Christian Home Around the World."

3. **Fellowship and Visitation:** We recommend that plans be made as soon as world conditions permit, for a visit between representatives of the Methodist units of the Federation in war-torn countries and the United States (or the Americas), for the purpose of renewing and strengthening the bond of Christian fellowship.

We express our hope that Christian women of the world may get together immediately following the war in a world congress of Christian women. To this end, we express our willingness to cooperate with agencies such as the United Council of Church Women, the Foreign Mission Conference, and the International Missionary Council in any plans which may be made.

4. **Prayer.** We recommend that, together with the Committee on Spiritual Life, our prayer project shall be (1) for peace; (2) for missionaries and deaconesses; (3) to cooperate on the production of Spiritual Life Literature in foreign fields as soon as the time is ripe.

.5 **Supplies:** We recommend that this unit of the World Federation cooperate at once with the larger supply unit (U. N. R. R. A.), etc., sending needed supplies abroad.

MRS. J. W. MILLS,
Vice-President, Chairman;
MRS. H. W. B. DETWILER,
Secretary, protem.

* * *

Oxford W. S. C. S. Yearbook

A most carefully planned yearbook has been recently received by your editor from the Oxford-University Methodist W. S. C. S. In it is to be found a list of the officers for 1945, the standing committees, the list of circle chairmen, the budget, the members of the three circles and the Wesleyan Service Guild, and the planned programs for each meeting of the year.

The activities for the year are: Increase in membership, prepare the stewards' supper the first Friday of the month, place flowers in the church each Sunday, provide nurses for the nursery each Sunday, and give the program on the fourth Monday. This means that the circles and the Guild are responsible for these activities three months during the year. The chairmen are: Circle one, Mrs. A. L. Woods; Circle two, Mrs. Whitman Davis; Circle three, Mrs. Ralph Wilson; Wesleyan Service Guild, Mrs. Glenn Brown.

The Budget is as follows: Missions (undirected), $300; Scarritt Maintenance, $4; Rural Worker, $17.50; Wood Junior College, $10; District Parsonage, $7; Jurisdiction, $2.10; Negro worker to Holly Springs, $9; Life Membership, $25; Upper Room, $30; Envelopes and postage on Upper Room, $12; Yearbook, $3 Red Cross, $5; Narcotic Drive, $10; War Fund, $25; Literature, $15; Conference Expenses, $5; Kitchen Stove, $150; Plaque for Soldiers, $40; Lewis Memorial in Africa, $25; Easter Flowers, $5.

During March the church activities are performed by the Wesleyan Service Guild. The weekly meetings are as follows: March 5, Business meeting; March 12, Circle meeting in the home; Worship, "Hast Thou Not Known?" Topic: "Three Lives;" March 19, Church, program by Mrs. Glenn Brown; March 26, Executive Committee meeting, mail reports.

Thank you, Mrs. A. B. Butts, for sending in this fine yearbook.

* * *

Executive Committee Meeting

A meeting of the Executive Committee of the North Mississippi Conference Woman's Society of Christian Service was held at Hotel Peabody, Memphis, Tenn., on March 8, at 11 o'clock. This meeting was called for the purpose of discussing the plans for the Enlarged Executive Committee meeting to be held at Wood Junior College, Mathiston, Miss., March 28-29.

The meeting was opened promptly at 11 o'clock, with the Conference president, Mrs. E. M. Sharp, Aberdeen, Miss., presiding and leading the group in prayer. Mrs. D. W. Whitaker, Spiritual Life chairman, then led a most effective worship service, in which she called our attention to various scripture readings which should strengthen our faith in God and help us to depend more fully upon His care. Announcements were made concerning the program of procedure for the day, with 3 o'clock set as the hour of adjournment.

The program for the Enlarged Executive Committee meeting was discussed, and various details for an effective meeting were worked out. The theme for the meeting will be, "The Church in Tomorrow's World." At the evening session on the 28th, Bishop J. L. Decell, Bishop of the Mississippi-Memphis Area, will speak on the subject, "The Methodist Church's Message for Tomorrow's World." Mrs. E. L. Hillman, president of the Southeastern Jurisdiction Woman's Society of Christian Service, will speak on the subject, "The Message of Methodist Women for Tomorrow's World."

On Thursday, March 29th, reports from the different departments will be filed with the secretary for publication in the Minutes, and each Conference officer will recommend certain legislation for the working out of plans for 1945.

Besides the Conference officers, all zone leaders have been invited to attend this meeting. In parts of each district where there is not an active zone leader, the district secretary will select a woman on whom she can depend for help and see that she is at Mathiston. While at Mathiston, each district secretary will meet with her zone leaders and the Conference officers who live in her district and set places and dates for at least four zone meetings in her district. An outlined program will be furnished each group. With the Woman's Society of Christian Service taking a part in each District

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WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

Edited by The Executive Committee of Louisiana Conference

Mrs. E. A. Sartor, Secretary of Youth Work

To the Newly-Elected Secretaries of Youth Work

Dear Co-Workers:

This is the first time your Conference secretary has had the opportunity of addressing you through these pages in this new year. To each of you, greetings and a hearty welcome into the fellowship of workers with youth. It is a keen disappointment to all of us that we will not have the opportunity of meeting many of you personally at our State Conference, which has been cancelled, due to government regulations. Perhaps we shall meet at some of our district meetings which will be held in April.

We have been very busy with Officers' Training Days, and what an heartening experience it was to see so much interest in and enthusiasm for the work of the Womans' Society of Christian Service.

In these meetings "Doors of Progress, 1945," has been presented and the objectives for each department of work have been outlined (see December, 1944 issue of the **Methodist Woman**, page 15-18). The eighth door is entitled, "Promoting the Missionary Education of Students, Youth, and Children." As members of the Woman's Society of Christian Service, we have a definite responsibility to promote this Department of Work and cooperate with secretaries of Youth Work in every way possible.

We call your attention to a recommendation adopted by the section of Education and Cultivation at the recent annual meeting of the Woman's Division of Christian Service as a means toward obtaining the objectives in the Doors of Progress." "Whereas, the present plan of Missionary Education of Youth includes the Woman's Society of Christian Service it is imperative that every effort be made toward helping Methodist women to recognize the responsibility which the Woman's Society has for the missionary education of youth. Therefore, we recommend that in the promotion of Doors of Progress (1945) emphasis be given to the attainment of the following objectives as they are basic to the development of the Unified Plan: (1) Elect a secretary of Youth Work. (2) Participate in the Joint Committee. (3) Promote the Commission on Missions and World Friendship. (4) Encourage study through Interest Groups. (5) Promote the Methodist Youth Fund."

To the new officers, and all who are engaged in working with youth, I would recommend that you get the following materials and make a careful study of the Unified Plan for Youth Work:

1. Duties of secretary of Youth Work. (See Revised Guide, page 21-24).

2. The following leaflets (free): (a) "A Unified Program for the Missionary Education of Methodist Youth." (No. 2048-B). (b) "Missionary Materials for Youth, 1944-45." (Leaflet 2125-B).

3. "Money on the March," a new leaflet dealing with the chanelling of Methodist Youth Fund.

These may be ordered from Youth Department, 810 Broadway, Nashville 2, Tenn.

You will need: Youth Program, 1944-45 (45 cents). "Lights Around the World" contains monthly programs and worship services for girls' interest groups. September, 1944 to August, 1945. Literature Headquarters, 420 Plum Street, Cincinnati 2, Ohio. Two very helpful periodicals are **Highroad** and **Workshop.** These may be ordered from Methodist Publishing House, Dallas, Texas. **Highroad, $1.25** a year; **Workshop,** 75 cents a year.

The **Methodist Woman** and **World Outlook,** our two periodicals, are invaluable sources of missionary materials which will enrich your missionary programs and furnish pictures of interest for making posters.

Just a word about quarterly reports. They are the only means your Conference secretary has of knowing what you are doing in your local church, so let's not fail to send them in. In the new corresponding secretary's book there is a report blank which you are asked to fill out and mail to your Conference secretary of Youth Work not later than the tenth of the month following the close of each quarter. Please, won't you give careful attention to every question and answer as fully as possible? Don't fail to report something even though you may not have a full report.

Statistical report of Youth Work for the year 1944 follows:

1. Commissions on World Friendship organized: First quarter, 23; second quarter, 24; third quarter, 21; fourth quarter, 13. Total, 81.

2. Joint Committees functioning, 10.

3. Adult Advisers to Commissions on World Friendship: First quarter, 23; second quarter, 21; third quarter, 18; fourth quarter, 15. Total, 77.

4. Number of Special Interest Groups (Boys and Girls): First quarter, 17; second quarter, 9; third quarter, 10; fourth quarter, 8. Total, 44.

5. Number of Young People's Groups participating in Schools and Missions: First quarter, 0; second quarter, 10; third quarter, 6; fourth quarter, 10. Total, 26.

6. Interest Groups of Girls and Young Women: First quarter, 10 girls, 7 young women; second quarter, 10 girls, 9 young women; third quarter, 10 girls, 5 young women; fourth quarter, 8 girls, 6 young women. Total, 38 girls, 27 young women.

7. Groups using Program Material prepared for Interest Groups: First quarter, 16; second quarter, 13; third quarter, 9; fourth quarter, 11. Total, 49.

8. Methodist Youth Fund for 1944: First quarter, $169.31; second quarter, $83.25; third quarter, $270.87; fourth quarter, $201-.63. Total, $725.06.

We are just entering into a great period of our church, namely, "Crusade for Christ." Never were times more critical. The need for informed women is greater than ever before. Intelligent leaders can do much in forming public opinion. We must read, we must study, we must grow. Moreover, we must think in global terms; the world needs more Christians and more Christ-like Christians. As leaders of youth, we have an overwhelming responsibility. We realize that we are helping to create attitudes and patterns that will enter into the building of tomorrow's world. This is especially true in the area of missionary education, for it is concerned with world-wide interests.

May we as workers with youth realize our responsibility and also our privilege of association with those who will be the leaders of tomorrow's world.

Let each of us resolve in this new year to prepare ourselves for the task that lies ahead, and do more than we have ever done before, remembering that we are coworkers with Him who came that we might have a more abundant life. May we be worthy of the trust that has been placed in our hands.

"We have a humanity that is too precious to neglect.
We know a remedy for the ills of the world too wonderful to withhold.
We have a Christ too glorious to hide.
We have an adventure that is too thrilling to miss."

—George P. Howard.

WHEN IN NEW ORLEANS
SHOP AT HOLMES
New Orleans Oldest and Best Department Store
CANAL STREET - - - - N. O., LA.

PART OF A LETTER FROM MISS MAUDE NELSON, OF LOUISIANA

Dear, Dear Philathea Friends:

How I wish you might have been here with me, for I know you would have enjoyed the children as I did. First, I may say that being alone and having the responsibility of getting everything done for Christmas seemed an impossible task, but each day brought me a little nearer to its completion. I did have excellent help with my two staff members, going to the bazaar (you say town) with me and helping me to purchase gifts for the servants. Every one was remembered, as well as staff and the students and children. I had a little tree in the living room (such a poor little tree as it was, not even any evergreen) and on Christmas Eve morning we all got together for a little program and gifts. Even the play pen was brought in and the infants joined us. It really was a lovely time and I held in my arms two of the pets, a year old, who were all smiles and laughter. I had the staff and girls in on Saturday evening for games and then cakes and tea. I reserved Christmas for a busy day because of the postmen, six came, telegram deliverer, and the various other workmen coming in for bakshish, or tips, for the year's work. This custom in this country is abominable, but when and how will it ever be broken?

I've just about gotten accustomed to being alone, although I do miss Miss Bacon very, very much. Lollie, the cow which Lady Linlithgow gave to us, had a calf on December 4, and we are having good rich milk for our babies. The custom in this land is cheating and bribery, and the dairies are notorious for watering the milk, so that we never have any idea of how much food value the children are getting except to watch the weights. Lollie's milk is so rich that all the small children are getting so

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MILLSAPS COLLEGE—1892

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON, MARCH 25, 1945

By W. C. Newman

ALL-OUT CONSECRATION

Lesson Text: Matthew 21:6-16.

Golden Text: Blessed is he that cometh in the name of the Lord; Hosanna in the highest.—Matthew 21:9.

I do not hold with those who think that because we do not any longer have noisy and exuberant revival meetings the Church has therefore lost its spirituality. In that marvelous sixth chapter of Matthew Jesus describes and commands spiritual exercises that are quiet and obtrusive. Nowhere do I find in the Scriptures an account of Jesus holding a revival meeting. Yet it could not be said of him that he lacked spirituality.



W. C. Newman

But while I do not believe the "old-fashioned" revival is absolutely essential to a spiritual Church, I do believe that there were some things about it that the Church cannot get along without. One of them is the opportunity for people to consecrate and reconsecrate their lives. Whether that consecration be signified by answering an invitation during a revival, or by some quiet service of dedication on a Sunday morning, or by signing some such card as that provided for us in the Crusade for Christ materials, is not important. It is important that we, every one of us, at rather frequently recurring periods, make and renew our pledge of faith and loyalty to Jesus.

Love Expressed is a Growing Love

What is the matter with so many marriages that they do not fulfill the romantic promises of the days of courtship? The matter is in just this realm of failing to renew and to strengthen love by giving it a new expression. Common-law marriages are recognized by the laws of some states, but they are not held in high esteem by thinking people. There is always a tinge of shame about them. There is always a lack of beauty in them.

Well, common-law Christianity, Christianity that has never been pledged, is no more honorable nor lovely than common-law marriage—marriage without a ceremony, without the blessings of the Church, the pledging of faith by the bride and groom.

Sweethearts have excellent reasons for exchanging gifts, pictures, and letters. These are the evidences of love, the spiritual food upon which love grows ever stronger. The pity is that too often these lovely and essential things are abandoned after marriage, and love grows weak without them.

So does our Christianity grow weak when it is not given constant expression, frequent renewal by definite acts of consecration and reconsecration.

When Age Reduces Eagerness

Youth is a time of natural enthusiasm. Youth plays excitedly, loves intensely, hates fiercely. For life is an adventure to the young, and every day is new and rare. But most of us grow bored as we grow older. We have seen everything, we think, and are inclined to become obtuse and immovable, to settle back and to settle down to drabness.

As this is true with such matters as play and love, so it is true with Christian faith. If we are not careful as we become mature or old, we will lose the freshness and the eagerness of our religion.

It is therefore all the more necessary that adults shall every once in a while, by deliberate action, reconsecrate themselves.

Read William Cowper's great hymn, "O for a Closer Walk With God." How he has caught up this need for freshening our faith by positive renewal!

"Where is the blessedness that once I knew,
When first I saw the Lord?
Where is the soul-refreshing view
Of Jesus and His word?"

The apathy that so marks many a congregation of Christians can be directly traced to their failure to "refresh" their walk with God by consecration.

Revival

Perhaps the most remarkable innovation in the medical world of today, and the one thing that brought the greatest blessing in these unblessed days of war, is the use of blood transfusions to restore the sick and wounded. The amount of blood donated voluntarily by the people of this nation is astonishing. But more astonishing is the almost miraculous power of such blood transfused into the veins of a sick or wounded person.

But this physical principle of blood transfusion may also be carried over into the spiritual realm. Apathy and indifference on the part of a congregation or an individual church member, faith that has grown sick or has been wounded, may find rejuvenation through this principle. Spiritual revival is a counterpart of blood transfusion. It can save many a case of religious anemia.

Christ in Triumph—Christ in Defeat

Our lesson today is a dramatic account of Jesus' moment of glory. All the crowd were for him on that Palm Sunday. But he was not deceived by this outburst of popularity. He knew too well that "Good" Friday must follow. So there, in the very midst of their adulation, he reconsecrated himself fully to his task. Shoving aside any impulse he may have had to hold their praise, he did the very things that would make certain his death. For the cleansing of the Temple, the dedication of it as a "House of Prayer," was just that—an act of consecration of himself, though it cost him his life.

Because of that consecration he met death a few days later with unshakable faith, immovable purpose.

That is what consecration did for him; that is what it can do for us. By it, when it is sincere, we can meet whatever life—or death—may bring.

THE GOLDEN CROSS

(Continued from page 5)

But does the Golden Cross stop with a lad of eight? No. An old lady past 80 went into a home of the Methodist Church without money. Nothing did she own but a change of clothes. For five years, two of which she was bedridden before going to the eternal home, this old lady thanked God for the Methodist Church and her daily life care.

Because of gifts of friends in the name of the Golden Cross, which was the White Cross at that time in her Conference, her account was all paid. Service such as that, tenderly and lovingly given in the name of our Lord, is not bought for a price.

In 1944 the Methodist Church, in her hospitals and homes, cared for 960,000 people. What a field for Christian service! Someone has said that in a post-war world the Church that does not continue to serve will cease to live. The Golden Cross is but the symbol of that service which enables boys and girls, men and women, to receive Christlike service in a Christlike manner without money and without price. Then, let every church and Conference hear the call and every member enroll in the Golden Cross Society.

In the Methodist Hospital, Houston, Tex., last year, $15,000 was paid for free service through the Golden Cross. This is only one of the many Methodist institutions that last year gave more than $3,000,000 in free service in Christ's name for the sick, the homeless, the aged, and others in all walks of life. This may well be Golden Cross service.

Don't Neglect Slipping

FALSE TEETH

Do false teeth drop slip or wobble when you talk, eat, laugh, or sneeze? Don't be annoyed and embarrassed by such handicaps. FASTEETH, an alkaline (non-acid) powder to sprinkle on your plates, keeps false teeth more firmly set. Gives confident feeling of security and added comfort. FASTEETH today at any drug store.
No gummy, gooey, pasty taste or feeling. Get

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THE CHRISTIAN FIRESIDE

THREE MUCH

By Vivian T. Pomeroy

This is a story for very little children.

The youngest relative I have is four years old. She lives in England and her name is Philippa, but everybody calls her Pippa. Pippa is a very nice child; she hardly ever cries or makes a fuss. She can count up to fifty and knows all the letters. Sometimes she gets a little muddled in counting after twenty, and says 21, 22, 29, 40. But often she does it quite well. Pippa loves to do things—to run a long way, to rush downstairs, to go very fast in a car; indeed, in nearly everything Pippa wants perhaps just a little too much.

Pippa also loves sponge cake.

A few months ago there was sponge cake for Pippa's supper. She ate one piece, and then said, "May I have another piece?" Pippa's mother said, "Well, yes, just one piece more." So she ate the next piece and then said, "I want some more sponge cake." Mother said: "No, Pippa; no more." Pippa said: "Yes, some more. Just one little piece." Mother said: "No, Pippa. No more. You've already had too much." Pippa said, "I know I've had two much, but now I want three much."

Her mother laughed, and to show Pippa why she could not have any more cake she told the story of Yen.

Yen was a little Pekinese dog which belonged to my brother and me when we were small. Yen was adorable. He had large sad eyes, a funny little nose, and he used to snuffle in the queerest way. We loved him.

Sometimes we gave Yen a little saucer of cream. He loved it; he would lap it up, his little pink tongue curling round. And always he would finish it and then sit up and beg for more; and we would say: "No, Yen. No more." And then Yen would come a little closer and beg again, and every once in a while we would think him so adorable that we would give him just a little more, and the little more was always too much, for it made Yen too fat.

But one day a frightful thing happened. Upon the table there was set a great deal of cream in a bowl. Yen was in the room and, altdough he had never done such a thing in his life before, he leapt up on the table and lapped up every drop. He was just putting his pink tongue round the last little drop when we came in and caught him. "Oh, Yen! Naughty Yen!" we cried. And Yen lay down and rolled his eyes in a most shamed way. We said nothing more. We were very shocked.

In a short time Yen got up. He looked dreadfully miserable. He whined a little. He went out, down the hall and into the garden. In the garden Yen was very ill. Yen had had **three much.**

And—do you know?—ever afterwards Yen would never touch even a spot of cream. He could not bear to look at cream again.

This was the story Pippa's mother told her. And because Pippa is really clever, she knew that whether it is cream or sponge cake, or toys or temper, or anything at all —too much is just greedy, but three much spoils everything.—Reprinted by special permission of the author and the **Christian Leader.**

COUNTRY DOG IN THE CITY

Another of those almost incredible stories of a dog's ability to locate its master is the tale of "Brownie," a cocker spaniel.

Brownie's owner, Roger Thornhill, brought him to New York where the pair were to stop overnight before journeying on to the South, where they planned to spend the winter. They registered at the Commodore Hotel and, as the day advanced, Mr. Thornhill decided to make a business call at a Broadway office.

Not long after, as he was talking to a business acquaintance in the latter's office, a secretary came in with the news that there was a dog whining in the outer office. Investigation proved that it was Brownie, come to find his master.

The dog must have escaped from the hotel room when the maid had entered to clean up. He then had apparently found his way to the elevators in the hall and ridden to the ground floor with a group of people. From there, he must have scurried out the front door of the hotel and somehow traced Mr. Thornhill's footsteps across 42nd Street and as far as the office building on Broadway.

It seems probable that the dog had next discovered the same elevator his master had used in going up to the eighth floor and had somehow left the car at that stop.

No one will ever know just how this feat was accomplished, but the fact remains that a country dog traced his master through the throngs and traffic of the world's greatest city.

FIRST CHURCH, LAKE CHARLES, LOUISIANA

Rev. J. Henry Bowdon, pastor of the First Methodist Church, Lake Charles, and the membership of First Church do not do things half-way. They go out for full and complete victory in whatever they undertake. When the twenty-five million dollar Crusade for Christ campaign was announced, Bro. Bowdon went before his board of stewards and asked that they take as First Church's part ten thousand dollars of that sum. After the usual discussion the board voted to accept the ten thousand dollars as a minimum to ask the membership for this cause. After this a Crusade committee was appointed, special sermons were preached, a night service was held, with Bishop Paul E. Martin, of Little Rock, Ark., as guest preacher. The church was packed with Methodists from all over Southwest Louisiana. A few weeks after this the committee organized and divided themselves into parties and visited Methodist homes, where they told of the Crusade for Christ. The response on the part of the membership was wonderful and the cash began rolling in, and the fund grew from day to day until today, March 4, it has reached the sum of $12,500, and the end is not yet in sight. At the eleven o'clock hour this morning a special service was held—a pledge service. The five phases of the Crusade for Christ were represented. This service was participated in by the choir, the pastor, Mr. F. F. Johnson, chairman of the Crusade for Christ committee; Mrs. L. L. Harris, the pastor's assistant; Miss Margaret Brown, and Mr. Oscar Maxfield, general superintendent of the Church School. This was a religious service emphasizing the church's interest in the Crusade for Christ now and on to its climax in 1948. This service was over at 11:30. Bro. Bowdon then took as his subject, "Pioneering With Jesus," and preached a wonderful sermon. He spoke of how such pioneers as Magellan, Drake and David Livingston had rolled back the horizon and had given men a glimpse of a larger and a greater world. He pictured Jesus as the great Pioneer who not only rolled the horizon back, but lifted it so that man and God could be connected in a way that man might receive eternal life. Yes, keep your eye on Henry Bowdon. Watch him grow in favor with his congregation, in love for his fellowman, and in devotion and service to the Lord Jesus Christ.

C. C. WINDHAM.

MANY ATTEND CHURCH EVENT

Dedication of the educational building of the Rayne Methodist church was a very impressive service on Sunday afternoon at 4 p. m., when Bishop Paul E. Martin was a special visitor to this community.

The program was under the direction of Rev. E. W. Day, pastor of the church, and Rev. D. F. Anders, having served as pastor of the church at the time of the construction of the educational building, was present and assisted.

This church is one of the older structures of Methodism in Louisiana, and prior to the erection of this building services were held in the home of the late Mrs. M. A. Cunningham, one of Rayne's earliest families and long leader in the church here.

All debts for the construction work having been fully paid, dedication of the building was planned immediately.

In addition to Bishop Martin, other guests for the dedication program included Rev. Guy M. Hicks, district superintendent; Rev. Mr. Anders, Rev. A. M. Martin, Rev. Mr. Thibodeaux, and Rev. Harold Hine.

The building was presented to Bishop Martin by Mrs. Truman Stagg, representing the Board of Education, with all members of this Board standing at the altar during this impressive service.

Bishop Martin gave the dedication address, choosing as his topic "The World is Ours."

As a highlight of the program, Rev. E. W. Day presented the Bishop with a check for $1,250, representing the contribution for Rayne and Branch toward the Crusade for Christ program, this amount being well over the assigned quota of $1,000 for the local charge, with much more yet to be paid in.

—Local Paper.

Anyone, however eloquent, can teach others the truth and beauty of his religion better with his life than with his lips.

—Scottish Rite News Bulletin.

EYE COMFORT

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OLD RELIABLE EYE WASH

It relieves irritation due to exposure to sun, dust, wind and glare or to over-use. 25c & 50c at all drug stores. Genuine in red carton.
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MRS. VICTORIA THOMPSON HOYLE

Tupelo is a poorer place in which to live this morning because of the passing of Mrs. Victoria Thompson Hoyle. For sixty-five years Mrs. Hoyle had lived in this city, moving here from Guntown, Miss., the place of her birth, on January 1, 1880, with her parents, Capt. and Mrs. Jerry A. Thompson. Tupelo was a very small village at the time and she was only seventeen years of age, but her influence for good in the social, civic and religious life of the community has been felt all down through the years. She was one of the most valued teachers in the public schools here for a long period of time. Her former pupils, men and women in all walks of life, rise up today to call her blessed. To her, the close contact of pupils and teacher offered a sacred opportunity for building character and enriching young lives for the future, as well as developing the mind.

Mrs. Hoyle was a devout member of the Methodist Church, always assuming its obligations faithfully and capably. She was one of the organizers of the Epworth League in the church here, and served as its president many times. Her knowledge of the Bible made her a valuable teacher in the Sunday School for nearly fifty years. She served as Conference president of the North Mississippi branch of the Woman's Missionary Society and as president of the local auxiliary; she was a member of the W. C. T. U. and an honorary member of the Fortnightly Matinee Club, the oldest club in Tupelo.

Mrs. Hoyle was the widow of the late J. W. Hoyle, the daughter of Capt. and Mrs. Jerry A. Thompson, and one of twelve children, all of whom have preceded her in death with the exception of two sisters, Mrs. Sam Smith and Mrs. Alma Kincannon, and one brother, George Thompson, all of Tupelo. Mrs. Hoyle's last months were spent in the home of her niece and nephew, Mr. and Mrs. Jerry Troy, and it was from this home that she passed to her reward on Monday night, February 19, 1945.

MRS. G. W. HERRIN,
President W. S. C. S.

RESOLUTIONS—MRS. G. L. CLEMENT

Whereas, an all-wise Heavenly Father has called from her earthly labors our friend and co-worker, Mrs. G. L. Clement, and,

Whereas, she has been for a great number of years a faithful member of the Woman's Society of Christian Service of Pontotoc, Miss., serving as president at the time of her death; and,

Whereas, we are desirous of recording our grief at her passing and our sympathy for her husband and children. Be it, therefore,

Resolved, that as we bow in humble submission to God's will, we will ever strive to emulate the many Christian graces of our departed friend and,

Resolved, as we cherish her memory, we may be inspired to do greater service with patience and humility, as did Mrs. Clement, and,

Resolved, that we express to Dr. Clement and other members of the family our deepest sympathy and assure them of our prayers; and be it further

Resolved, that these resolutions be spread upon the minutes of our society, a copy sent to the family, a copy to the Pontotoc Progress for publication, and a copy to the New Orleans Christian Advocate.

Respectfully submitted,
MRS. H. T. LEEKE,
MRS. W. T. POTTER,
Committee, W. S. C. S.

Because of increased burdens on all church members, NOW IS THE TIME to REDUCE your church expenses. Let us show you how you can reduce your insurance cost.

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11 South LaSalle Street—Room 1533
Chicago 3, Illinois

MRS. SALLIE DAVIS TILLERY

Funeral services for Mrs. Sallie Davis Tillery, 89 years old, widow of William L. Tillery, who died at the family home in Greensburg on Saturday, January 27, were held Sunday morning at 10 o'clock from the Greensburg Methodist church, with the Rev. R. T. Pickett, pastor; the Rev. V. D. Morris, district superintendent, and the Rev. W. D. Dietz, pastor of the Greensburg Baptist church, conducting the services.

A native of St. Helena parish, daughter of early settlers, William Kendrick Davis and Sarah Ann Jane Cain Davis, and the last to survive of a family of eight daughters.

Mr. and Mrs. Tillery were married at the Davis plantation home in St. Helena parish on December 25, 1879, and were the parents of four children; one son, William Davis Tillery, veteran of World War I, died in 1922; the three surviving are Mrs. Elizabeth Tillery McGehee, of Baton Rouge; Mrs. Rebah Tillery Smith, and Flavius J. Tillery, of Greensburg; five grandchildren and two great-grandchildren.

Mrs. Tillery united with the Darlington Methodist church in early womanhood. About 65 years ago her membership was transferred to the Greensburg Methodist church, where it has since remained.

Pallbearers were: P. C. Tillery, T. C. Nettles, J. L. Nettles, Turner A. Bynum, Joseph M. Sitman, and William K. Toups. Interment was in the family plot in the Greensburg Cemetery.

MRS. REBAH TILLERY SMITH.

MRS. J. M. GRIFFING

On March 2, 1945, as the day was slowly passing into night, so was a precious life passing away, returning to its eternal Maker. A wonderful mother, a faithful friend to all who passed her way, was going home to glory. For almost 88 years she had been here. In her young life, before the shadows of age crept upon her, she was an angel of mercy, helping to nurse the sick when she was needed, day and night. Even from the bedside of the dying she did not shrink away, leaving this to others but, like a brave soldier facing battle, always forward, never retreating. In her wonderful ccurage, her deep love for others, and great understanding, she was an inspiration to all who knew her. From the suffering cries of the aged and dying, to a small child's cry from a broken heart, she always understood. God sent her here to mend, to heal, and to comfort. Her presence in the home was as a noble queen, always working, never tiring, making it a home of peace and rest, a sanc-

1 OUT OF 6 ADULTS DIES OF CANCER

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uary for her children and friends. In her great, unselfish love, what a wonderful mother and grandmother she was. No sacrifice was ever too great to make for her children.

We shall always miss her, listen for her footsteps which we shall hear no more, wait for her welcoming smile because she was always there. But as the most beautiful flower fades away, so do the most precious gifts of God pass from this earth; but we shall always have her memory.

She joined the church at an early age, was the mother of fifteen children, seven of whom already have been called away. Her husband preceded her in death seven years ago. She leaves nineteen grandchildren and twenty-two great-grandchildren. Her life was such a useful life in the service of God.

Just yesterday she spoke; she smiled.
She said, "I'm glad you've come."
Today she's gone. Our hearts are sad,
For God has called her home.

God gives and takes these precious gifts.
His love our grief will cover.
So still our grateful hearts doth cry,
Thank God for such a mother.

A GRANDAUGHTER.

Eddiceton, Miss.

THE TRUE MEANING OF EASTER

By Ruth Oswald Birmingham

Easter, the season that means so many different things to people, is here. To some, it means having a brand new outfit to wear; to the children, it means rabbits and Easter eggs; to a war mother who has a son in the fighting zone, it means the renewal of her faith in a Christ who shares her sadness, and to the heartsick and discouraged it means hope.

Nevertheless, at Easter, all roads lead to Calvary. The three crosses are not standing now, but they have left their marks on the hearts of the world. Jesus lived with the cross all his life, but in the final week it loomed before him large and threatening; it stared at him through the bread and wine at the Passover Feast; it lighted his path to Gethsemane and mocked him as he prayed. And as he meets with his disciples for the last time, they are troubled at the prospect of his leaving them. The loneliness and despair that will come after he goes frightens them, but he says, "Let not your hearts be troubled, and be of good cheer, for I have overcome the world." With the whole world fighting now what a mockery that seems!

Then Christ goes into Gethsemane to pray. The cross is coming closer and closer—and suddenly he feels a deep need for strength greater than his own, and as he prays alone in the Garden, I like to think that when he cried out "Let this cup pass," he looked up and caught glimpses of God's face through his tears, like a light flickering on and off, and it sustained him. He grows calm and says, "Thy will be done."

Then he is tried and put to death between two thieves. With the soldiers gambling for his clothes and railing upon him, mocking and saying, "You saved others, now save yourself," he looks at them compassionately and says, "Father, forgive them, for they know not what they do." Finally the words, "It is finished," fall from his dying lips, and he is taken down and buried. The tomb is sealed and a big stone rolled in front of it.

In the meantime, Pilate, governor of Jerusalem, had spent a sleepless night. He had given Jesus over to be crucified against his better judgment; he was attracted by the young prophet's gentleness and knew he was no ordinary criminal; so when on the morning of the third day a messenger met him with the news that the young prophet had risen from his grave, Pilate was shocked; he hung his head in shame to realize that he had indeed put a just man to death; but it was too late for anything but remorse. Yes, the third day, just as he said he would do, he rose from the sealed tomb. The sadness of his followers was changed from sorrow to joy.

Thus, we celebrate Easter. It means but one thing—the crucified Jesus became the Risen Christ. His power over the hearts of men proves he is living today, and because he lives, we shall live also. Yes, Easter means the resurrection of Jesus, but unless it draws us closer to God, and brings Christ into our lives more every day, we are missing the true meaning of Easter. So let us at this Easter season reach up above the mists and fog of a war-stricken world, to him whose voice can still be heard above the roar of the plane and the cries of broken hearts, "Let not your hearts be troubled, for I have overcome the world," and let your Easter prayer be that men everywhere might enthrone the Risen Christ in their hearts today, for that is the only way an enduring and just peace can come to the world.

PART OF A LETTER FROM MISS MAUDE NELSON, OF LOUISIANA

(Continued from page 12)

plump and fat. Little Violet, the one I mentioned in my report, gets an egg-nog every morning and she is gaining. She has been as near the T.B. line as any one could be. In fact, I think she had or has it because of her continued afternoon temperatures. But good food will do much more for her, and perhaps in a short time she will be well. The burden of the cows seems less, but the man who cares for them is a crook and I do have to watch him. I never know whether he steals milk from Lollie before milking time or not, but fear he does. They are all dishonest, it seems, and so one just has to go along doing the best possible under the handicaps. Brownie, the other cow, given by Lady Hallet, the wife of United Province Governor, will come in fresh either this month or next month, and we should be sufficiently supplied with good milk.

It is bitter cold now, and I have to wear gloves all the time, even type in them; so overlook mistakes, for it is a bit cumbersome doing it. Oh, how I wish we could afford shoes, stockings, and warm undies for these precious children. It nearly killed me last year when I came here and saw them with purple feet and it is the same now. All of you have, or would have, heated rooms for children if it were this cold, but finances will not allow it. They are warmly clad from the waist up, but from the waist down they have on nothing but summer sun frocks. This money of yours that I have been saving for a nest-egg for an electric washer seems necessary for this right now. These children must be warmly clad. Two little boys, two years old, have badly swollen feet and one has several toes that are bad. He is the child of a wealthy Hindu, and I think that I shall write him and tell him to come and take the child away so he can be properly clothed. The other little boy's parents are "good-for-noth... and for the two of them have paid less ... fifty cents since they came in October. ... reason the children are here is that ... parents are separated. They are both ... strong people and should be together, ... care of these children. Christmas don... and collections from Conferences have ... good but this will have to carry us th... the year. Having no fixed amount ... one keep right on the margin for f... not having enough. The children need ... several times a week as well as more ... for the older ones. Yet, in spite of ... many lacks and needs, they are bett... than they would be if they were not h...

MAUDE V. NELSON

MISSISSIPPI W. S. C. S.

(Continued from page 10)

race project and work at it diligently and wisely.

14. On occasion I can write congressmen, governor, and other officials in the interest of Christian policies in relation to the Negro.

15. I can remember always that I am the child of the Father of all mankind, and can try to conduct myself accordingly.

NORTH MISSISSIPPI W. S. C. S.

(Continued from page 11)

Missionary Institute, and with four zone meetings in each district, it is hoped that each local society will be reached with plans and legislation.

* * *

Suggestions

Plan to use the service, "A Day Apart," as found in the Methodist Woman, March, 1945, pages 14-17, sometime during the Lenten season, preferably during Holy Week.

Study the findings of the National Study Conference on the Churches and a Just and Durable Peace, pages 8-13 of above magazine. Secure the leaflets described on the page (18-19) of the C. S. R. and L. C. A. Department by Thelma Stevens, relating to Dumbarton Oaks.

There are helpful suggestions for your April program on pages 20-21.



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Wonderful for Grown-ups, Too!

Whenever the Quintuplets catch cold—their chests, throats and backs are rubbed with Musterole. So Musterole must be just about the best cold-relief you can buy!

Just see how promptly white, stainless Musterole relieves coughs, sore throat, aching chest muscles due to colds—how breathing becomes easier—how fast congestion in upper bronchial tract, nose and throat begins to break up! Such blessed comfort! In 3 strengths: Children's Mild, Regular and Extra Strong.

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THE LIVING CHURCH

Much of the spirit of Christianity runs counter, not only to the Classical culture of Europe, but to the European temperament altogether. And yet this alien movement of idea, constantly running against the natural mental current of Europe, has been the most important factor in strengthening and enriching her civilization on account of the very antagonism of its direction.

—Rabindranath Tagore.

THE PRAYER-ROOM TODAY

My God, I ask for the grace of continuance. I am ashamed when I remember how many new beginnings there have been in my life, and as many sad fallings off. I know that I shall never be different until Thou Thyself take full possession of this heart, pouring into it continually Thy strength and courage and hope. And yet I know that just this is what Thou are ready and eager to do for me. So I bring my heart to Thee this day. Help me to live this day in conscious dependence on Thee. Amen.

Vol. 92. No. 13.
NEW ORLEANS 12, LA.
THURSDAY, MARCH 29, 1945

A Chaplain's Prayer

By Frank Johnson Pippin

Lord, lend me strength for these, Thy special sheep,
The men who go to battle in the night;
Give me the Shepherd's heart to tend and keep
Their spirits full of Thee, O God of Might.

I watch them creep across the crops of fire
The foe has forced the rebel earth to spawn
And belch black death, as hate and hell conspire;
I hear them scream and see them die at dawn.

I feel so helpless when I see them fall,
I grip no weapon, save the will to pray;
They swallow once the death—dust and the gall,
But, God, I die a thousand times a day!

Stretch me Thy steady hand to keep them still,
Tell me the healing word to stay their mind,
Torn by their wounds from any conscious will,
And keep me always wonderfully kind.

The battles done, the lulls are stalked by pain
And doubts they cannot bear, unless Thou come;
Show me Thy way to gather up again
Their shattered dreams of peace and love and home.

—Christian Evangelist.

WALLET OF THE WEEK

CHRISTIANITY TODAY, a Presbyterian periodical, is credited with the implied charge that the abandonment of the Bible has been largely responsible for a twenty-one per cent decline in Sunday School membership. Supporting its claim, the paper said: "Having abandoned the position that the Bible is the very Word of God, the only infallible rule of faith and practice, there is nothing left for the Sunday School but to teach religion. . . . Hence the decline in the Sunday School of the Presbyterian Church in the U. S. A."

* * *

THE RETURN OF AMERICAN-BORN JAPANESE from the relocation centers to which they were sent following Pearl Harbor is said to be the occasion for many letters of protest sent to senators and chairmen of interracial councils. It is said that the protests have been traced to dealers in fruits and vegetables who fear competition should the Japanese be permitted to return. We do not know how much of the protesting is caused by selfish interests, but we dare say that not all of it by any means has such a foundation.

* * *

THE AMERICAN LUTHERAN CHURCH of Ohio District has withdrawn from the Federal Council of Churches, says one of our exchanges. Allegedly "political meddling" was given as one of the principal causes for the withdrawal. It is said that they objected to the efforts of the Federal Council to unite churches regardless of faith or even a lack of faith; to set up a supergovernment over all nations; and the encouragement of economic policies which they charge border on Communism. This is the second group to decamp recently from the Federal Council fold.

* * *

INDIAN OWNED SHIPPING is said to represent less than one-fourth of one per cent of the total shipping tonnage of the world. Their total of 135,000 tons is the contribution of multiplied millions of people to serve the Indian coast line of nearly four thousand miles. With an argosy of sixty-five ships, they are able to share to the extent of five per cent in overseas trade of thirty million tons valued at one hundred and fifty million dollars, and the transportation of three million passengers. Seventy-nine per cent of the coastal trade is carried in British bottoms.

* * *

LORD MOYNE, British resident minister of the Middle East, was assassinated by two Jewish youths who confessed that they were members of the Stern gang. The official communique issued from Cairo on November 10, confirmed the fact that the crime had been committed under orders of the Sternists. Lord Moyne is said to have been largely occupied for some time before his death in efforts to solve the Zionist question. Various Jewish organizations joined in a statement denouncing the Stern gang as terrorists and a threat to Zionist aspirations. No good cause profits by the violence of such secret organizations.

THE BOARD OF EQUALIZATION, in the state of California, is said to view with alarm the social condition traceable to the increased consumption of liquor. It is claimed that a twenty-five per cent increase in the enforcement staff will be necessary if the growing crime wave is to be stemmed, a situation largely created by the unleashed demon of drink. What a pity that the Californians as well as others had not the foresight to envision the moral and social debacle which would follow in the wake of legalized liquor.

* * *

THE UNITED CHURCH OF CANADA reports a very extensive program of Home Mission work. It owns and operates twenty-one hospitals, issues periodicals in seven different languages, and subsidizes work in sparsely settled communities and in strongly Roman Catholic areas. It maintains French, Italian, Hungarian, Ukranian, and Negro work and in the large cities "Churches of All Nations." The United Church comprises about one-fifth of the population of the Dominion, has three thousand three hundred and ninety ministers and is surprisingly polyglot in its services.

* * *

A CONGRESS OF PROTESTANTS, recently assembled in Mexico City, is said to have been composed of about two thousand people representing a number of Protestant denominations. The Congress was held at the Salvation Army headquarters and more than sixty prominent citizens of Mexico were guests at a special luncheon. The Mexican guests are reported as praising the work being done in the Republic by the Protestant bodies operating in that country. Mexico cannot be classed as a Protestant country, but its people are not blind to the disinterestedness of the services rendered by such groups.

* * *

MAX HOCHSTEIN, who died in abject poverty and was buried in the potter's field in Jacksonville, Fla., recently, was once a popular and courted figure in the musical circles of Europe. He is said to have been a close personal friend of Franz Liszt and other famous musicians, and by order of Queen Victoria, he once gave a performance in her honor. He began his musical career as a boy under royal patronage and the crowned heads of Europe listened in rapture to him. Alas, that such a genius should have spent the closing years of his life in beggary and that he should have died deserted of all!

* * *

AMERICAN WARS have always been entered upon while the country was in a poor state of preparation, and in the early period of military campaigning the country has witnessed disheartening reverses, according to D. W. Brogan, in "The American Character." But America, unhurried, piles up its vast resources and shifts them into positions for the ultimate overthrow of its enemies. He holds that even Washington's campaigns in the Revolution brought victories which were the results of "logistics." This fact of our national war-making is said to be a record achievement in world history.

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Associate Editors: ALFRED P. HAMILTON, H. T. CARLEY, D. D., B. P. BROOKS, HUGH N. CLAYTON (In the Service)
C. MILTON CHALMERS, Publisher

EDITORIAL

EASTER—SYMBOL, NOT A CELEBRATION

The editor of one of our exchanges says: "One of the unfortunate things about the Lenten observance is that too often it is thought of in terms of negatives." He then went on to suggest that instead of being made the occasion of freeing body and mind for intensified soul culture and a release of evangelistic devotion, it often ends in an inversion of personal or social activities which have no positive bearing upon life and the observance has no effect beyond the conventional period of meaningless self-denial. In the very nature of the case, such an observance of Lent is no more than a pious gesture and has neither power to cleanse the soul, nor to inspire noble activities.

A similar lightness is too much evident in our observance of Easter. We are disposed to make it a day of parade without the sacramental commitment of the soul to the holiest aspiration of man created in the image of God. Neither the glory of the flowers upon the altar, nor the thrill of the Easter music will have any spiritual value unless the individual soul shall catch step and march in unison with the sacred implications of the occasion. Unless the service be the echo of our own commitment to the doctrine of the soul's resurrection to immortality, the presence of the great congregation can only be a vain and sterile parade. Surely in this day of war and the world-wide bereavement which it has caused, Easter should be a season of meditation and a profound commitment of ourselves to a personal faith in the immortality of which it is the seasonal symbol.

PARTNERS IN SOCIAL PROGRESS

One of the conceits of man is to give himself the major share of credit for what is particularly good in his environment. Perhaps it is not so much the result of an arrogant spirit as it is the impact of what is near in time and circumstance. It is much easier to note with appreciation events in which we have had part than to appraise justly and equitably the contributions of those who labored in laying the foundations for us. To put it in the words of Shakespeare: "The evil that men do lives after them, the good is often interred with their bones."

This attitude is seldom justified by the facts as a whole. The pattern of public thinking may vary with the changes of interest from age to age, but the resulting changes of emphasis cannot discredit the foundations of culture and progress without damage to the people. To speak of the American way of life, for example, as though it were something wholly unrelated to the culture of other peoples, would certainly be a short-range view of the facts. It would be a tragic over-simplification because, as we come more and more to realize, no civilization can be localized either as to country or time.

In the over-all picture, the cultures of England and the continent, with the long and bloody struggle for liberty, are definitely registered in our so-called American way of life. There is no way by which those alien factors may be removed. In the same way, Greek philosophy and art, Roman law and government, and Palestinian religion were streams blended in our civilization. Without the recognition of these facts, the story of the human race would be but a patchwork of local interests and ambitions and no philosophy of social or religious progress would be possible.

It might be well for us to give serious thought to the bonds which bind us together, as well as to consider our national interests. Some glib reformers speak rather confidently of recreating the mentality of the German people, but the less obvious question of our own fitness for that delicate and responsible task is not given proportionate study. It seems to us to be vastly important that those who would recreate German mentality shall first make sure of their own grip upon the moral and spiritual bases of civilization. Unless we do this, our efforts for peace and the rebuilding of the world must surely end in the self-destroying role of Babel building. The authority of force may pave the way, but only the mind of God as expressed in recorded truth and human history can restore the broken chords of the social and political disunity of the world.

THE RESOLUTIONS ADOPTED BY SIXTEEN HUNDRED MINISTERS

It appears that resolutions alleged to have been signed by sixteen hundred Protestant ministers, opposing the assignment of a peace post to any person to represent religion, has drawn the fire of Archbishop Spellman and other Catholic leaders, and that Dr. Robert W. Searles, of New York, has joined the attack. Dr. Searles says that the ministers' document is "negative" and is intended to "pick a fight" with the Catholics. Under the guise of its being a symbol of Christian disunity, he appears to us to insist upon a doubtful course at the most serious turn in the struggle which has drenched the world in blood.

At the very beginning of the move to secure ecclesias-

tical representation at the peace table, we expressed our opposition to any such thing. We have not changed one iota since that time except to believe even more strongly than ever that the suggestion is utterly impractical and would imperil the peace negotiations and endanger the future of the Christian Church. We objected on principle and we do not expect to be moved by soft pleas for a so-called Christian unity that could result in a supine surrender to those who from the beginning have played both sides in the terrible holocaust. We were not a signer of the resolutions in question, but we are opposed to the demand for a church representative at the peace table upon what, as we firmly believe, is a baseless assumption that the negotiations would be advantaged by a man accredited for his churchmanship instead of his statesmanship. We prefer that religion be represented in the character of those who sit as statesmen.

SIXTY MILLION JOBS—A SPIRITUAL PROBLEM

Volumes have been written and vast quantities of material will continue to be written on the subject of post-war employment. Ten million men will return from the armed service, more millions will be released from war plants, and another generation of youth will be coming along—all of whom must find employment if we are to maintain economic stability. Devious plans have been suggested, but after all is said and done the only possible way to avoid economic catastrophe is by having the intelligence, the vision, the unselfishness and the will to do it.



B. P. Brooks

In thinking about the problem of how the world is going to meet the issues of the future, it is well to ask ourselves if it is to be a world in which democracy, government by the people, is going to be the influence back of every plan that may be made for the future. As someone has asked, "Is oil or is blood, is brotherhood or big business going to dominate the making of these future treaties?"

It seems apparent that opportunity for small business to grow and prosper is essential if jobs are to be made available for all. Big business has its right to exist as long as it does not use its power to destroy the smaller enterprises.

Since the United States is assuming the major role in feeding the devastated regions of the world, there must be careful planning of an economy of abundance and a command of all our productive resources. This cannot be done if selfishness and unwarranted competition restrict production and hamper the development of domestic and foreign trade. Industry must deal justly with labor; labor must deal fairly with industry. The Golden Rule should be the ethical code to determine our relations with domestic as well as international problems. When we speak of the "good neighbor policy," the age-old question arises, "Who is our neighbor?" Growing tension among racial groups has accentuated the need for improved relationships, better understanding, and a greater spirit of brotherhood among all groups in our population.

When men learn to know each other better, to love each other more, there will be less of doubt, of suspicion, of hate, and our people will be more prosperous and more willing to see the other fellow prosper. Prosperity and depression are both contagious. If a community is healthily booming, everyone in it shares in its success. If disaster comes and banks and business fail, everyone suffers. It is everyone's business, then, to see, that we all win the battle of peace just as we have been united in our efforts to win the war.

Thomas Wolfe said this: "To every man his chance—to every man, regardless of his birth—his opportunity—to every man the right to live, to work, to be himself, and to become whatever thing his manhood and his vision can combine to make him—this . . . is the promise of America."

B. P. B.

Others Say. . .

EVANGELISM OUT OF BURNING HEART OF CHURCH

Dr. Ensor Walters, the president of the Methodist Conference that met July 14, 1936, in Newcastle, England, in his inaugural address at the opening of that Conference, said many things that were really worthwhile.

To us, his stirring call to evangelism was among the most impressive utterance in that address. We quote the following paragraphs:

"Evangelism needs definition. It is not merely a restless desire to attract the outsider, nor the adoption of any and every effort to attract the indifferent. Its purpose is not even to fill churches nor add to the church roll. Evangelism is the spirit which comes from the burning heart of the church, so that the church in union with Christ seeks to save those who are lost. But the fires of the church must be kindled first; and such kindling alone comes by prayer, by surrender to the divine will and the putting of 'first things first.'

"To your knees, Methodists! Then our church will glow with the old fervor and possess the old attractiveness. Then again the people will seek us.

"I shall never forget that Sunday in London when tens of thousands of people stood for long hours in a queue, waiting in the rain, reverent and quiet, waiting hours to pay homage to the dead king—to the man who, by the noble service of an unselfish life, had won the hearts of millions. It was the love of King George for his people which, like a magnet, attracted them and led them to pay homage to his memory. I believe that, when the heart of the church burns with holy enthusiasm for the salvation of men and with love for humanity, the queue will stand outside our churches and the people will seek us.

"I call to the Methodist Church, at this critical hour, no longer to hesitate at the 'cross-roads.' Having renewed our vows of fidelity to God, and in obedience to this 'Captain of Israel's host and Guide,' let us go forward declaring:

" 'By Thine unerring spirit led
We shall not in the desert stray,
We shall not full direction need,
Nor miss our providential way;
As far from danger as from fear
Whilst Love, Almighty Love, is near.' "

—N. C. Christian Advocate.

STATEMENT FROM THE EXECUTIVE COMMITTEE, BOARD OF MISSIONS, METHODIST EPISCOPAL CHURCH, SOUTH

In August, 1943, the Executive Committee of the Board of Missions of the Methodist Episcopal Church, South, issued a statement concerning an investigation of the Federal Securities and Exchange Commission into the affairs of the investment house of E. H. Rollins & Son, Inc., through which firm the Board of Missions has invested its permanent funds over a period of years. In that statement the Committee promised an immediate and careful analysis of all our dealings with the firm. That promise was fully and faithfully carried out.

In February, 1944, the Executive Committee issued a second statement in which it was stated: "When our previous statement was made we were still loath to believe that a firm of the standing of E. H. Rollins & Sons would betray the confidence of the Board and its officials rightfully placed in it. It is now clear that excessive charges aggregating a large sum were made by the Rollins firm against the Board during the period covered by the investigation. This fact was not known at the time of our previous statement, because our audit did not disclose any loss because of a subsequent appreciation in our securities. Now that it is evident that the Church has actually been deprived of funds which rightfully belong to it, we are bound by our duty to the Church to take steps to obtain the return of such funds. We have therefore caused a suit to be filed against E. H. Rollins & Son, Inc., and Walter C. Rawls their agent, in the United States District Court in Chicago. In this action we seek an accounting of all funds illegally obtained from the Board. The amount involved on which our suit is based is a considerable sum, but the exact figure cannot be determined without an accounting after closer examination of the books and records of E. H. Rollins & Sons. We shall seek by every legitimate means to recover the monies of which the Board has been deprived. No gambling profits are involved in our litigation and we seek to recover only amounts taken from our funds by overcharges and other methods set forth in the complaint."

In that statement the Executive Committee further promised that all irregularities would be dealt with and every step taken to protect the interests and good name of the Church.

The firm of Rollins & Sons claimed that the Board of Missions approved its handling of the accounts of the Board. As soon as this was known, Bishop Arthur J. Moore, the chairman of the Board, asked permission to appear as a witness before the Federal Securities and Exchange Commission. He appeared and testified that "the transactions between the Board and Rollins & Sons were not in any way condoned or acceded to by the Board or by any official acting on its behalf, but on the contrary was the subject of a complaint filed in Federal Court." He also testified that "any employed officers of the Board who might have expressed satisfaction with Rollins' conduct spoke for themselves and not for the Board." Thus the Board has given its full support to this investigation of Rollins & Sons.

In the pursuance of our responsibility, the above-mentioned suit was instituted against Rollins & Sons to recover funds of the Board lost through excessive charges for securities bought. That suit has since been settled out of court by the payment to the Board by Rollins & Sons of a sum of $175,000 (one hundred and seventy-five thousand dollars). The amount received was approved by the unanimous vote of the Executive Committee and had the approval of the Bishops of the former Methodist Episcopal Church, South, all of whom are members of the Board of Missions.

On February 22, 1945, the Federal Securities and Exchange Commission released its findings. The firm of E. H. Rollins & Sons has been suspended from membership in the National Association of Securities Dealers, Inc., for a period of 60 days. The registration of Walter C. Rawls, the St. Louis agent for Rollins & Sons, has been revoked. The resignation of Perry Dryden, the manager of the Chicago office of the firm, has been accepted.

Now that the final decision in this matter has been made by the proper government agency, the Executive Committee of the Board of Missions of the Methodist Episcopal Church, South, deems it wise that an additional statement be given to the Church. These are the facts:

1. The funds invested were not current funds derived from benevolent apportionments, or World Service collections, but permanent funds placed in the Board's hands for specific purposes, and which must at all times be profitably invested.

2. The Board of Missions now has intact the total original amount of the principal invested. Our interests earnings have been above the average. Every single security bought through the above-mentioned firm has been sold. Through the sale of these securities and the recovery of the sum received from the settlement of the suit the Board is not only in possession of its original funds, but of a legitimate increase in the value of its holdings.

3. The Executive Committee cannot overlook that their own investigation revealed and the report of the Securities and Exchange Commission affirms that certain employed officers of the Board are subject to criticism. We desire to state that these officers were replaced several months before the Commission's report was released, and they have not since been connected with the Board. We assure the Church that a difficult matter has been handled carefully and courageously and that all the interests of the Church have been safeguarded.

Signed: Bishop A. Frank Smith, Chairman Executive Committee; Bishop Arthur J. Moore, Chairman of Board; Miss Sallie Lou MacKinnon, General Secretary; Bishop J. Lloyd Decell, Rev. Walter C. West, Rev. James D. Hunter, Rev. R. M. Persinger, Mrs. Homer Tatum, Mrs. E. L. Hillman, and Mrs. L. M. Awtrey.

THE METHODISTS SERVED SINGAPORE

By W. W. Reid

Today, as every newspaper reader knows, the entire Malay Peninsula and nearby islands are in the hands of the Japanese.

Christian missionaries have been forced to leave the region, or have been interned.

The "iron curtain" has been dropped before the city; no one exactly knows what goes on behind the curtain.

The properties of many of the churches and schools were destroyed in the invasion of the area; others are occupied by the Japanese military for barracks and storehouses. One wonders how many more will be destroyed as the United Nations force their way into Singapore, or how many destroyed by the Japanese before they leave.

In many places—though often at the cost of personal safety—national pastors carry on services, and Christian people meet in homes or in churches. For the most part, schools are closed, especially the larger and higher grades. But more serious still is the general scattering of the people, the fear under which they live, the disruption of normal community life, the separation of families, the physical injuries to men and women and children, the draining of the food supplies and reserves, the ill-health and malnutrition that stalk everywhere.

The same is true in practically every major community up and down the Malay Peninsula—communities that were, in every sense, "Methodist towns."

Before Pearl Harbor, Singapore's population was 567,000 people, of whom more than 400,000 were Chinese.

Many of the Chinese had been in Singapore and in Malaya for several generations; they had become wealthy, and built for themselves great businesses and beautiful homes. Not all of them lived in shop-houses! These older generations were weaned from all that is China, but not all that is Chinese. Most of them no longer used any pure Chinese dialect. They spoke a "pidgin Malay" which was the language of the market, the shop, and the counting house. This was Singapore's "native tongue." It used to be known as "Baba Malay," but had more recently been dignified as "Straits Chinese." Several churches in Singapore, churches of the Methodist denomination, had services in Straits Chinese, and a Methodist hymnal had been issued in that tongue.

Of more recent immigrants from China to Singapore and elsewhere in Malaya, the Hokkien-speaking people predominated. In Singapore they were the trading and shopping classes; in the outlying sections they often also engaged in agriculture. Other groups in the order of their prominence were: Cantonese, Khehs, Tie-chius and Hailams. The Cantonese engaged largely in tin-mining and in rubber planting, though many of them were also in business in Singapore.

But, if Singapore "belonged" to the Chinese, it was equally true to say that it belonged to the Methodists. The work of the Methodist Church in Singapore was principally among the Chinese. It was the Methodist Church that so largely Christianized the Chinese in Singapore. There were Methodist preachers and large Methodist congregations, using not only the "Straits Chinese" tongue, but the Hokkien, the Foochow, the Hinghwa, the Hokka and the Cantonese dialects. And there were also Methodist pastors and congregations using English, Malay and Tamil.

When Methodism began its ministry in Singapore, it organized schools at least as early as it organized churches. These schools changed in character through the years; they are being government-aided and government-controlled, and they lead to Cambridge and London examinations. But they are still missionary!

The result was that the Anglo-Chinese schools in Singapore and throughout Malaya, and the other schools under the mission, were producing Christian young men and young women. It was largely the products of these Anglo-Chinese schools in Malaya that were filling the Methodist churches of Singapore.

The rebuilding of Methodism in Singapore will be a major undertaking of the Crusade for Christ.

CONFERENCE NEWS AND PERSONALS

New Orleans Christian Advocate

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HENRY T. CARLEY, A. P. HAMILTON and B. P. BROOKS .....Associate Editors
W. C. NEWMAN .....Church School Lesson Writer
MRS. E. L. DIAMOND.....Editorial Secretary
O. MILTON CHALMERS .....Publisher

Rev. L. L. Matheny reports that the Montrose, Miss., charge has raised in full and in cash the Crusade quota.

Rev. J. E. Johnson, pastor, writes that the work is going well and the spiritual tide is running high on his charge, Tremont, Miss.

Rev. R. E. Carter writes that he is now located at Boyce, La., instead of Rochelle. We presume that his appointment has been shifted.

Mrs. Bessie C. Williams, of Victoria, Miss., says that her Advocate is one paper she does not feel she can do without, and we appreciate the fact that it means so much to her.

Bishop Edwin F. Lee spoke to large audiences at Columbia, Miss., on Friday night, March 2. He was accompanied from Jackson by J. W. Leggett and W. B. Alsworth.

Rev. T. J. Shrode, a retired member of the Louisiana Conference, living in San Bernardino, Calif., preached at his home church in that city on the occasion of his 86th birthday.

Rev. A. L. Davenport reports the payment of his full Crusade quota in cash and the conclusion of a fine revival at Noxapater, Miss. In the revival he had the assistance of Rev. T. H. Ferrell.

Rev. W. V. Stokes, Nettleton, Miss., reports that the work of his charge is going well. They have made two payments on the Crusade quota and have pledges to take care of a third payment.

Among recent Army chaplains appointed were Roger Eeds Jolly and Norman Udell Boone, both of the Mississippi Conference. We understand that the applications of others are under consideration.

Rev. Ira Flowers, pastor at Franklinton, La., writes that his church is making to date the best Crusade report in the district on a percentage basis. He has $2,159.82 in cash and $852 additional in pledges.

Mrs. W. N. Hawkins, in requesting the change of the address of her paper from Oxford, Miss., says that she has moved to Greenville, S. C., to make her home, where her address will be care Southern Bell & Tel. Co.

Rev. Robert Z. Tyler, executive secretary of the General Section of the Joint Division of Education and Cultivation of the Board of Missions and Church Extension, will speak over the Mutual Broadcasting System at 10:30, April 8.

Rev. David M. Ulmer reports that the work on the Centreville, Miss., charge is going well. The Crusade quota has been overpaid, the congregations are growing, as are the Church School attendance and mid-week prayer services.

Rev. J. Noel Hinson is delighted with his charge and the people at Pickens, Miss. He has a comfortable brick parsonage with natural gas and other conveniences which make it one of the best parsonage homes in the North Mississippi Conference.

Dr. Brunner M. Hunt, pastor, writes that Main Street Church, Hattiesburg, Miss., has raised and forwarded to the Conference treasurer, $5,927.24 on a quota of $4,547.75. Mr. V. M. Scanlon served as director of the campaign and every member of the church was canvassed; 587 members made contributions.



CHAPLAIN NORMAN U. BOONE
Lt. (J.G.) U. S. Naval Reserve

The editor acknowledges receipt of the **Church Advocate,** a twelve-page monthly issued by Rev. R. C. Mayo in the interest of the Woodland, Miss., charge. In addition to general matter and advertisements it contains a schedule of appointments, a pastoral letter, and locals regarding the people of the different churches.

Miss Daisy Davies, of Atlanta, Ga., who has been a leader in the women's work of the Church for the past 30 years, resigned her office as secretary of Spiritual Life of the Southeastern Jurisdiction at the recent session of the Jurisdiction's Executive Board, held in Atlanta. Mrs. W. L. Mullikin of Spartanburg, S. C., was elected her successor.

James Lampton Berry, Washington, D. C., and a native of Columbia, Miss., and Miss Angela Collingwood Ogilvie, of New Delhi, India, but a native of England, were married in the Columbia Methodist church on Thursday night, March 8. Mr. Berry is a grandson of W. E. Lampton, who was superintendent of the Church School in Columbia for 50 years.

A notice received from Rev. Roy H. Kleiser, Laurel, Miss., to the effect that Rev. J. H. H. Berckman had been called to New York for the purpose of being sent to China and could not fill his engagement at Laurel, Miss., reached us too late for publication last week. This information is published as a matter of news regarding the assignment of Mr. Berckman.

Bishop G. Bromley Oxnam, of the New York Area, has been officially designated to represent the Commission on Army and Navy Chaplains in a visitation to chaplains and men in the Mediterranean theater, according to the announcement of Bishop Edwin F. Lee, director of the Commission. Bishop Oxnam expects to make the visitation in May, subject to the approval of the Council.

Rev. E. L. Jernigan reports that Fulton, Miss., charge has raised all connectional funds for the year except the salary of the district superintendent. This means a 2 per cent increase for Benevolences over last year. On March 2 the Crusade quota of $1,500 had been raised and on March 5 a check for $1,557.25 was sent to the Conference treasurer. Fulton was the first charge in the Aberdeen district to pay the Crusade quota in full.

Mrs. Dinorah Vital Brazil, head of the primary school of Colegio Bennett, Methodist school in Rio de Janeiro, Brazil, has been honored by a grant from the State Department to enable her to visit the universities of Michigan, Harvard and Columbia for the purpose of observing methods of teaching English. Mrs. Brazil has been studying at Scarritt College and Peabody Teachers College on a scholarship of the Woman's Division of Christian Service. She will visit these universities in March and April, and plans to return to Brazil in May.

Mrs. G. F. Winfield, whose late husband was a member of the Mississippi Conference, was in the city last week for a check



up at the clinic. We are glad to report that they found no serious trouble and she was in good spirits when she called the Advocate for a change of her street address. She lives with her daughter and family, 208 W. High, Urbana, Illinois, but has lost nothing of her devotion to the South, to which she belongs by every tie of her life.

MARRIED—PITTMAN-HURDLE

Rev. Warren E. Pittman and Miss Lanita Hurdle, of Holly Springs, Miss., were united in marriage in the Holly Springs Methodist church on March 19, 1945. Rev. B. L. Sutherland, superintendent of the Hattiesburg district, performed the double ring ceremony. Miss Carrie Hurdle, sister of the bride, was maid of honor, and the writer was best man. Rev. Mr. Pittman was recently appointed to the Williamsburg Circuit, Hattiesburg district, and after the 22nd the bride and groom will be at home at the parsonage there.

L. D. HAUGHTON,
District Reporter.

MISS MOLLIE WALKER DIES

On Friday, March 16, at 8:30 a.m., Miss Mollie Walker, one of the oldest members of Parker Memorial Church, passed to her reward. The Mission and Sunday School that eventually grew into Parker Memorial Church, began in the home of Miss Mollie's father, so she spent most of her life in this church. She was a kind and sympathetic Christian woman, and her life was filled with a desire to befriend others. She is survived by one sister, Miss Daisy, other relatives, and a host of friends to mourn her passing.

FELICITY-ALDERSGATE, NEW ORLEANS

Dear Dr. Duren: Felicity and Aldersgate have gone over the top on the Crusade for Christ offering. Both churches are beginning to dig in on each spearhead of the Crusade for Christ.

Through the first quarter of this year's work each church has carried a full program. Plays were presented at each church on Christmas Eve. Aldersgate celebrated its eighth birthday on January 7 in a service of special honor to the servicemen and their families.

On March 18, Felicity is holding a special service of recognition for the servicemen and their families. Special Lenten services are to be held at Felicity during March 25-30. Easter at Felicity a pageant, "The Challenge of the Cross," will be presented. The same pageant will be given at Aldersgate by a local cast on Palm Sunday.

Classes of membership for Juniors and Young People will be received into each of the churches on Palm Sunday.

A revival, with Dr. N. H. Melbert preaching, will be held at Aldersgate in May.

Sincerely yours,
ROBERT B. CRICHLOW.

A LAYMAN WRITES OF HIS CRUSADE EXPERIENCE

Probably it will be of interest to the laymen generally of our Church to read of some of the experiences of those who have tried to do something in the Crusade for Christ and in carrying out the disciplinary requirement for the annual Laymen's Day program.

In company with district superintendent O. S. Lewis, of the Vicksburg district; Rev. T. O. Prewitt, pastor of Crawford Street Church, Vicksburg, and Rev. J. B. Holyfield, pastor of the Port Gibson church, I took part in a Crusade program at Fayette on the evening of February 7th. It was a splendid service, my visiting friends having contributed to a spiritual feast which necessarily left a lasting impression.

Again on the evening of the 8th, Revs. Lewis, Prewitt, and M. H. Wells of Fayette church, and this writer, visited the church at Hermanville where a Crusade program was held and much enthusiasm expressed by members of the congregation.

At each of these meetings the presence of the Holy Spirit was manifest, and results followed.

The Port Gibson church observed Laymen's Day on February 25th, at the eleven o'clock hour. Seven laymen took part in the service. It was the first time I had ever seen as many of our laymen engaged in a service at the church during my nearly sixty years of membership.

The young lay leader, Thomas H. Trevillion, had never before taken part in a service of the kind, and he did the job as though he were a veteran. It was a Crusade for Christ service. The head of a machinery business outlined the organization and plans of the Crusade; the County Agricultural Agent talked on evangelism; the technician of the Soil Conservation District read one scripture lesson; a bank cashier read the other; a farmer and stockman talked on stewardship, and the Church School superintendent offered the prayers.

An unusually large congregation was present, and many expressions of interest and appreciation were heard.

On March 1, I helped Rev. R. E. Alsworth in a service at Roxie, and a fairly good congregation was present at the worship service.

I am convinced that our laymen can do splendid work when they are in the attitude of those of the Port Gibson church. When asked if they would take part in the Laymen's Day service, each expressed a willingness to do anything which might be asked of him. The young lay leader told each layman he approached that he had never participated in such a service but was going to do his best. This statement so impressed the others that not one approached refused to do his part.

Yours truly,
H. H. CRISLER,
Associate Lay Leader, Vicksburg
District, Mississippi Conference.

PHILIPPINE MISSIONARIES RELEASED

Twenty-four missionaries of the Methodist Church, held by the Japanese in the Santo Tomas and Los Banos internment camps on Luzon Island, the Philippines, have been liberated by the American Army, according to information reaching the Board of Missions and Church Extension from the office of the Provost Marshall General, Washington. Nine children of missionaries, also interned, were liberated at the same time. All are reported in "fair" or "good" condition.

Only one Methodist missionary in the Philippines is now unaccounted for. She is Miss Wilhelmina Erbst, of Newport, Minn. Miss Erbst was working among Filipino women in the northern tip of Luzon, and it is believed she may be a prisoner there or even free among friends in this section not yet retaken by the Americans.

Those liberated, together with their home addresses, are: Rev. Bliss W. Billings, Denver, Colo.; Mildred M. Blakely, Lyons, Kansas; Rev. and Mrs. Francis W. Brush, daughters, Carolyn and Mary Ann, Chicago, Ill.; Ann Carson, Indianapolis, Ind.; Bernice Cornelison, Salt Lake City, Utah; Mary L. Deam, Indianapolis, Indiana; Leila V. Dingle, Mandan, North Dakota; Nellie Dyer, Fort Smith, Arkansas; Gertrude Feely, Shelbyville, Mo.; Rev. Dr. and Mrs. Don W. Holter, daughters, Phyllis, Martha, and Hetta Ann, of Kansas City, Kans.; Dr. Roxy Lefforge, North Manchester, Ind.; Patricia McHugh, New Orleans, La.; Helen G. Moore, Albany, N. Y.; Rev. and Mrs. Joseph W. Moore, son, Charles, daughter, Patricia, University Place, Nebraska; Rev. and Mrs. Herbert J. Riley, son, Herbert, daughter, Eleanor, Los Angeles, Calif.; Elizabeth Roberts, Minneapolis, Minn.; Elston Rowland, Maryville, Tenn.; Rev. Dr. and Mrs. E. Tuck, Greeley, Colo.; Hester D. West, Floydada, Texas.

It is understod that as soon as transportation is available, most if not all of these missionaries will be returned to the United States. A few, however, may remain for a period to plan for future Methodist work in the Philippines—possibly Dr. Tuck, the mission superintendent, or Dr. Holter, president of Union Theological College, Manila. Bishop Edwin F. Lee, now in Washington, D. C., will also probably visit the Philippines in the near future to plan for the re-establishment of Methodist conferences there.

ATTACK ON PROTESTANTS IN ARGENTINA

By W. W. Reid

"A few weeks ago the archbishop and bishops of the Catholic Church published a pastoral letter exhorting the faithful to be wary of the heretics, the Protestants," writes a Methodist missionary from Argentina, South America. "The attack was especially bitter against the Y. M. C. A., Y. W. C. A., and the Salvation Army. Parents were forbidden to send their children to Protestant schools and Catholic teachers were warned against teaching in such schools. If no more attention is paid to the warnings this year than last, we shall have more pupils than ever!" The Federation of Evangelical Churches replied to the attack and the letter was published in most of the leading newspapers, while many outstanding Catholics expressed openly their disapproval of the attitude of their church leaders. Sr. Sabanes, Methodist pastor at Rosario, gave a lecture about the matter at Central Church one evening and the church was jammed. Folks sat even in the pulpit and many strangers sent gifts of money to help with the expenses of printing the reply of the Federation. The 10,000 copies have already been sold and several thousand more are being printed.

"Dr. Stockwell says we have the archbishop and bishops to thank for the splendid advertising they have given us. Never has there been so much interest in what we really stand for. The Protestant groups, too, have joined forces as never before in the history of our work here, and are working shoulder to shoulder. The prospects for advance are bright if we know how to take advantage of the open door. We have a number of Catholic children enrolled already and I know we will have many more. I haven't heard that our two Catholic teachers are resigning."

CRUSADE FOR CHRIST REPORT, MARCH 7

A report from the office in Chicago on March 7 shows a total raised for the Crusade for Christ of $19,693,111. Of this amount practically 50 per cent is in pledges, the amount in cash being $8,272.066. The collections are distributed by Jurisdictions as follows:

Northeastern, $4,432,203; Southeastern, $5,303,531; Central, $370,430; North Central, $4,825,899; South Central, $3,686,129; Western, $1,054,919.

This means that no Jurisdiction had reached its quota in cash and pledges at that time, and there is still $5,306,889 to be raised.

SOUTHEASTERN JURISDICTIONAL COUNCIL

On Friday, March 23, at 10 a.m., the Program Committee of the Southeastern Jurisdictional Council, appointed to plan for a great Convocation to be held in the early part of 1946, met in the Wesley Memorial Building, Atlanta, Ga.

Bishop Arthur J. Moore was elected chairman, and Bishop Costen J. Harrell, vice-chairman. Other members are Mrs. E. L. Hillman, president of the Woman's Society of Christian Service of the Southeastern Jurisdictional Conference; Dr. A. R. Perkins, secretary of the Southeastern Jurisdictional Council, and Dr. Wm. F. Quillian, executive secretary.

It was definitely agreed by this Committee that all plans for this Convocation would be subject to world conditions and would be contingent upon the full and hearty approval of the proper government officials. If conditions permit, it is the purpose of the Committee to plan for one of the greatest Methodist Conferences ever held in the Southeastern States.

Distinguished speakers from various nations will be brought to this convocation. The Bishops of the Southeastern Jurisdiction and other leaders will take part in the program and the objectives of the Methodist Crusade will be emphasized. This Convocation will bring together representatives of the Woman's Society of Christian Service, the Jurisdictional Boards of Missions and Church Extension, Education, Evangelism and Lay Activities, and a large number of leading pastors, laymen and youth of the Jurisdiction.

Tentative dates fixed for this Convocation are February 5-8, 1946. Preliminary meetings will be held on Monday and Tuesday, and the first public meeting will convene on the evening of Tuesday, February 5.

Dr. Quillian, executive secretary, was requested to make a thorough survey of the nine Southeastern States and obtain information concerning the most suitable city in which this Convocation should be held. The place of the meeting and other details are to be fixed at the summer session of the Jurisdictional Council which will convene at Lake Junaluska this summer.

WM. F. QUILLIAN,
Executive Secretary.

SCHOOL OF EVANGELISM, VICKSBURG DISTRICT

Dear Dr. Duren: I am sending you a condensation of the report of the findings committee for the Vicksburg District School of Evangelism. Bro. Lewis requested that I do this. You may use it in whole or in part, or revise it any way you may see fit.

The results of the School of Evangelism for the Vicksburg district, held in Vicksburg, Miss., March 12-15, were indeed gratifying. Out of 165 prospects contacted, 44 were won on profession of faith and 58 registered decisions for transfer of membership, which gives an average of about 62 per cent. The success was attributed to several important factors.

The unusual spirit of harmony and fervor which prevailed throughout, we feel sure, was a basic contributing factor to the good success.

The very thorough preparation made on the part of the host pastors, T. O. Prewitt, of Crawford Street, and E. L. Ledbetter, of Gibson Memorial, aided greatly in the number of decisions recorded. Most of the prospects had been contacted just prior to the School by visitors from the churches, and thus the way was opened for those who visited during the School. This proved to be a great advantage.

Much credit is due T. A. Carruth, who directed the School. The thorough preparation of his own heart and mind, the winsome way he has of instructing and counseling, not only made for more effective technique but warmed our hearts to the real challenge of the task.

Through it all ran the capable and inspiring leadership of our district superintendent, O. S. Lewis. His deep love for the Kingdom and souls fired our spirits to earnest endeavor.

S. E. Ashmore, Conference secretary of Evangelism for the North Mississippi Conference; J. H. Morrow, S. W. Granberry, R. M. Matheny, G. E. Jones, L. T. Nelson, who came from other of our districts, made valuable contributions to the splendid results of the School.

The specific recommendations of the School were: The adequate training of laymen before each School, the distribution of appropriate tracts and pamphlets, adequate and full surveys, sufficient visiting teams, proper assimilation after each School, and a special program of evangelism to be presented one night during Annual Conference to spearhead the great evangelistic effort of 1946.

M. H. WELLS,
Chairman Findings Committee.

IMMORTALITY

Is a faith in personal immortality necessary for the living of a life that shall have no "Thou fool" spoken at the end of it? My own belief is that it is necessary. I fully appreciate the position of those Christian teachers who profess that they care little about personal immortality because, as they say, the life lived here in love and truth is worthwhile for its own sake; it is quality, not duration, that counts. All that is true, and yet I cannot see how life makes sense, or how men can base their lives upon the thought of God, without the presumption of immortality. I cannot see how the visions of the prophets, the dreams of the poets, the deaths of the martyrs, are to be justified if their sole end is the peopling of this planet, until the sun cools and the earth crumbles, with a decently behaved race. I must think of life as having a greater meaning than this; and I can only think of it as having a greater meaning when I think of it as being destined to share for all eternity the life of the Eternal God from whom it sprang.—Ernest H. Jeff.

BOOKS

"The American Pulpit Series," Books I, II, III, IV. Abingdon-Cokesbury Press, New York, Nashville, pp. 125 each, paper cover. Price 25 cents, $2 for set of eight.

This cross section of American preaching is designed to make available to all classes of readers the most representative sermons of our times. Those whose sermons appear in the series were chosen upon the nomination of book-sellers of the nation, but not all of them were nominations from the sales ledgers. Some of those whose sermons are to be incorporated in the series have not published a volume of sermons. Our first reaction was that such a process of selection could do no more than furnish an index of the more popular preachers, and that many who would be missed by the book-sellers might be even greater preachers than any of those chosen. We still believe that to be true, but a survey of the contributors must impress one as including a fair representation of the best known preachers of the nation. The eight volumes, only four of which have been published, will cover the nation geographically and denominationally and will furnish a variety of sermonic literature which at the price no one interested in preaching can fail to appreciate.

"Of the Imitation of Christ Today," by Winfred Kirkland. The Macmillan Company, New York, pp. 43. Price, $1.

Miss Kirkland's little volume is a collection of articles from various religious periodicals and church publications which places particular emphasis upon applied religion as opposed to the monastic type. The incorporation of the name of that immortal classic by Thomas A. Kempis is a mere beginning from which the author discusses the practical embodiment of the Christly traits in all the aspects of His earthly life. Among the themes are :"Jesus' Use of Time," "The Joy of Jesus," "Sharing Jesus' Love of Nature," "Jesus' Prayer Life," and "Jesus' Understanding of Age." At the end of the book is this significant and impressive quotation from Thomas A. Kempis: "Go where thou wilt, seek whatsoever thou wilt, thou shalt not find a higher way above, nor a safer way below than the way of the holy cross."

"The Dark Night of the Soul," by Georgia Harkness, Abingdon-Cokesbury Press, New York, Nashville, pp. 192. Price, $1.50.

The tension of the days in which we live is terrific. We have heard of the nervous disorders brought about by maladjustments to army life and by the ordeal of battle. On the home front, too, there are many pressures and strains; the worries, the anguish, the sorrows, the overwork, the upsets of all kinds which war times have intensified. The effect of these experiences is to bring often what may be called "a darkness upon the soul of men"—the feeling of being spiritually bereft, God seems to be absent and unavailable to us. To a study of that feeling, Miss Harkness devotes her book; and we are indebted to her for a very illuminating and suggestive discussion. Combining together the findings of psychiatry, a sound theology and the insights of religious experience, we have here a rather unique and wholesome book. Very modestly Miss Harkness tells us that her contribution is only an invitation to further thinking in a field that could welcome the contribution of a thorough religious inves-

tigation. "The Dark Night of the Soul" is a valuable book and is worth a careful and thoughtful reading. A. M. S.

"In Spite of All," by Archer Wallace. Abingdon-Cokesbury Press, New York, Nashville, pp. 122. Price, $1.

In ten character studies of famous men and women, Dr. Wallace presents a graph of human reactions under adverse circumstances. He undertakes to show the importance of people by their courageousness under trial. The people studied are Beethoven, Cowper, Elizabeth Barrett Browning, Parkman, Madame Curie, Scott, Schiller, Spinoza, Grey of Falloden, and Katherine Butler Hathaway. As these names indicate, its message is presented through those who labored bravely and triumphantly under a great variety of physical and economic handicaps. It does not undertake to cover every field of action and endeavor. Those who find life hard going will find that here is a book with a real message, with a stimulating lift for those who fight against despair. It is a series of success stories without necessary reference to religious implications.

CHURCH COUNCIL CHALLENGES YOUR SUPPORT

In many fields of public health and social welfare there has been a lag between scientific investigation and the use by the public of the knowledge gained through such study. In narcotics education this lag has been most pronounced. Through investigation scientists have discovered many facts which should be made available to children and young people, as well as to the general public. Unless we in churches, schools, and communities, make an effort to interpret the results of scientific research, the ignorance and confusion regarding alcohol and other narcotics will continue to exist. If we are to change the thinking of the people in our state and nation on this problem, an effective interpretation of existing knowledge in this field must be made. The following statements are an indication of the imperative need of instruction and action in our state and nation:

"Alcoholism is the greatest single health problem in the United States today that is not being systematically attacked."—Dr. Lawrence Kolb, Asst. Surgeon General, U. S. Public Health Service.

In the United States, 3 out of every 1,000 persons are affected by tuberculosis; 5 out of every 1,000 are affected by venereal disease; and 6 out of every 1,000 are affected by alcoholism. At least 600,000 persons are suffering from chronic alcoholism.

Official reports show that in one out of every five fatal accidents in 1942, a driver or a pedestrian was reported as having been drinking. One in every five adult pedestrians and one in every nine drivers was reported as drinking prior to being involved in such fatal accidents.

American people spend more money annually for the purchase of alcoholic beverage than they spend for purposes of education. In 1944, according to the U. S. Department of Commerce, Americans spent $7,000,000,000 for the purchase of alcoholic beverages.

In recognition of the need stated above, a regional conference on narcotics education was held in October of 1940, for the states of Alabama, Louisiana and Mississippi. As an outgrowth of this conference, Mississippi representatives formed the "Mississippi Council for Alcohol Education." On February 28, 1944, the name was changed to "Mississippi Church Council for Narcotics Education" and the organization was enlarged into its present form.

The Council is supported by the following churches and organizations: The Baptist Church, the Christian Church, the Methodist Church, the Presbyterian Church, the Mississippi Congress of Parents and Teachers, the Woman's Christian Temperance Union, and the State Department of Education. Each Church and organization is represented on the Council by four members selected by the Director of Religious Education of each denomination. The Executive Committee of the Council is made up of the executive officers and the chairmen of the standing committees and meets regularly to carry on the business of the Council. The Council operates under an approved set of by-laws for the conducting of the Narcotics Education program. It has an employed educational director to plan and execute the program of narcotics education in the churches and organizations of the state.

The Church Council serves by: (1) Cooperating with local pastors and church leaders in securing the support of local churches and organizations in the community to bring about more effective leadership in narcotic education; (2) Developing an understanding of the relation of the use of narcotics to individual and social progress; (3) Providing literature and suggested program plans to churches and other organizations; (4) Encouraging the study of, and adherence to, the narcotic laws in Mississippi; (5) Training Sunday School teachers and other church and community leaders in conducting a narcotics education program in the churches of the communities; (6) Furnishing trained educational personnel for the purpose of stimulating narcotics education emphasis in community programs: (7) Correlating narcotics information into regular educational activities of the community; (8) Aiding leaders in becoming acquainted with reference and teaching material now available on all child, youth, and adult levels; (9) Correlating with other organizations in providing adequate and wholesome recreational facilities for all people in the community; (10) Bringing about coordination of activities and efforts by securing the cooperation of churches and all other interested groups in Mississippi for the purpose of developing an effective narcotics education program.

The program for Narcotics Education is dependent upon support from the churches of the denominations in the Council, and donations from the organizations, and their affiliate organizations, and interested individuals. The expansion of the program for teaching the harmful effects of narcotics (alcohol) depends upon the interest and willingness of the churches and organizations in the Council to support the program. Individual churches, their organizations, and other organizations are urged to send donations to the Council for its support. The Council is not supported financially by any state or national agency. It depends entirely upon the local churches, Sunday School classes, missionary groups, youth organizations, and individuals. A gift from your church will support this work and will be appreciated. Your gift should be sent to: Miss Dorothy Little, Financial Secretary, Mississippi Church Council for Narcotics Education, Box 1514, Jackson, Miss.

I know not the way He leads me, but well do I know my Guide. What have I to fear?
—Luther.

THE COST OF CARELESSNESS

This is an urgent appeal for your active support of a campaign employes of the Missouri Pacific Lines are waging to save human lives and to prevent the destruction of large numbers of food and work animals.

In spite of all safety precautions taken by the railroad and the active efforts of our employes, more crossing accidents occurred on our lines last year, and more stock was destroyed than during the previous year.

The tragic results of the failure of motorists to observe caution in crossing railroad tracks and the failure of farmers and stock raisers to keep animals off the right-of-way are shown in a circular which is being widely distributed by our Boosters.

As a leader in your community you can do much to help us acquaint drivers and stock owners with the serious results of carelessness. Loss of human life and the destruction of animals is deplorable at any time and especially so now when our nation is at war and when the conservation of life and property is so vital to victory.

May I ask your assistance in our efforts to bring about a greater public interest in safety and, if you deem it proper and consistent, that you urge the members of your congregation to regard the protection of others as a sacred duty.

Your active and continued cooperation will help us materially to meet efficiently war-time transportation demands, and will be sincerely appreciated.

Yours very truly,
L. W. BALDWIN.

"LEAVE THEM ALONE"

The majority of us are born reformers. We simply cannot bear to see others doing or thinking differently from ourselves. "Come," we say, "that's not the way. Look, I'll show you. Now that's better, isn't it?" Even the annoyed expression of the "victim fails to daunt us. We have done what we considered to be our duty. We meet another person and say, "Now, really, your views on that particular question are absolutely wrong. Let me explain." And so on. As we grow older I believe we do learn more wisdom and let others go their way more easily, but even so, we do long to "show" them. That clever and discerning novelist, Miss Richmal Crompton, has in one of her books a character who displays this tendency to a remarkable degree. He sees his baby brother one day using all his energy to push a wooden horse up a small hill. He runs to the child, picks up the horse and carries it to the top of the hill, where he sets it down in triumph. Whereupon, to his brother's astonishment, the child sets up a terrible wailing, and is not to be comforted until the horse is brought back and the difficult climb resumed. This is the kind of thing we do to other people. Out of the kindness of our hearts we want to show them the quicker and better way—we are even willing to do the job for them—but, if we are sensible, we have to admit that they like their own "muddling" way best. "Leave them alone and they'll come home" applies to men and women as well as sheep!—The Christian World.

No Christian today has the right to poke fun at the narrowness of our forefathers. Our boasted breadth has come to us at the expense of depth. We are broad and shallow; they were narrow and deep.
—Rev. John Sutherland Bonnell.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

Honor Roll

Societies making the "Four-Star Honor Roll" for 1944: Tylertown, Mendenhall, Canton (First Church), Moss Point, Fayette, Vicksburg (Gibson Memorial), Natchez (Jefferson Street).

Societies making the "Three-Star Honor Roll": Montrose, Mt. Olive, Petal, Cross Roads, Brandon, Camden, Canton (North Side), Jackson (Capitol Street and Galloway Memorial), DeKalb, Biloxi (Epworth), Gulfport (Burton Memorial), Ocean Springs, Yazoo City.

Societies making the Honor Roll the fourth quarter of 1944:

Brookhaven District—Crystal Springs, Fernwood, Hazlehurst, Kokomo, McComb (Centenary), Tylertown, Rehobeth.

Honorable Mention, giving the one report which was not sent—Bassfield (Y), Beauregard (Sup.), Brookhaven (Y), McComb (Pearl River Avenue) (Stu.), Prentiss (C), Silver Creek (C.S.R.), Sartinsville (S.L.) Foxworth (C).

Hattiesburg District—Cross Roads, Montrose, Mt. Olive, New Augusta, Petal, Soule's Chapel.

Honorable Mention—Bay Springs (C), Collins (Sup.), Richton (Stu.), Sumrall (Y).

Jackson District—Brandon, Camden, Canton (First Church), Jackson (Capitol St., Galloway Memorial, and Grace), Carthage, Forest Hill, Holly Bush, Lake, Madison, Mendenhall, Ridgeland, Canton (North Side).

Honorable Mention—Benton (Sup), Forest Grove (D.S.), Freeny (M.E.).

Meridian District—DeKalb, Pleasant Ridge, Cleveland.

Honorable Mention—Meridian (Central) (Y), Meridian (East End) (Y), Pachuta (S.L.).

Seashore District—Biloxi (Epworth), Columbia, Gulfport (Burton Memorial), Moss Point, Mt. Pleasant, Kreole, Ocean Springs

Honorable Mention—Bay St. Louis (Y), Gulfport (First Church) (C), Handsboro (Y), Picayune (Y), Pass Christian (S.L.).

Vicksburg District—Cary, Fayette, Natchez (Jefferson Street), Oak Ridge, Port Gibson, Vicksburg (Crawford Street and Gibson Memorial), Rolling Fork, Yazoo City.

Honorable Mention—Fitler's (C).

* * *

Reporting

If the president of the society will call the officers together and have all reports made out at the same time and mailed by the secretary, she will be sure they are sent to the Conference officers—not later than the 5th of April.

Try this once!

The **new report books** are off the press. If yours has not been ordered, send for it today. Literature Headquarters. Reports will not be accepted for the Honor Roll after this quarter unless made out on the new blanks.

* * *

The Apostle to the Choctaws

Through the kindness of Mrs. R. H. Hutto, of Hickory, we are giving you this excerpt from "Jones History:"

"Brethren, the Choctaw Nation is ours! No! I mistake! The Choctaw Nation is Jesus Christ's!" Bishop Soule exclaimed, his voice trembling with joy and emotion.

"A Choctaw Indian, called Captain Washington, had just spoken to the Mississippi Conference of Methodists which had assembled in Tuscaloosa in 1828. Although it was necessary to use an interpreter, his earnest, dignified manner had made a vivid impression as he told the members what the Choctaw Mission meant to his people. He was the spokesman for the group of Indian converts presented by Dr. Alexander Tally as a fitting climax to the missionary's report of his first year's work with the Choctaws.

"In one year's time Dr. Tally had changed the outlook in mission work among Indians from that of discouragement to exultation; During his entire period of service he earned the title of 'Apostle to the Choctaws.' The story of Dr. Tally's first year of work, especially his first camp meeting with the Choctaws, is told in detail by his fellow-pastor and famed historian of pioneer Methodism in Mississippi, John G. Jones. The following account is given in his own words, although much omission and condensation has been necessary:

"It was a sublime spectacle to see Dr. Alexander Tally, with what personal and camp equipment one horse could carry, plunge into the almost unbroken forests of the Choctaw Nation of Indians. Dr. Tally was a highly cultivated man, a minister and physician. Socially, he had moved in our most intelligent, wealthy and refined society. All this he exchanged for a wandering life in Indian wilds, where he often slept on the ground with only his cloth tent to shield him from the dews, rains and sleet; with coarse fare and coarser association in the way of Indian hunters and warriors; and with no pecuniary compensation in prospect beyond a very meager sustenance.

"Dr. Tally (now beyond the middle of life) had been in the ministry about nineteen years and had labored in circuits and city stations—the last two years as presiding elder of the Louisiana District—but no young man of the Conference received his appointment more cordially than he did. He was now a widower without children and had no domestic ties nor business cares to prevent his entire devotion to this field of service.

"Soon after the Conference, Dr. Tally got his outfit ready and went to the Nation.

"He first sought an acquaintance with the chiefs, several of whom were partly white and could speak broken English. Numbers of white men had also married Indian women and were settled on the highways as innkeepers and tradesmen, and they were serviceable to him in entertaining him and introducing him to the natives. Hitherto the missionaries of other denominations had thought that the way to approach these benighted sons and daughters of Adam was through the enlightenment of their intellectual faculties. That meant to establish a mission station and school for those who would come there to hear them. Dr. Tally proposed to travel a mission circuit; hence, after securing the best interpreter available, he traveled from neighborhood to neighborhood preaching the Word everywhere, with the usual attendants of singing, praying, and private instruction.

"Finding that the Presbyterian missionary stations and schools were exclusively in the northern parts of the Nation and that the western districts on the headwaters of the Pearl and Big Black rivers was entirely destitute of missionary service, he determined to devote his attention mainly to this western district.

"The ruling family of this district was by the name of Leflore. A French adventurer named Louis LeFleur had married a Choctaw woman and settled on the Natchez Trace at a place called French Camp, as an innkeeper and trader. He raised a large family of well-behaved, industrious children, several of whom married well into the white families.

"Colonel Greenwood Leflore was the most talented and influential of all the Leflore family, and at that time had been elected chief of the Western District. When a youth, Greenwood was sent to Nashville to be educated. He assumed the costume and manners of a young gentleman of quality, behaved well and kept the best society. It was known that he belonged to a wealthy and prominent family in his Nation. While in Nashville he won the heart of a beautiful maiden belonging to an elevated family. She eloped with him and came to his home on the Yokonoocana as a member of his Nation. William Leflore, a younger brother, married a light-complexioned Cherokee woman of very lady-like appearance. They also adopted the manners and customs of their white neighbors.

"Colonel Leflore took a patriotic interest in anything for the good of his people. He received Dr. Tally with liberal hospitality and cordially invited him to make his headquarters at the Chief's house. Leflore was a fluent speaker and a first-class interpreter. William Leflore was also a good interpreter and the two brothers were of great service to the Doctor in this capacity.

"On one occasion, Chief Leflore called one of his captains to him and commanded: 'Go! Tell the people to come hear the good talk our white brother has brought us.'

"When the natives assembled, Dr. Tally spoke for about an hour, with the Chief acting as interpreter. Then Leflore asked for questions and answered them satisfactorily. The chief captain responded to the speeches already made by saying that he was very happy that he had been permitted to live until the good talk had been brought to him; that his parents did not know of this, but he hoped to hear more of the great truths.

"Many interesting incidents happened to this man of God as he took his interpreter and moved from village to village. Usually he would instruct small groups separately after pitching his tent near the headman's house and securing his patronage. After several days a general assembly would be called to sum up and emphasize the main points he had been teaching. By the first of July prospects were encouraging for Christianizing the Nation as a whole, after which they could be taught the ways of right living and of civilization."

(Concluded next week)



WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. M. E. ARMSTRONG, EDITOR, JONESTOWN, MISSISSIPPI

Program for Enlarged Executive Session

Theme: "The Church in Tomorrow's World"—Wood Junior College, Mathiston, Miss., March 28-29, 1945.

Wednesday Afternoon, March 28, 1945

"The Message of the Church in Tomorrow's World."

3:00. Organ Prelude, "Sicilian Melody" (De Leone)—Miss Phyllis Martin.

Hymn 73—"Be Still, My Soul."

Service of Remembrance—Mrs. W. R. McCormack.

Organization.

Report of Research Committee—Mrs. R. A. Tucker.

Report of Recording Secretary—Mrs. R. M. Boyd.

President's Message—Mrs. E. M. Sharp.

Report of Vice-President—Mrs. W. R. McCormack.

"The Church College in Tomorrow's World"—Rev. Walter Russell.

Students—Miss Sue McCormack.

Youth—Mrs. N. J. Golding.

Scarritt College Associates—Mrs. W. P. Bailey.

Millsaps College—Dr. M. L. Smith.

"The Church and the Student"—Dr. F. A. Argolander.

Presentations and Announcements.

Benediction—Rev. R. E. Wasson.

5:15-6:15—Group Meetings by Districts.

Wednesday Evening

7:45. Organ Prelude, "Londonderry Air" (Kolhamann)—Miss Phyllis Martin.

Hymn 381, "The Church's One Foundation."

Worship—Mrs. H. L. Talbert.

Address: "The Message of the Methodist Church for Tomorrow's World"—Bishop J. Lloyd Decell.

Hymn 278—"Lead on, O King Eternal."

Address: "The Message of Methodist Women for Tomorrow's World"—Mrs. E. L. Hillman.

Benediction—Dr. V. C. Curtis.

10:00. Prayer and Meditation—Mrs. D. W. Whitaker.

Thursday Morning, March 29, 1945

"The Method of the Church for Tomorrow's World."

7:15. Morning Prayer—Mrs. R. P. Neblett.

8:30. Organ Prelude, "Melody of Hymns"—Miss Phyllis Martin.

Worship—Mrs. W. H. Ratliff.

Organization and Promotion—Mrs. N. N. Maxey.

Aberdeen District—Mrs. J. R. Priest.

Columbus District—Mrs. Ralph Bryan.

Corinth District—Mrs. L. K. Carlton.

Greenwood District—Mrs. Dan Comfort.

Greenville District—Mrs. A. K. Shaifer.

Sardis District—Mrs. W. G. Gaines.

Treasurer's Report—Mrs. D. H. Hall.

Missionary Education and Service—Mrs. Walter Odom.

Spiritual Life—Mrs. D. W. Whitaker.

Christian Social Relations and Local Church Activities—Mrs. J. W. Hollandsworth.

Leadership School, Mississippi Industrial College—Mrs. R. P. Neblett.

Supplies—Mrs. B. L. Mercer.

Children's Work—Mrs. C. A. Parks.

Wesleyan Service Guild—Miss Susie Parker.

Literature and Publications—Miss Mamie Jones.

Christian Advocate—Mrs. M. E. Armstrong.

11:30. "Open doors for the Southeastern Jurisdiction"—Mrs. E. L. Hillman.

12:15. Benediction—Miss Julia Wasson.

Thursday Afternoon, March 29, 1945

1:15. Hymn 239, "God of Grace and God of Glory."

Prayer—Mrs. Ralph Bryan.

Life Membership—Mrs. E. L. Jernigan.

Status of Women—Mrs. Jim Dunn.

"The Church Serving in the Defense Area"—Miss Cora Lee Glenn.

Methodist Orphanage, Jackson, Miss.—Mrs. Dan Comfort.

Malvina Center.—Mrs. Rurel Turner.

Historian—Miss Sallie Parnell.

Committee Reports.

Closing Meditation—Mrs. F. A. Argolander.

Benediction—Mrs. S. M. Butts.

* * *

Bible Study

"The Word of His Grace"

Chapter V

Fill in the blanks:

1. In studying the first chapters of this textbook, we have just completed a study of the first three chapters of Ephesians which was called "The Christian ....." 2. We will now study the last three chapters called "The Christian ....of ....." 3. In the first sixteen verses of the fourth chapter of Ephesians, Paul considers how a Christian should behave himself in the ..... 4. We should walk with all lowliness and ..... which are graces of a humble, ... mind. 5. To be patient with the faults and failures of others is ..... 6. To be free from any spirit of retaliation for wrongs that may have been done is ..... 7. Paul names seven radiant and commanding doctrines around which all genuine Christians may be rallied: (1) one ....., (2) one ....., (3) one ....., (4) one ....., (5) one ....., (6) one ....., (7) one ..... and ..... of all. (8) "One body" means the body of ....., the Church ..... 9. ..... is the outward sign the wide world over of one's confession of faith in the .... 10. God has given us different ..... to meet the needs of the Church. 11. It is the duty of each church member to find his own place of ..... and to do it ..... and ..... 22. In the fellowship of the Church, we grow toward spiritual ..... 13. In comparing the Church with the human body, Paul says that Christ is the ....., the glorious ..... of the Church. 14. The Church has many ....., but it is indispensable to the ..... life of the individual and to the Christian conquest of the .....

Answers

1, Faith. 2, Manner; Life. 3, Church. 4, Meekness; Christlike. 5, Longsuffering. 6, Forbearance. 7, Body; Spirit; hope; Lord; faith; baptism; God and Father. 8, Christ; Universal. 9, Baptism; Lord Jesus. 10, Gifts or abilities. 11, Service; joyfully, faithfully. 12, Maturity. 13, Head; center. 14, Faults, spiritual; world.

Chapter VI

1, The title of Ephesians 4:17-5:21 is "A Christian in the ....." 2. When one lives in the world as a Christian, he is ..... 3. Walking with Jesus Christ means that we ..... ourselves from whatever is contrary to His spirit and ..... 4. Paul admonishes the Christians in Asia "that ye henceforth walk not as other ..... walk." 5. In this lesson, Paul speaks specifically of how a Christian should behave in ....., in ....., and in ..... 6. Paul says, "put away from you anger, ..., ..., and ....., (Three stages of progressive anger). 7. ..... is the desire for another's property, the fruits of which are greed and strife and ..... and ..... 8. A Christian's attitude is different; he should be ..... one to another, ..., forgiving one another. 9. A Christian's ..... is different; he will put away lying and speak the ..... 10. Kinds of speech which are unworthy of our Christian profession are: (1) ..... or ....., (2) ....., (3) ....., (4) ..... 11. The highest employment of the tongue is in ..... 12. Evils a Christian must avoid in his conduct are: (1) "..... no more," (2) "..... and all uncleanness," (3) "be not ..... with .... but be filled with the Spirit." 13. A Christian earns his livelihood by honest ..... and "walks in ....." 14. ..... is on a hill, and we must ..... to reach it.

Answers

1, World. 2, Different. 3, Separate; teaching. 4, Gentiles. 5, Attitude; speech; deed. 6, Bitterness; wrath; malice. 7, Covetousness; hate; war. 8, Kind; tender-hearted. 9, Speech; truth. 10, Foolish talking; jesting; clamour; corrupt communication; evil speaking. 11, Worship. 12, Steal; fornication; drunk; wine. 13, Labor; love. 14, Heaven; climb.

I will place no value on anything I may possess except in relation to the Kingdom of Christ. If anything I have will advance the interests of that Kingdom, it shall be given away or kept, only as by giving or keeping it I may promote the glory of Him to whom I owe all my hopes in time and eternity.—David Livingstone.

Jesus placed a new crown upon humanity by setting love for our fellow men second only to love of God. He revealed new beauty in God by showing us that God desires men to be loved in company with Himself. It is as if God had said to humanity, "God cannot truly be loved save as we love men also."—Wm. M. Clarke.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

Edited by The Executive Committee of Louisiana Conference

Mrs. Lonnie Clark, District Secretary

Lake Charles District W. S. C. S.

Lake Charles district has a new secretary. New workers mean adjustments and retarding of the work for a time. As the new leader, let me say that God has been very real to me through the beautiful spirit manifested. The cooperation I have had with Mrs. John J. Miller, the retiring secretary, and so many others who have held up my hands, especially a team of ladies from the Methodist churches in Lake Charles. This team has gone with me to three zone meetings, accepting a special phase of the work to present, thereby giving aid to our district that I could not have done otherwise.

Lake Charles District has been divided into five zones. This because of difficulties of travel and long distances involved.

Zone 1 is still without a leader. The work is going on and a zone leader will be secured soon and a meeting held. Included in zone 1 are: Many, Prospect, Leesville, DeRidder, and Merryville.

Zone 2, with Mrs. W. P. Lewis, of Sulphur, as leader, held their zone meeting on February 9 in Sulphur. It was Officers' Training Day. As fifty-four ladies from DeQuincy, Lake Charles First Church, Simpson Church, Maplewood, West Lake, and Sulphur sat together in the Henning Memorial Methodist church, you could feel the singleness of purpose of the meeting. The many inquiries about the different phases of the work were eplained and inspiration given by Mrs. Ward Anderson on Finances, Mrs. Don Collette on Missionary Education and Service, Mrs. W. E. Cline on Christian Social Relations and Local Church Activities, Mrs. L. L. Harris on Spiritual Life, Mrs. J. H. Bowdon on the Crusade for Christ, and Mrs. Guy Hicks filling in the many places needed. Mrs. Joe Parker, of Sulphur, gave the noon meditation. Mrs. J. B. Mouton and Mrs. W. Baker sang. Lunch was served by the Fellowship Committee. Zone 2 voted to pay a full scholarship to MacDonell French Mission School.

A day of accomplishment was over, results to be seen and felt in days to come.

Zone 3 held the first meeting of the new year on January 17, at the home of Mrs. T. J. Fears, in Welsh. Mrs. John J. Miller's health permitted her to volunteer to take this zone leadership. This is a large zone—Basile, Elton, Hopewell, Iowa, Jennings, Kinder, Lake Arthur, Oberlin, Pine Grove, Raymond, and Welsh. Although Lake Charles is not in this zone, there were two cars of ladies from the two Lake Charles Methodist churches who went to lend their assistance and show their interest and love for the work. Much interest and enthusiasm was shown. An inspiring meditation was given by Mrs. T. C. Simmons, of Welsh. Special music was furnished by the girls' quartette of the Welsh High School at the noon hour. Besides all the good things served at the noon hour, we were so pleased to have Miss Grace Lawson, state officer of the Wesleyan Service Guild, visit with us and to give the information needed concerning her work. Miss Lawson teaches at the Welsh school. This zone also voted to pay a full scholarship to MacDonell French Mission School.

March 20th was the date set by Mrs. P. D. Lambert, of Crowley, leader of zone 4, for their zone meeting. The meeting was held at Maxie. It was a beautiful day for the team to drive down from Lake Charles. For some of us it was our first time to visit this quiet little village and church, but it was a most restful day. The Maxie ladies and Mrs. Lambert gave us such a cordial welcome which lasted throughout the day. Such an abundance of good things to eat. We truly felt we each had been refreshed spiritually, mentally, and physically.

Zone 4 has eight societies—Church Point, Crowley, Ebenezer, Eunice, Gueydan, Indian Bayou, Maxie, and Rayne.

The theme, "Behold, I Have Set Before Thee an Open Door," was so impressively brought out in the meditation given by Miss Eva Crenshaw, our district deaconess. We felt so privileged to have Miss Crenshaw. Rev. Harold Hine, pastor of Maxie church, and Rev. C. C. Stapleton, of Gueydan, were visitors. Rev. Hine, who is temporarily in charge of the Student Center at Southwestern College at Lafayette, laid upon our hearts the importance of enlisting our young people in full time service to the church.

A report was given of the Conference Executive meeting held in New Orleans on February 28 and 29. Stress was made upon the need of each society having a quarterly executive meeting early enough that reports may be made and mailed on time.

Mrs. Field, accompanied by her mother, Mrs. Hoffpauir, of Crowley, sang at the noon hour, also sang our theme song at the close of the afternoon session.

One cannot attend such meetings and feel you are a stranger in the midst, for that kinship of having one Father is unmistakably felt.

Zone 5, Mrs. R. H. Staples, of New Iberia, leader, had their zone meeting on February 2nd at New Iberia. The program was built around the "Doors of Progress." A most enjoyable and profitable day was reported. The district secretary was not able to attend this meeting. Mrs. Staples reported all societies in her zone represented, which are: Abbeville, Jeanerette, Lafayette First Church, Lafayette Davidson Memorial, and New Iberia. Zone 5 completed a fund that had been started for a Life Membership to be given to the zone. They are also giving fifty dollars on a scholarship to MacDonell French Mission School.

The privilege of being a part of such a fine body of Christian women as met at New Orleans in February at an Executive Committee meeting developed into a challenge to give Him my best—to realize that the relation of myself to those for whom I pray and work must forever be modified by the fact that it is not I who have to do with them alone, but God and I together.

Our district is large. Many are enlisted; more need to be. Our giving is good and we are proud of it, but we know there is much to be done. If it is properly developed it will be because God is given his rightful place in our lives. Prayer has been defined as "accepting the faith put in us when He made us free moral agents." Let us pray.

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METHODIST BUILDINGS RUINED IN MANILA

By W. W. Reid

Most of the Methodist educational, church, and medical buildings in the city of Manila, Philippine Islands, have been ruined—probably beyond repair—by the shelling and fire to which the city was subjected while passing from Japanese to American hands during recent weeks.

Word to this effect comes to the Board of Missions and Church Extension from missionaries recently released from the Santo Tomas Internment Camp and from Los Banos Internment Camp. They indicate also that most of the city's Presbyterian, Protestant Episcopal, and American Bible Society structures have been similarly destroyed.

According to Dr. Don W. Holter, president of Union Theological Seminary, Manila, and former pastor of Central Student Church, "the cathedral of Philippine Methodism," the "standing walls of Central Church can never be used," though "the Seminary has a number of shell holes in it and suffered from machine-gun fire, but it is essentially sound and can be repaired, because in no case did the shell destroy the re-enforcing iron in the roof or walls."

Dr. Holter reports also that Harris Memorial Training School and Knox Church were undamaged; but that St. Paul's Church was badly damaged and the Mary J. Johnston Hospital was burned to the ground. "It is all a ghastly sight in the Paco, Ermita, and Malate sections, and nearly as bad in Pasay." Other buildings "ruined beyond repair" he lists as the Nicholson Dormitory, Hugh Wilson Hall, and the Book Rooms.

Letters from the Rev. Francis W. Brush and the Rev. Herbert J. Riley confirm this picture given by Dr. Holter who toured the city with Chaplain B. R. W. Knowles, of the American Army.

The Rev. Joseph W. Moore, writing shortly after the liberation of his family, adds: "We are rather the worse for wear, physically speaking, but we are now where we shall have nourishment, necessary emergency health care, and the uplift of realizing how providential and marvelous our rescue has been. We are together, safe, in the care of the Army, and supposedly soon to be sent home."

Mr. Brush says, "We are all quite well and rapidly recovering from the effects of malnutrition."

True liberty consists in the privilege of enjoying our own rights, not in the destruction of the rights of others.—Pinkard.

I believe a knowledge of the Bible, without a college course, is more valuable than a college course without knowledge of the Bible.—William Lyon Phelps.



MILLSAPS COLLEGE—1892

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

(Copy for this page failed to arrive.—Ed.)

CHURCH SCHOOL LESSON,

By Professor G. A. Richie, D.D., Lebanon Valley College, Annville Pennsylvania

THE AUTHOR AND PERFECTER OF OUR FAITH

Scripture: Matthew 27:62-28:9.

The death of Jesus was marked by phenomenal incidents in the temple and Jerusalem. The veil of the temple was torn in two from top to bottom; the earth trembled; and the rocks were rent. Tombs were broken open; and even the bodies of the dead were disturbed.

It is impossible to understand or describe the grief and gloomy despair which seized the women and disciples who stood helpless and witnessed the tragic events of Friday. They had been anticipating the revival of the glory of Israel; now their hopes were shattered and their Messiah was dead. The women and disciples were joined by Joseph, a rich man from Arimathaea, and Nicodemus who furnished the costly spices for the burial of the body of Jesus.

The Dead Christ

From time to time, especially at the Transfiguration, the disciples had been informed that Jesus must suffer death and on the third day rise from the tomb. Their disappointment over the tragic events completely overwhelmed them and they forgot the precious promise. But the enemies of Jesus had not forgotten the rumor which they heard; they went to Pilate and demanded a guard to be stationed around the tomb for three days. Their request was granted; the tomb was closed with a heavy stone; the stone was sealed; and the place was securely guarded.

In life the Pharisees had regarded Jesus as a "deceiver;" now in death they wished to be certain that the disciples would not carry his body away and thwart their boastings. There was really no danger to be feared, for the disciples were demoralized. Every hope had been frustrated; every plan had been upset. The finality of death, the futility of their dreams and the triumph of Jesus' enemies had destroyed every ray of hope. Their Master was dead; and with him their plans for the restoration of the glories of the Davidic kingdom had perished.

That Jewish Sabbath was the saddest day in all the history of Israel. It had been and would ever be the great nightmare. How a few days could change things. On Palm Sunday the disciples and jubilant pilgrims had accompanied Jesus into Jerusalem as a triumphant King; a few days later the priests, Pharisees and their vicious tools had persuaded Pilate to crucify the Lord. Surely God was no longer just. A long day without the Christ! It was filled with terror because they no longer felt the power of his presence. Yes, he was dead and all hope was gone forever.

The Risen Christ

With a crushing feeling of despondency, the women on the first day of the week, as it began to dawn, made their way toward the tomb to weep and pay their last sad rites to the broken body of their beloved Master. Their hearts were heavy; their hands were weak. "Who will roll away the stone for us?" they anxiously inquired of each other. God provides for his children beyond anticipation.

Suddenly the women heard a rumbling noise. They were in the midst of the world's most terrifying experiences, an earthquake. They found the insurmountable obstacle in their path removed; the angel had come and rolled away the stone. Matthew paints with realistic brush: "His appearance was as lightning and his raiment white as snow: for fear of him the watchers did quake and became as dead men." Science tells us in a measure how the present world came and is; but religion reveals what the future world will be like.

"Fear not: for I know you seek Jesus. He is not here; for he is risen, even as he said. Come and see. Then go quickly and tell his disciples." The women heard the angel's instructions with mixed feelings of fear and joy. While they were on their way to tell the disciples the joyful news, the risen Savior met them. They fell down and worshiped him. The fact and news of the resurrection brought to their loving hearts a portion of the victory, and also a command to share in the work. The women were the first to see the glorified Lord and first to receive a commission.

The Living Christ

There are ten to fourteen different recorded appearances of Jesus, depending upon whether some records are duplicates or not. However, we should be convinced of the reality of the resurrection. The defeated apostles went forth with a song of victory. They who were in the depths of despair now rose to the heights of heroism. Peter who denied Christ at the challenge of a young maiden received courage to stand and testify before magistrates and kings. The differences which we find in the details of the resurrection prove that there was no intrigue or collaboration by the witnesses.

The resurrection was not just a miracle to amaze the world. It was God's vindication of the ministry of his Son. Jesus had foretold that he would rise from the dead. By his resurrection Jesus proved the veracity of his teachings. God also showed his approval of the life and moral ideals as lived and proclaimed by Christ.

Some question concerning the nature of the body of the risen Lord. Luke 24 tells us when the disciples were afraid that Jesus said, "See my hands and feet, that it is I myself; handle me, and see; for a spirit hath not flesh and bones." Later Luke reveals that they gave him a piece of broiled fish which he took and ate. The body of Jesus was not subject to the laws of nature as our bodies are. Paul describes it as a "glorified body," a body which we some day hope to possess (I Corinthians 15).

If the church of our day is to repeat the triumphs of the early church, it must be more courageous in witnessing to the resurrection. A mere repetition of the history of that marvelous event is not enough; we must convince the world that we have had the experience and joy of a real contact with the living Christ. Not only must we have seen him, but we must convince the world that he lives in us.

The message of Easter proclaims that Christ is in our hearts. No matter how dark the present prospects, we have a bright outlook and uplook because Christ is in us. "If any man is in Christ, he is a new creature: the old things are passed away; behold, they are become new" (II Corinthians 5:17).

As we write, the western offensive has started; Berlin is filled with millions of refugees and the bombs of death are dropping; likewise thousands of American and Japanese men are dying in the Pacific. After World War I, spiritualism and other "isms" flared up and tried to give hope to sorrowing humanity. The field is ripe again unto harvest. The Christian church has a message of assurance, hope and joy. Will we declare it with convicting persuasion?

"He arose a Victor from the dark domain,
And he lives forever with his saints to reign.
He arose! He arose!
Halleujah! Christ arose!"

—With apologies to Religious Telescope.

In the Bible and in Biblical guidance I find the bridge that carries me across this age of madness. Of course, times have changed much but humanity has changed only slightly.—George E. Sokolsky.

It is time gained, rather than lost, which is given to prayer before beginning a day's work. If one must start his work a little before daylight, he would do well to start praying a good while before daylight.

—Henry Clay Trumbull.

Oh, give me a religion with a soul, with magnificent enthusiasm and splendid audacity! I like the man who rose in an inspiring meeting and said, "Mr. Chairman, I move we move the world." Let us have zeal, even though some of it may be zeal without knowledge.—Herbert Booth Smith.



THE CHRISTIAN FIRESIDE

SHEP'S NIGHT OUTDOORS

Nobody could understand why Shep, the big Collie, refused to be shut in the woodshed that night. He wouldn't go in even for Michael, and he was Michael's dog. The little boy dragged him firmly inside at last and slammed the door. For a few minutes Shep barked steadily—short, indignant barks full of meaning, and then he began to leap up to reach the window. He was going to jump through the panel.

"Better let him out, Michael," said Michael's father. "I don't know what's the matter with him, but it's a warm night and it won't hurt him to sleep outdoors."

So Shep stayed outside, and when Michael went to bed he put his head out the upstairs window and saw the old dog lying on the lawn looking away down the road and out across the river with quiet, waiting eyes.

Later that night Michael was awakened in the dark by Shep barking under a back window. He heard a man's voice, and then his father getting out of bed and going downstairs. There was a good deal of talking, which Michael couldn't hear plainly, and then he saw a streak of light slide under the door and play for a moment along the wall. Though he was very drowsy, he knew that his mother had dressed and was going downstairs, too. He wondered what was happening, but he was too sleepy to care; so it was not until morning that he found out.

When he went down to breakfast there was a strange man covered with a quilt lying stretched out on the kitchen sofa, and Shep, with a platter of clean bones beside him, was curled up in his corner by the woodbox. He seemed to have enjoyed something extra in the way of breakfast, and plenty of it.

Michael's mother told him the story. The man on the sofa was a game warden who had been driving, late at night, to his home up river after a visit to the trapper's camps in the woods out over the hills. It was dark and cloudy; and though he had a flashlight which he played over doubtful spots along the road where his horse picked the way carefully, the batteries in it had grown weak and the light was faint, with a queer dark blur in the center. The rains had been heavy, too, and here and there the frost had been coming out in soft boggy spots. There were a number of bad holes, and now and then he passed a place where a bit of the bank had given way and slipped into the river. The warden was watching, but he could not see clearly, and he reined his horse a little too close to one of these. Suddenly one side of the carriage sank, and horse, wagon, driver, and all toppled over the rim!

"We none of us understand why the man wasn't killed. It seems a miracle," said Michael's mother. "The horse came down on top of him, and he could move just enough to loosen some of her harness and push her off. He could hear both horse and wagon go rolling over and over down the hillside and land on the shore below. All was dark and still after that, till he heard barking. The man whistled and called, and when Shep found his way down close, struggled to his feet, bruised and dizzy, but with no broken bones, and managed to follow the old fellow to the house. Shep barked to us, the man shouted, and your father woke and went downstairs."

It did, indeed, seem a miracle. Michael's father had gone down and brought up the horse and found the wagon. The former was scarcely scratched, and even the wagon would need only a few repairs.

"I need a few repairs, too," said the game warden, coming out of a nap and opening his eyes to look at Michael. "But like the horse and wagon, I came out in pretty good shape—leg a little lame, and will be for maybe a week; but that's all. I heard your mother tell you that without your collie she doesn't believe I would have reached the house last night, and that's true. He's a fine dog."

Michael knelt down on the rug by Shep, took hold of his shaggy ears, and looked into the dog's wise brown eyes. He thought how stupid he had been last night when he had dragged the old fellow into the shed against his will.

Shep must have felt that something was going to happen," said he. "Wise old dog! I wonder how he knew!"—Greta Gaskin Bidlake, in **Christian Register.**

CHURCHES HELP RAISE RED CROSS WAR FUND

Once again churches and religious groups the country over, through direct appeal to their membership, climaxed by observance of Red Cross Sunday, March 18, have contributed materially to the success of the Red Cross War Fund and thus to the conduct during 1945 of the humanitarian services for which the Red Cross stands.

In the weeks preceding and during the Red Cross campaign, church and religious publications throughout the nation carried the Red Cross message to their readers. Editorials, news and feature stories, pictures, special covers, have emphasized the work of the Red Cross and the need for prompt and generous contributions to its War Fund. Ministers told the Red Cross story, and church leaflets and bulletin boards repeated the appeal.

The significance of this contribution of time and money and effort by church and religious groups can be seen in the renewed courage of wounded men, helped back to life and self-reliance through the Red Cross. It can be found in the disaster-shaken families restored to security through Red Cross effort. It can be read in the words of the prisoner of war who wrote to his family, "God bless the Red Cross and all the people who make its work possible."

Lord, send me where Thou wilt, only go with me; lay on me any burden, only sustain me; cut any cord but the One that binds me to Thy cause, to Thy heart.

—Titus Coan, of Hawaii.

In prayer, the most important thing is to catch the ear of Him to whom I speak. Do not offer one petition until you are fully conscious of having secured the attention of God! The Spirit is ready to fill you with the holy consciousness that the everlasting, almighty God is indeed very near you.

—Andrew Murray.



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CHAPLAIN PLEADS FOR MORE MINISTERS TO ENTER CHAPLAINCY

"The demands for chaplains in the Pacific War have really just begun. The need for our ministers has never been so great as now. . . . Our Church has failed to serve thousands of our men who will never return. That knowledge rests like a cross on the back of each battle-weary chaplain." So writes Chaplain Mahlon H. Smith, Jr., a member of the Newark Conference, as he pleads for more Methodist ministers to enter the chaplaincy. Writing to Bishop G. Bromley Oxnam, Vice-Chairman of the Methodist Commission on Chaplains, he says:

"Perhaps I should not now write this letter, but wait at least until a short rest somewhat revives my tired spirits. I feel that I must try, however, this time through you to make one further appeal to our colleagues to serve as chaplains. I know of your sympathies and am grateful for your prayers.

"All of us out here realize that the shortage of chaplains, particularly within our own denomination, is due in no way to the indifference of our Commission or to lack of appeals made. We recognize that these appeals have been made from every conceivable angle—yet we feel the desperate need for chaplains has not yet been made clear. How else can we explain the inadequate response? We as Methodist clergymen take pride in our might to organize and bring through to success genuinely sacrificial movements among our people. Surely it cannot be that this challenge is too big for us because it asks for sacrifice on the part of the clergy, rather than on the part of them we profess to lead! No, I am certain that it is because the need is not seen clearly.

"I have been out here only sixteen months but only half that time have been in combat. Yet the experiences of this last campaign alone have made me cry in anguish over our pitiful response to the great need of service. There are men among my colleagues who have been here much longer—who need rest, yet who refuse to return even when relief is available because they know that the work is too great for even themselves and their relief.

"Believe me, this has long since grown beyond a matter of denominational pride—great as that is.

"The facts are: We are greatly undercomplemented when even our full complement would be vastly inadequate. Help must come from somewhere, and Methodism still has the greatest untapped resources.

"I know we must keep alive the church at home, but I know also that I have been the only spiritual counselor available (though that's too optimistic a word) to several thousands of men who in the same day all faced death, were troubled with family concerns, and worried over their future should they happen to survive. Can there ever be greater need for service? Can any church or parish or circuit match this need?

"All men are not fitted for the chaplaincy. The physical requirements alone are difficult—necessarily so. But I cannot see how any minister can be content with any excuse short of the Navy or Army's decision that they are not fitted.

"Some may feel that it is too late. Not so. The demands for chaplains in the Pacific War have just really begun. Without even considering the fast growing problem of replacements, the need for our ministers has never been so great as now and in the coming year.

"I could write of the satisfactions, of the thrills, of the lessons learned. They are all there, yes, and the periods of discouragement—but what are all these compared to the greatest need of our men?

"I know that there will be a church at home trying to serve those of our men who return, but I also know that our church has failed to serve thousands of our men who will never return. That knowledge rests like a cross on the back of each battle-weary chaplain."

Prior to entering the service, Chaplain Smith served pastorates at Stockholm and Milton, Sparta and Ogdensburg, and Haledon, New Jersey. He is a graduate of Drew University and Seminary.

(Note: There is still a most urgent need for Methodist chaplains in both Army and Navy. Address inquiries to Methodist Commission on Chaplains, 100 Maryland Avenue, N. E., Washington, D. C.)

1945 LAKE JUNALUSKA ASSEMBLY PROGRAM

June

4-9—North Carolina State Commission for the Blind (Auditorium Chapel).

9-16—Caravan Training School (Educational Building and Auditorium).

10—Haywood County Day; Gov. Gregg R. Cherry, speaker (tentative).

18-23—Western North Carolina Conference Senior Assembly (Educational Bldg. and Auditorium).

21—Greensboro College Day.

24-26—Dr. J. W. Hamilton (Auditorium).

25-30—Western North Carolina Youth Assembly (Educational Bldg. and Auditorium).

July

1-7—"Young Methodism Speaks." (Conference sponsored by young ministers of the Southeastern Jurisdiction).

2-7—Western North Carolina Young Adult and Children's Workers.

7—High Point College Day.

8-13—Camp Meeting. (Dr. Roy L. Smith, Bishops Paul B. Kern, Arthur J. Moore and Wm. T. Watkins).

15-20—District Superintendents' Meeting.

19-31—Young People's Leadership Conference. Bishops C. W. Flint and P. B. Kern.

23-31—School of Missions. Dr. Emory Ross.

August

1-5—Missionary Conference. Drs. R. E. Diffendorfer, W. F. Pledger, J. C. Hawk, Earl R. Brown, R. Z. Tyler, J. Manning Potts, E. T. Clark, W. F. Quillian, and Bishop Arthur J. Moore.

5—Junaluska Day.

6—Duke Day.

6-17—Leadership Conference. Bishops Corson and Kern.

7-12—Pastors' Conference. Dr. C. A. McPheeters.

13-18—Laymens Conference.

19-25—Music Festival Week.

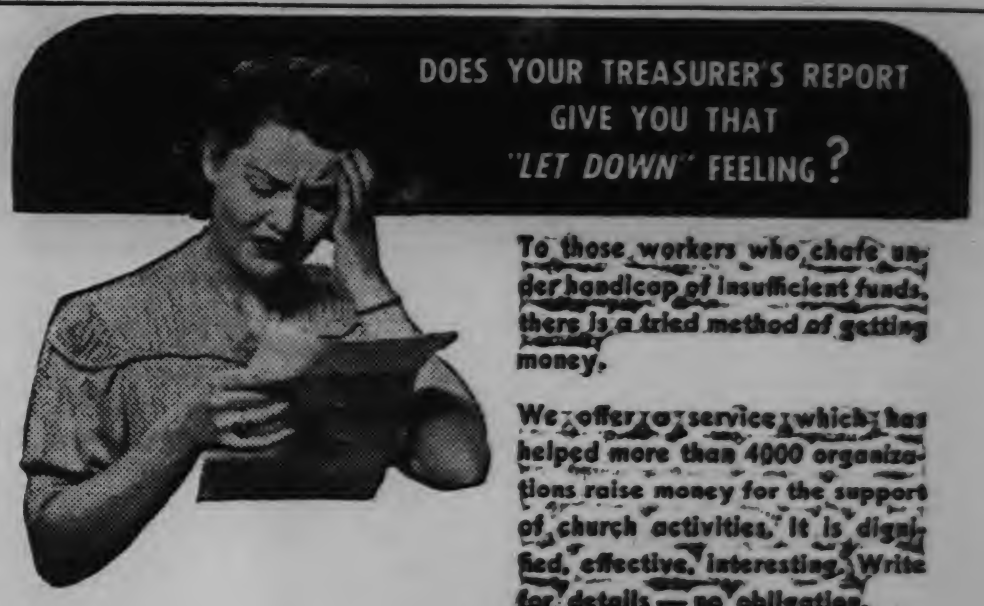
19-21—Asbury Bi-Centennial. Dr. William A. Stidger and Dr. Elmer T. Clark.

25-31—Bible Conference Week. Bishop Costen J. Harrell.

September 2, closing Sunday.

THE RETIRED MINISTER—A RETROSPECT

The retired minister has more time to think and dream. He's asleep and dreaming, the class is reading from the Greek new testament in old Centenary College, the book, Matthew's gospel, sixth chapter; the professor, Wiley, said to be a walking encyclopedia; Mr. Lutz will please read the next verse, the thirty-second? Very good indeed, next man the thirty-third verse: I read Zateite do proton tan Basileian tou Theou kai tyn dikaiosunyn autou, kai tauta panta prostethasetai umin. Well the verbs? Zateite, present tense, imperative mood (something to be attended to immediately). Very good, now the next verb: Prostethasetai? Shall be added unto you, I reply: Where did you get that translation, the professor fires at me? From the King James translation? Yes, sir. Well, young man, you can never be a Greek scholar depending upon someone else to do your work for you. How would this do for an original translation, Shall be stood round about you? Like a shock I am wide-a-wake; trembling I look around. On the chair beside the bed lies a Greek testament, Professor Wiley has departed, also classmate Lutz. I fall asleep and dream again: A brother minister sits near, we discuss our revival meeting at Barnard; thirteen young people confessed conversion and joined our church; says my brother minister: Bro. Van, you remember Elizabeth Baker who joined the church during our meeting? Certainly, why do you ask? Well, I understand she became quite a church worker. Yes, that's true. I again am wide-awake, now in a Deluxe Ford, driving along the back bay road, wife and I. We pass an old broom sage field; old Dob-



bins, an old horse, tries to secure enough substance to keep his bones from falling apart, his hip bones obtrude, his ribs stand apart, he has plowed the fields well in his day, has made possible the education of a large family of Italian children, they are all grown and married, proud of their American citizenship.

The Veterans of the Cross is an organization of retired ministers of the Methodist Church which meets annually for a fellowship dinner with their wives and recounts the happy experiences and triumphs of the past. There are some sixty retired ministers in our Conference; a special button, with a cross and crown emblazoned, is worn to identify its members, and a grave marker is placed at their graves with some short services to locate and remember them. Such a service was held last year, marking the grave of my departed father, the Rev. F. D. Van Valkenburgh, now buried in the Biloxi cemetery.

WM. B. VAN VALKENBURGH.

RURAL LIFE SUNDAY, MAY 6

Observance of Rural Life Sunday on May 6 is endorsed by the Department of Town and Country Work of the Board of Missions and Church Extension, cooperating with other sponsoring organizations, the Town and Country Committee of the Home Missions Council of North America, the Federal Council of the Churches of Christ in America, and the International Council of Religious Education. The purpose of the day, which is observed annually on Rogation Sunday, the fifth Sunday after Easter, is "to magnify the relation of God and man in food production, and to pray God's blessings upon the human efforts to prepare a crop." Suggestions for the observance of the day include a worship service, prepared by Dr. A. J. Walton, Superintendent of Methodist Department of Town and Country Work, and may be obtained from his office at 150 Fifth Avenue, New York 11, N. Y. Other helps include suggestions for appropriate anthems, hymns, sermon topics and texts, and a biography. Single copies of the program cost 3 cents; 100 copies, 85 cents.

ALCOHOLIC ADDICTION THREATENS AMERICA'S SECURITY

By Dr. J. Raymond Schmidt, General Superintendent, National Civic League

There has been much ado about the midnight curfew that went into effect on February 26. All night clubs and similar places selling intoxicating liquors come under the ban.

Billy Rose, night club operator of New York, blamed the order on the prohibitionists. The Office of War Mobilization is reported to have retorted: "We are not interested in saving souls; our only aim is to save coal."

If saving coal was the purpose back of the curfew, one wonders why James F. Byrnes, director of War Mobilization, waited until winter was virtually over to make his announcement. A lot more coal could have been saved by putting the order in effect last October, or for that matter in October, 1943 or 1942. As far as coal is concerned, this appears to be another instance of "locking the stable door after the horse has been stolen."

The midnight curfew is merely a gesture falling far short of the good that might have been accomplished if undertaken earlier in the war. If liquor sales should stop at midnight from now on to save coal and speed the war effort, then the nation should have gone on the water wagon immediately after Pearl Harbor. There would have been vastly greater savings of coal, to say nothing of manpower, of which we are now reminded there is such a serious shortage.

Since December 7, 1941, liquor has become a serious cause of absenteeism in war plants, a logical result of increased drinking which put America's drink bill up to $6,000,000,000 in 1943 and $7,000,000,000 in 1944. Moreover, there are a million alcoholics incapable of working at all, to say nothing of 3,000,000 excessive drinkers who cannot be depended upon for steady work. Then add approximately a million more men and women who are engaged in [illegible] nonessential business of manufacturing, [illegible] tributing and selling alcoholic bevera[illegible] Yes, it must be conceded, there is a [illegible] power shortage, the real cause of wh[illegible] official Washington refuses to recognize. [illegible] drinking after midnight hinders the war [illegible] fort, surely it is just as much a hindra[illegible] at all other times of the day.

It is with narrow-souled people as [illegible] narrow-necked bottles—the less they h[illegible] in them the more noise they make in po[illegible] ing it out.—Pope.

The great scientific discoveries of t[illegible] past hundred years have been as chi[illegible] play compared to the titanic forces th[illegible] will be released when man applies himse[illegible] to the understanding and majesty of h[illegible] own nature.—Melvin J. Evans.

WHAT NEXT IN THE CRUSADE?

The financial phase of the **Crusade for Christ** will reach its peak by Easter. Many churches have already met their quotas. Everywhere pastors and laymen are asking "What Next?"

The answer is clear:

CHURCH SCHOOL ENROLLMENT AND ATTENDANCE!

The General Conference designated 1946 for Evangelism, 1947 for Stewardship, and the entire quadrennium for increasing church school enrollment and attendance.

No better preparation can be made for the year of Evangelism than to increase the attendance in all our church schools during the remainder of 1945.

Study your situation! Make your own plans for advance!

For literature **on this phase of the Crusade** write

THE DIVISION OF THE LOCAL CHURCH
810 Broadway, Nashville 2, Tennessee

or

THE CRUSADE FOR CHRIST
740 Rush Street, Chicago, Illinois

New Orleans
CHRISTIAN ADVOCATE

Methodist. Crusade for Christ.

THE LIVING CHURCH

f thou canst get but thither,
There grows the flower of peace,
The rose that cannot wither,
Thy fortress and thy ease.
Leave then thy foolish ranges;
For none can thee secure,
But One, who never changes,
Thy God, thy Life, thy Cure.
—Henry Vaughan.

THE PRAYER-ROOM TODAY

How little I know, O Saviour Christ, of this land of peace Thy saints have found, this life of victory that they live, this freedom in which they serve Thee. And yet I thank Thee even for my glimpses, glimpses that make me know that there is my dwelling-place, the home and native country of my soul. Bring me there, O Lord. My soul cleaveth to the dust; come and lift me up. Set my spirit free, that in heart and mind I may indeed thither ascend, where Thou art, and with Thee continually dwell. Amen.

Vol. 92. No. 14.
NEW ORLEANS 12, LA.
THURSDAY, APRIL 5, 1945.

EDITORIAL

THAT THERE MIGHT BE A GOSPEL

It seems likely that one of the most ominous indications of our day may be found in the extent to which "planning" and incidental and negative things dominate the thinking of the world. In our political life much more emphasis is being placed upon processes than upon the maintenance and enlargement of a national heritage worthy of being transmitted to those who may come after us. Indeed, it sometimes appears that we think more of ourselves than of keeping inviolate and unwasted our national inheritance of freedom.

Naturally, such attitudes and thinking are reflected in our Christian relations. We expend a disproportionate amount of energy upon processes of work, such as surveys, social planning, schemes for economic rehabilitation, and the organizational development of neglected areas, but we do not always exhibit a desperate earnestness for the propagation of the faith and experience without which all planning is of little value.

Jesus was most of all concerned about the word and will of his Father. That means that he was tremendously interested that there might be a gospel to preach. So he was always careful to link his ministry with the divine source. He sought to integrate the movement for securing a redeemed world with the mind and will of God.

In the same way the Church, which is the continuation of His ministry, must adhere to the timeless and the divine in the effort to Christianize the world. Jesus taught that a man cannot expect a harvest even by the scattering of good seed. He must first prepare the ground for the reception of the seed. So we cannot hope for a successful propagation of the Christian ethic without preparing the soil for its growth. The experience of salvation and the love of holy things thus begotten are necessary to the manifestations which are the legitimate fruits of all Christian effort. Planning and organization of all forms are negative. There must be a positive gospel to propagate, or else the Church will become a glorified social agency and nothing more. The evangelistic emphasis of the Crusade for Christ must go deeper than enlistment. Unless those who may be gathered in shall have a definite experience of salvation and be filled with the divine spirit, they will only hinder the progress of vital Christianity.

NOT ASHAMED OF JESUS

It was in Rome, the center of world empire and the place where the cross as an instrument of punishment was invented, that St. Paul challenged the refinements of a civilization which threatened to empty the Gospel of its saving power—a power not shared with worldly philosophies or material instrumentalities.

Rome was not, however, the only center of the revulsion against the agony and humiliation of the cross, nor does it seem that the idea originated there. It will be remembered that Peter, in the impulsiveness of a blind devotion, rebuked Jesus for the intimation of his humiliation and death, "Lord: this shall not be unto thee." Of the same kind is the aesthetic overlay imposed upon religion today. Who has not observed the garlanding of the cross and the artistic carving of the beams which tend to soften the brutal cruelty and savagery which gave immortality to that Roman instrument of torture? The divine sacrifice has been so watered down as to make its message little more than a humane instinct. Sin has been reduced, from the horrible thing portrayed upon Calvary, to a temperamental aberration and a social embarrassment. It is no more the desperate curse for whose defeat the Son of God submitted to die on the cross. Because of this changed attitude, conviction and consecration are outmoded emotions rather than badges of faith.

What has been the effect of this widely accepted sentimental reaction against the doctrine of the sacrificial death of Jesus. Christianity is emasculated and changed into a nervous weakling. The sterling faith and devotion of the early heroes have been exchanged for the social and political banalities of an age which does not know God. Those who repudiate the cross, upon whatever pretense, incline to discount and condone sin. They no longer feel the inner urge to follow in the way of spiritual humiliation, nor do they recognize the need for a prayer life rooted in the sense of dependence upon God. When the cross becomes primitive and an offense to culture, by the same token sin becomes an ascetic obsession and consecration an emotional surplusage and a vain commitment of the soul.

In such a state, we seek solace in temporal substitutes for faith in God, in social ministries, and even in political activities. Against such shallow devotion, we should remember that Jesus always represented himself as a redeemer, not as a social reformer. He refused to be made a temporal king, and to one who sought to have him arbitrate a contest over property, he said: "Man, who made me a judge or a divider over you?" Our need today is that our lives may be adorned by the cross, not an adorned cross to adapt Christianity to the maudlin sentimentalities of an apostate age.

PLEASE NOTE AND HEED

Owing to a preoccupation with Easter activities, we have little material for this issue of the Advocate. We are therefore issuing eight pages to conserve paper. The issues next week and after will be sixteen pages.

A second items refers to material sent to us for the W. S. C. S. pages. We cannot allot greater space to copy for that work except for memoirs, which we carry separately. Do not send copy to us.

REGIMENTATION

In the April issue of the **Reader's Digest** the very first article is the condensed form of the book, "The Road to Serfdom," by Friedrich Hayek of the University of London. The author was born in Austria and has been in close touch with German thought practically all his life.



Dr. A. P. Hamilton

This book brings into sharp focus tendencies that have been and are apparent to any one who has been thinking at all lately in this country.

Some of us have been alarmed for some time and this book serves to confirm our fears, and from an authoritative source gives us reasons for such fears.

The fight over Mr. Wallace's confirmation as Secretary of Commerce has helped the public to crystallize its thinking and to do some stern heart-searching.

It is very evident that the leadership of the type we see in Henry Wallace is receiving strong support in many quarters. It is also evident that such leadership believes in collectivism and a socialist state. Mr. Hayek points out in his book named above, that Germany and Italy drifted into fascism and national socialism precisely in the same way, as we seem to be doing.

In each case the socialist state was hailed as a boon to the common man. It was humanitarian in its outlook.

Under the influence of the siren voice wooing us with humanity and humanitarianism, the subtlety of the appeal, and the gradual loss of liberty and freedom of action is completely covered up.

It is this kind of appeal that catches and deceives many socially-minded churchmen. They think erroneously, "This is the social gospel, here is Christianity in action."

Long ago Kent, in his "Social Teachings of Jesus," exposed the fallacy of identifying Christianity with socialism. He said, "Christianity is a brotherhood looking to spiritual ends, and socialism is a brotherhood looking to material ends."

The church is the first institution to go by the board in such a political state as we are discussing. We know all this, but we sit by fascinated, disarmed by the apparently pure unselfishness of the appeal for a better world order and we mouth catch phrases like a "planned economy," "collective state," and so on.

And it is not enough that the church is engulfed. Education must be controlled, too, if you are to have a planned economy.

It is no secret that there is a determined movement in the country, and especially in Washington to create a department of education in the government. This indeed would be a calamity.

There is constant discussion now in educational circles about government subsidies for education after the war. The GI Bill of Rights, so-called, is already leading the way.

If the church doesn't rise up and take the lead to a road of sanity, our leaders in education must do it.

We can easily lose all that is most precious to us as Americans if we fail to see and meet the great issue that faces us now and that will determine our future.

A. P. H.

New Orleans
CHRISTIAN ADVOCATE

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C. MILTON CHALMERS, Publisher

PERSONAL NOTES AND INCIDENTS

Rev. W. V. Stokes, 540 West 4th Street, Hattiesburg, Miss., was a caller at the Advocate office one day last week. He was accompanied by his daughter, Mrs. Montague. We appreciate their interest in the paper.

Mrs. Annie Padelford, formerly a resident of Jackson, Miss., has moved to Britton, Okla., Box 309, but she says she cannot do without the Advocate, and the Advocate is glad to keep her in touch with her Mississippi friends.

Mr. W. D. Davis, former Mississippian, and now treasurer of Rayne Memorial Church, New Orleans, and of the Louisiana Conference Board of Missions and Church Extension, has moved to 5820 Hurst Street, Apt. C, according to information reaching the Advocate office.

Mrs. W. R. Irving, Jr., whose husband is a chaplain in the U. S. Naval Reserve, is now living at Taunton, Mass., where she and her children can be with her husband when he is in port. We appreciate Mrs. Irving's statement regarding the Advocate and its visits on Monday mornings.

Miss Jenny Lind, Methodist missionary to China, and Miss Evelyn Wolfe, missionary to Japan, flew from Miami, on March 23, to take up missionary work in Brazil, having accepted temporary transfers until the Orient is again open. Miss Lind will teach in Colegio Americano, Porto Alegre, while Miss Wolfe goes to Colegio Piracicabano, Piracicaba.

Mrs. Jewel Fomby, whose late husband was a member of the Louisiana Conference, writes that her son-in-law, Carl Bird, whose marriage to Virginia, her daughter, is announced elsewhere in this issue, has been with Patton's army and has been in heavy fighting for practically a year. He has been at home on leave but expects to return soon to his unit. Mrs. Fomby lives in Magnolia, Ark.

REV. W. C. BARHAM REPORTS FOR MERRYVILLE, LA.

Rev. W. C. Barham, pastor at Merryville, La., was a caller at the Advocate office last Friday morning and reported that his charge raised $920 in the Crusade for Christ campaign on a quota of $600, $720 of it in cash. It is needless to say that this is a splendid achievement for that charge and in every way a credit to Bro. Barham and the people. Bro. Barham is to hold a revival at Merryville beginning April 5 and running through April 13, at which time he will have the assistance of Rev. Luman E. Douglas.

BISHOP AND MRS. DECELL AT OSYKA

Dear Dr. Duren: We were all delighted to have Bishop J. Lloyd Decell preach at morning worship service in the Osyka Methodist church on Sunday, March 25. He preached a great sermon, and it was well received by those who heard him.

The Osyka charge was the first pastorate of the noted leader of Methodism, thus he was returning to the church from which he began his progress to his present occupancy of one of the highest posts of Methodism.

The many friends of Bishop Decell were glad to have him return to Osyka and preach again.

The Bishop and his good wife were the guests of our beloved pastor, the Rev. Hilary S. Westbrook and his wife and their daughter Frances E. These preachers and their families enjoyed visiting with each other again.

May God continue to shower his blessings upon Bishop Decell as he carries on in his work for the Kingdom.

HAZEL D. McDONALD,
Reporter.

REV. W. E. TRICE LEADS LENTEN SERVICES AT HAMMOND, LA.

Dear Dr. Duren: First Methodist church of Hammond enjoyed the services of Rev. W. E. Trice and Mrs. Trice from March 4 to 11. Bro. Trice preached both morning and evening, and Mrs. Trice worked with our children and young people. We have seldom had the privilege of listening to a better series of sermons than Bro. Trice gave. During the week our cash receipts on the regular church budget amounted to more than $1,400, and a cash offering of $156 was given Bro. Trice. They lived in the parsonage during the week, and were thoroughly enjoyed by the pastor and his family.

The annual budget of the Hammond church is more than twice as large as it was two years ago. The church has $1,500 in bonds to be used for building improvements when it is possible to get material and labor. A new brick parsonage and an additional education unit are in the plans. The pastor's salary was advanced again this year, and the full asking on World Service and the Crusade were accepted. This is a most desirable appointment. The pastor recently purchased a lot upon which he hopes some day to build a home.

H. D. MARLIN.

A DAY AND THE PASTOR

Sunday, March 4, 1945, was the day devoted by the Methodist congregation of Ripley, Miss., to the raising of the fund for the Crusade for Christ. The quota was $2,400. The younger element of the church assumed the burden of creating, in advance, the proper spiritual and financial interest.

The congregation, at an appropriate moment, marched down and laid their gifts on the altar. The result was that contributions in cash were approximately $2,850 and subscriptions amounted to an additional approximate $200.

However, the above offerings were not by any means the outstanding feature of this remarkable service. Our pastor, Dr. Edwin R. Smoot, as few men are able to do, preached a great short sermon and, following that, in touching words, laid on the altar a contribution for each of our thirty-one young people in the military and naval service. Then eighty-eight years old Bro. Rogers, the maternal grandfather of our own Chaplain Ellis Finger, Jr. (such a grandfather and such a grandson), led the prayer; and when he arose from his knees he said with emotion, "Let's sing 'Old Time Religion.'" I am told that during that prayer and the singing of that song there was hardly a dry eye in the house. (I don't see very well with my eyes full of tears). A certain young lady afterwards said, "I never heard any shouting at church, but I wish somebody had started it so that I could have joined."

The unusually fine spirit demonstrated at that service was largely due to two and one-half years of the pastorate of Dr. Smoot, our big-hearted, devoted, loving and lovable preacher. The goodness of his heart, the greatness of his sermons, the love and consecration he bears to his Christ and mankind, the youthfulness, yet ripeness, of his spirit as exhibited in the pulpit and in his daily association with the people of this little city, have deeply and truly affected their hearts and lives so much that he is loved and highly regarded by all, regardless of church affiliation, and even those who are not members of any church. Little children, young people, middle-aged, and old folks love and cherish his kindly, positive and helpful life.

THOS. E. PEGRAM,
Chairman Board of Stewards.

VIRGINIA FOMBY, CARL BIRD, JR., ARE MARRIED

The marriage of Miss Virginia Fomby, daughter of Mrs. Jewel Stevens Fomby and the late Rev. J. D. Fomby, of Magnolia, and Corporal Carl W. Bird, of this city, was solemnized Friday afternoon, March 23, at

First Methodist church, Rev. L. M. Starkey officiating.

The vows were taken before an altar decorated with basket arrangements of white gladioli, white iris, spirea and white azaleas.

Miss Fomby, wearing a suit of pastel blue and an orchid corsage, entered on the arm of the bridegroom.

Mrs. Fomby was attired in an orchid suit and her corsage was pink rosebuds and carnations. Mrs. Bird, the bridegroom's mother, wore a suit of navy blue with a corsage of red rosebuds.

Guests at the wedding were the parents of the couple, Mrs. Ida Fomby and Mr. and Mrs. Henry Stevens, grandparents of the bride; J. W. Bird, Sr., grandfather of the bridegroom; Joe D. Fomby of Magnolia and Mrs. Henry I. Fomby of Minden, La., brother and sister-in-law of the bride; Mr. and Mrs. Buck Camp and son of Bradley, brother-in-law and sister of the bridegroom; Buster Cooper and Miss Melba Garrard of Magnolia.

McCONNELL RESIGNS AS METHODIST HOME HEAD, ACCEPTS GEORGIA POST

Fred J. McDonnell, superintendent of the Mississippi Methodist Orphanage since 1932, has tendered his resignation, effective April 1, to accept a similar position with the Orphan's Home in Macon, Ga.

When Mr. McConnell assumed the superintendency of the Methodist Orphanage 13 years ago, there was a tremendous debt of over $200,000 against the Home, which is owned by the Methodists of Mississippi. Through careful management, under the leadership of the late H. V. Watkins, this entire debt has been paid, and in addition more than $80,000 has been spent in improvements, which make the Home one of the most modern in the South.

All of the comforts and pleasures of private home are provided and the children are happy and well cared for. The Orphanage owns a splendid dairy herd which supplies the children with an abundance of fresh milk, while the farm supplies fresh vegetables and other foods.

Mr. McDonnell is proud of the light, heat and water systems. When he came to the Home there were none. Now there is a butane gas system, and complete lights and deep well water system. Every dormitory, both at the farm and in town, has been reconditioned.

Mr. McDonnell is especially proud of the fact that there is no indebtedness against the Home. The program of support is financed on a voluntary basis, through the churches of both Methodist Conferences in the state. More than $50,000 has been invested in U. S. savings bonds and municipal bonds, and in addition $30,000 is in its maintenance fund.

Of the 68 boys from the Orphanage entering the service of their country during the war, eight have given their lives.

Mr. McDonnell has made many friends throughout Mississippi, as well as Jackson, during his 13 years as head of the Home, and he has been active in the religious and civic life of the city. He will assume charge of the Macon Home on April 1.

—Jackson Daily News.

PVT. EUGENE SUMMERLIN

The Wynn Service Club of Wynn Memoria Methodist church passed resolutions to write a memorial to Pvt. Eugene Summerlin, son of Mr. and Mrs. J. O. Summerlin, 2927 Jackson Street, Shreveport, La.

Pvt. Eugene Summerlin was killed in the service of his country January 22, 1945, and was buried the 29th of January, 1945. He was a fine young man and loved by all who knew him. We cannot understand why he was taken away, but we know God in love and mercy for us all does everything best, and we submit to his will.

May God bless his father and mother and loved ones, and give them strength and courage to carry on.

God in His love has taken away,
Out of our midst this fine young son.
In peace and love he lives with God,
Where his greater life has just begun.

Therefore, be it

Resolved, that the Wynn Service Club send a copy of this to his family, one to the New Orleans Christian Advocate, and that these resolutions be written in the minutes of the Club.

MRS. IRENE W. SNEED,
MRS. A. E. REID,
MRS. C. L. ASHWORTH,
Committee.

BENNIE RAY REEVES, SHREVEPORT, LA., 1940-1945

Whereas, our all-wise Heavenly Father has plucked from our midst a tender bud, to transplant in the heavenly garden a blossom that will grow in greater beauty there.

Little Bennie Ray Reeves passed away in the early morning hours of February 19, 1945. Therefore, be it

Resolved, that the members of the Wynn Memorial Service Club unite in extending their loving sympathy to his family in their deep sorrow, and offer this poem as words of condolence.

Near a shady wall a rose once grew,
Budded and blossomed in God's free light,
Watered and fed by morning dew,
Shedding its sweetness day and night.

As it grew and blossomed, fair and tall,
Slowly rising to loftier heights,
It came to a crevice in the wall,
Through which there shone a beam of light.

Onward it crept with added strength,
With never a thought of fear or pride.
It followed the light through the crevice's length,
And unfolded itself on the other side.

The light, the dew, the broadening view,
Were found the same as they were before;
And it lost itself in the beauties new,
Breathing its fragrance more and more.

Shall claim of death cause us to grieve
And make our courage faint or fail?
Nay, let us faith and hope receive;
The rose still grows beyond the wall.

Scattering fragrance far and wide,
Just as it did in days of yore—
Just as it did on the other side,
Just as it will forever more.

And be it further

Resolved, that a copy of these resolutions be sent to the family, a copy sent to the New Orleans Christian Advocate, and a copy be filed in the minutes of the Wynn Memorial Service Club.

MRS. IRENE W. SNEED,
MRS. A. E. REID,
MRS. C. L. ASHWORTH,
Committee.

JOHN PHILLIPP HAIRSTON

Resolutions of love and respect from the Board of Stewards of the Cruger, Miss., Methodist church on the death of our beloved member and former secretary, John Phillipp Hairston, who was called from us on January 23, 1945.

Whereas, we, the Board of Stewards, desire to give expression to our deep sense of love and our appreciation of the kindly abundant life he lived so well among us.

Whereas, his fine spirit of faithfulness, loyalty, and devotion to higher, nobler purposes of life shall ever be a challenge to us to give of the best there is within us to the same full, fine and noble purpose of life. We thank God that it was our privilege to know, associate and work with and love him, the influence he exerted shall live as he sleeps awaiting the resurrection morn. Therefore, be it

Resolved, that a copy of these resolutions be retained in the permanent files of the Board, a copy sent to his bereaved wife, and a copy published in the New Orleans Christian Advocate.

Respectfully submitted,
E. J. HINES, SR.,
Secretary Board of Stewards.

He who shall introduce into public affairs the principles of primitive Christianity will change the face of the world.

—Benjamin Franklin.

No man or woman of the humblest sort can really be strong, gentle, pure and good without somebody being helped and comforted by the very existence of that goodness.

—Phillips Brooks.

There is one great and universal wish of mankind expressed in all religions, in all art and philosophy, and in all human life, the wish to pass beyond himself as he now is.—B. Hinkle.



MISSISSIPPI W. S. C. S.

Mrs. Stanley Wilson, Editor

April, 1945

1-7—Negro Health Week.
14—Pan-American Day.
14—Church School Day.
25—Day of Prayer for San Francisco Conference.
29—Rural Life Sunday.
Program: The Church in Europe.
Begin study, "The American Indian."

* * *

The Apostle to the Choctaws

(Continued from last week)

"A Choctaw camp meeting was suggested by Dr. Tally and finally planned for August the 15th to put the new religion before the people as a whole. The Colonel and his headmen all favored it, and planned to camp on the grounds. The place selected was only about two miles above the white settlements on the Nashville road, so as to have a few leading white Methodist families come up in their wagons to show the Indians how to have a camp meeting.

"Dr. Tally immediately wrote for his reserve, Robert D. Smith, to come to the camp meeting prepared to remain in the Nation. He also sent an urgent invitation to Father Isaac Smith to come, also, as the older man was experienced in preaching through an interpreter, having been a missionary to the Creek Indians. To preach to the white people, the good Doctor wrote to John D. Jones at Vicksburg (the author) to come to his assistance. At the appointed time the Rev. Jones fell in with the Smiths at Clinton and traveled with them along the Nashville road.

"Just after crossing the border, they stopped for dinner and rest at the home of Reuben Harris, the brother-in-law of Col. Leflore. He did not profess religion, but had Father Smith to baptize his five children while we were there.

"The next morning at the camp grounds we were ready for preaching services at last. The Colonel and William Leflore were present with their families, also Captain Washington and Offa Homa, and many other headmen. Father Smith and Greenwood Leflore stood beside each other ready for the service. The Choctaws have the greatest confidence in the truthfulness of old men, therefore, Father Smith first told them that he had come a long journey to bring the good talk to them, by the invitation of their good brother, Dr. Tally, and that they might know from his gray hairs that he would not deceive them.

"Then the old preacher spoke earnestly to them in short paragraphs, each containing some cardinal doctrine in the plan of salvation. At the end of each paragraph Col. Leflore would take that for his text and literally preach a short expository sermon on it. Jones was very impressed by his manner and thought that it was unusual for one not a professor of religion to present it so fluently, eloquently, and feelingly.

"'Indeed,' said the young preacher, 'in that Choctaw morning gown made of calico and with that sonorous voice and appropriate gestures, he has more the appearance of a Methodist preacher than the Chief of a Nation.'

"William Leflore assisted in the interpreting, but he lacked the fluency and eloquence of his brother. Thus the services proceeded from hour to hour during the first days. At the second or third service, native Indian men and women were weeping all over the congregation.

"The first altar service was awe-inspiring. The awakening was so general after several days that Dr. Tally and Father Smith felt that penitents should be called to the altar for prayer and instruction. The interpreters had been well prompted, and when a large number of Indians came forward, the two Leflores went among them talking to them in Methodist preacher fashion. The Rev. Jones noticed Mrs. William Leflore, a noble-looking woman, weeping as though her heart were utterly dissolved in penitential sorrow. Knowing that she could speak broken English pretty well, he approached her and began to speak words of comfort.

"'Oh, Mr. Jones,' she exclaimed, 'my heart is so hard! My heart is so hard! If I could only get clear of this hard heart then I would have some hope.'

"She afterwards became one of the 'elect' ladies of the church. The most exciting incident that night was the case of a full-blood woman who fell under the power of the Spirit, an incident common in various states during the first two decades of the nineteenth century. She remained in a motionless condition, apparently dead, for at least an hour. The preachers explained to the alarmed natives that they must not touch her but remain in prayer, which they did until she began to breathe again.

"'O, God,' John Jones prayed after retiring to a thicket for private devotions, 'If Col. Leflore and his brother could only be truly converted, what a blessing they would be to the Nation! They have both the acquired and natural talents if they only had the spiritual power.'

"Just then, an unusual commotion in camp caused him to hasten back, where he found an excited group. Dr. Tally was running from one to another with loud shouts of holy triumph.

"'O, Bro. Jones,' he clasped him in his arms as he spoke, 'God has given us the victory.' He pointed to the Leflores and their families along with many other headmen and captains, bathed in tears and subdued by the Gospel of Christ. Their prayers had been answered.

"An experience meeting closed this first Choctaw camp meeting and gave the Indians an opportunity to exercise their talent for flowery, oratorical speech-making. They used their native language while Col. Leflore again acted as interpreter. Captain Washington, who later brought such an inspiring message to the Conference, was the first speaker.

"'I was born and brought up in a dark wilderness where I had no light. After a long time I saw through the undergrowth a little, bright light like a candle. This was when our white brother, Dr. Tally, first brought the good talk to me. I immediately commenced pushing through the bushes and briars to get to that light. I met with many hardships; but the nearer I got the larger the light became, until now I am entirely out of the wilderness into the clear, broad light of day. I am very happy.'

"Captain Offa Homa, whose name means 'Red Dog,' said that he had long believed that he had two hearts. 'One heart is a large, strong heart, always inclined to wickedness, and I have followed that heart most of my life in the way of drinking, quarreling, and fighting. But I have always wished later that I had not done such things. My other heart is a little weak heart, but it always pulled me to good actions and the few times I gave way to it I have felt much happier, but it is so little and weak that my big heart nearly always controls it. After hearing the good talk, I see that my big, strong, wicked heart is myself, and that my little heart is the true light sent from my Great Father above to lead me away from my wicked deeds so I can be saved from sin and hell.'

"At the end of two years' work, Dr. Tally reported 2,843 Choctaws desired to become Christians and join the church, in addition to the 400 gained the first year.

"'Choctaw Indians were no strange sight to us,' remarked one hearer of that time, 'but Christian Indians—Choctaw Indians that could sing and pray, and talk about religion and get happy, were a novel sight that attracted huge crowds at the camp meetings held later.'

"The story of Choctaw Mission and of its beloved apostle is soon concluded without a happy ending. After ceding most of their territory to the state during the preceding thirty years, the Choctaws were at last forced to the decision that they would be better off in a new home to the west. Treaties signed in 1830 for the exodus which was to be completed in two years. Moses Perry, who had married an Indian woman, accompanied them as a missionary to their new home, called by the church Choctaw Mission West. Several Indian preachers, among them Oakchiah, are mentioned as being ordained by the Conference. Only 83 members were left in Mississippi, and several years later, when the Choctaw Mission West was placed under the Arkansas Conference, 1,019 members were lost from Mississippi Conference membership. Ten years later total Indian membership is not mentioned; however, it is significant that a decrease of seven members is reported. Then we hear of them no more in the history of the church.

"Dr. Tally asked to be relieved of his charge in 1834 and died the following year, after suffering from ill health. Many details of his early life are missing because of the fact that the history of his years of service written for Conference records was misplaced. John B. Jones has written into the story of the church many eulogies of the character and charm of this 'Apostle to the Choctaws.'"

* * *

Special Observances

Listed in the April calendar are a number of special days and weeks.

Negro Health Week is sponsored by the State Health Department, which always presents a special broadcast over WJDX. Our share in this observance is to assist the health unit in our community or county to give publicity to this information and to encourage the Negro citizens to take advantage of the opportunities offered to them.

There are a number of outstanding Negro doctors now practicing in our state, and we hope to train many Negro nurses for public health service and for private hospitals when our state makes available the opportunity.

Pan-American Day will certainly be observed in the schools in every community. (We understand there is an experiment now

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in progress—teaching the students in the lower grades "spoken Spanish"). However, we should offer our assistance to the teachers, for we have accumulated much interesting material which will be helpful. (You might get in a "plug" for missions).

"Church School Day is one of the special days ordered by the Discipline. Its purpose is to acquaint the entire church membership with the plans and work of the Church School. The entire proceeds go to the Board of Education to support its program within the Annual Conference. The Mississippi Conference contributed last year through this medium $2,245. This represents an increase over previous years. The staff of the Board has been increased during the past two years. This was made possible by the friends of the cause and the increased contributions of the churches in the Conference."

"By Conference action, April 15 was suggested as Church School Day in the Mississippi Conference. Programs have been mailed to each church."

The Day of Prayer for the San Francisco Conference concerning plans for world order, was suggested by the National Council of Church Women. This day should be observed in the same manner in which we observe the World Day of Prayer. Begin plans now and interest all the people of the community.

For suggestions for Rural Life Sunday, write Rev. James W. Sells, New Capitol Building, Jackson, Miss.

NORTH MISSISSIPPI W. S. C. S.

Mrs. M. E. Armstrong, Editor

Enlarged Executive Session, Wood Junior College, Mathiston, Miss., March 28-29, 1945

The Woman's Society of Christian Service of the North Mississippi Conference of the Methodist Church convened for its fifth annual meeting at Wood Junior College in Mathiston, Miss., March 28, 1945, at 3 p.m., with Mrs. E. M. Sharp presiding and leading in prayer. After the group had sung Hymn No. 73, "Be Still, My Soul," Mrs. W. R. McCormack led a beautiful service of remembrance dedicated to the memory of women of the Conference who had died during the year 1944. She used Psalm 23 as the basis for a worshipful talk, honoring the lives of fifty-three devoted members. Mrs. N. N. Maxey read a list of the names of the honored dead as soft organ music was played. Mrs. W. P. Bailey sang "I Know that My Redeemer Lives," assisted at the organ by Miss Harriet Scarbrough.

Mrs. Sharp announced that Mrs. R. M. Boyd could not attend the meeting due to serious illness in her sister's family. She asked Mrs. Armstrong to serve as recording secretary.

Mrs. Sharp presented Mrs. E. L. Hillman, Dr. M. L. Smith, Dr. Walter Russell, Mrs. Russell, Dr. F. A. Orgalander, Rev. and Mrs. R. E. Wasson, Miss Sallie Parnell, Misses Hellen Grisham, Nelda Comer, Harriet Scarbrough, and Dean H. G. Williamson.

Mrs. Sharp appointed the following committees:

Resolution and Courtesy Committee: Mrs. R. P. Neblett, Mrs. Ernest Moore, and Mrs. Clyde Hall.

Journal Proceedings: Mrs. N. N. Maxey, Mrs. W. R. McCormack.

The minutes of the Executive Committee meeting of March 8th were read and approved.

Mrs. McCormack took the chair and presented Mrs. Sharp, who brought a message of appreciation for the cooperation of all the members and officers during the past year. She made a report of the work done in 1944 and challenged the group to renewed efforts in 1945.

Dr. M. L. Smith asked that he be privileged to present a scholarship of $200 to some student who wished to go to Millsaps College from Wood Junior College, this scholarship to be given through the Conference W. S. C. S. Mrs. Sharp accepted the gift and expressed appreciation for it in behalf of the group.

Mrs. W. R. McCormack gave the Vice-president's report. Mrs. Sharp expressed her appreciation of Mrs. McCormack's cooperation during the year.

Mrs. Sharp presented Rev. Walter Russell, President of Wood Junior College, who welcomed the group to the college and talked on the subject, "The Church College in Tomorrow's World."

Mrs. Sharp read a letter from Scarritt College, telling of Carolyn Grisham, who had been elected chairman of the Social Action Department of the Student Council. Mrs. R. P. Neblett requested that a letter be sent to Carolyn, expressing our appreciation of her, and that the letter received from Scarritt College be printed in the **New Orleans Christian Advocate.** She added that letters of friendship be sent to other North Mississippi girls at Scarritt.

Mrs. Sharp announced that the Conference officers would not make reports, but rather would take up legislation, this action being voted upon at the recent Executive Committee meeting.

Mrs. Sharp graciously yielded the chair to Mrs. McCormack in order that she might have the privilege of introducing her daughter, Miss Sue McCormack, secretary of Student Work. She, in turn, introduced Miss Harriet Scarbrough as president of the Mississippi Methodist Student Movement. Then Miss McCormack presented new items under th legislation of Student Work. This legislation was adopted.

Mrs. N. J. Golding, secretary of Youth Work, read the legislation of her department, which was adopted.

Mrs. W. P. Bailey spoke briefly on Scarritt College Associate Work and presented her legislation, which was adopted.

Dr. M. L. Smith, president of Millsaps College, was called to the platform and spoke concerning the work done at the Methodist College in Jackson, using the story of the Rich Young Ruler as the basis for his talk.

Dr. F. A. Orgalander, returned missionary from China and Japan, talked on "The Church and the Student." Mrs. Orgolander was presented.

Mrs. Sharp presented Miss Julia Wasson, who had served so many years in China as a missionary from the North Mississippi Conference.

Announcements were made concerning the evening session and the plans for Thursday.

Dr. and Mrs. Jasper Weber were welcomed as a part of the group.

The zone leaders of each district were announced by the district secretaries. These leaders and the Conference officers were to meet after the close of the afternoon session as district groups to plan for a future zone meeting.

Rev. R. E. Wasson pronounced the benediction.

Wednesday Evening

The evening session of the Enlarged Executive meeting opened with an organ prelude, "Londonderry Air," played by Miss Harriet Scarbrough. Hymn No. 331, "The Church's One Foundation," was sung by the group. In the absence of Mrs. H. L. Talbert, Mrs. W. H. Ratliff led the worship service. Bishop J. Lloyd Decell spoke on the subject, "The Message of the Methodist Church for Tomorrow's World." One verse of "Lead On, O King Eternal," was sung, and then Mrs. E. L. Hillman talked on "The Message of Methodist Women for Tomorrow's World." Dr. V. C. Curtis, of the Columbus District, pronounced the benediction.

* * *

Woman's Society of Christian Service,
North Mississippi Conference,

Dear Members:

Miss Carolyn Grisham, daughter of Mrs. Willie Grisham of Ripley, Miss., has been elected chairman of the Social Action Department of the Student Council of Scarritt College, in Nashville, Tenn., to serve during the Academic year 1945-46. Miss Grisham attended Wood Junior College before registering for advanced training in Nashville University Center. She has been attending Scarritt College during the fall and winter quarters.

Miss Grisham is in training for a career of full-time Christian service. She will receive preparation for social and religious work at Scarritt, a senior college and graduate school for lay workers. While taking this specialized training, an opportunity is provided for the practice of methods and technique studied in the classroom. Such laboratory work with the community agencies and churches is considered an essential part of the educational program in the deepening of social sympathy, the development of poise and tact in working with people, and the acquisition of skill in various types of service.

The widely representative character of the student body is indicated by the fact that the young people registered at Scarritt College during the past three quarters have come from 35 states and 5 foreign countries and represent 8 denominations. The large group of nationals who are studying in the University Center, and the presence of many graduate students who have lived and worked in foreign lands, make Scarritt College their home while away from home. The international atmosphere is of large educational significance in the building of better interracial relations and international good-will.

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(Copy for this page failed to reach us.—Editor).

LOUISIANA W. S. C. S.

By Mrs. J. J. McKeithen, Grayson, La.

May I begin this page by presenting to you your new Conference vice-president, Mrs. S. J. Fairchild, of Baton Rouge. Mrs. Fairchild needs no introduction to you, as she has served the Baton Rouge district for nine years as its district secretary and is held in the highest esteem by all who know her. I am sure you will give her the same loving cooperation that you have given me throughout the four years that I have been your Conference vice-president.

It was with regret that I found it necessary to resign my office at the Executive Committee meeting in New Orleans a few weeks ago. I want to express my appreciation to each and every one in the Conference for their loyalty and help in making the office of vice-president such a pleasant place in which to work for the Woman's Society of Christian Service. I shall carry the memories of the past four years among my treasured experiences. My thoughts and my prayers will be with you as you go forward to greater goals in this work.

* * *

Mrs. W. C. Hanson, of Kansas City, Mo., as vice-president of the South Central Jurisdiction, made the following report to the Jurisdiction covering the work of 1944, and sent to all Conference vice-presidents a copy, which I am sharing with you. I should like to add to her report the standing Louisiana made in Special Memberships in the Jurisdiction, because it was so good. We were second from the top among the nineteen Conferences making up the South Central Jurisdiction! If we will try just a little harder this year we can be first. Let's do it.

* * *

From the Vice-President's Report to the Jurisdictional Council

The report of the Jurisdiction vice-president falls naturally into two lines: (1) The World Federation of Methodist Women, and (2) Special Memberships.

Results in education on the World Federation cannot be tabulated. They take the form of a steady rise in the appreciation by our women of our bond with the women of our church in other countries around the world—women who follow the pattern of our organization as far as possible, who also seek to serve, and pray, and give for others, who also have a sense of mission in creating the World Christian Community, who use with us our Prayer for Peace, who also have for their symbol the Tree of Life whose leaves are for the healing of the nations. The methods used by the vice-presidents in creating this appreciation would make an interesting pamphlet, and an interchange of ideas is being developed among them for mutual help in planning their programs and banquets, their prayer projects and supply work, their poster-making and scrapbooks.

We are all interested that the second quadrennial meeting of the World Federation of Methodist Women was held at the time of the last General Conference in Kansas City, at which time new officers were elected, among them Mrs. J. N. R. Score, of South Central Jurisdiction, as a vice-president, and new forward-looking plans were made.

The work of Special Memberships seems to be capturing the imagination of the Jurisdiction in thrilling fashion, judging by the results of this second year of special promotion. Many conferences are making the ceremony of special awards a high point of inspiration in their program. Retiring officers have been frequently honored, unsuspecting faithful workers are called out of obscurity to find themselves suddenly appreciated, youth leaders receive special recognition, and mothers and grandmothers pour out their love in a way that will help other children and babies less fortunate than their own. Through district and local meetings this spirit of giving is being fostered with the goal of an average of one special membership for each organization in the Jurisdiction.

We are much nearer the goal this year than last. In 1944 just four Conferences reported over the top. This year the number was doubled. Central Texas headed the list with 502 memberships for 221 societies. Then came Louisiana with 462 for 247 societies. Northwest Texas, North Texas, New Mexico, and Little Rock. The figures received before the meeting totaled 3,641 memberships for 4,537 societies. A splendid gain. With eleven Conferences to bring theirs up and less than a thousand to increase our goal should be reached next year..

* * *

The following information came to me recently in a letter from Mrs. J. W. Mills. You will read it with interest:

The World Federation of Methodist Women

By Mrs. J. W. Mills, Vice-President, Woman's Division of Christian Service

The standing committee of the World Federation of Methodist Women held it's annual session at Buck Hill Falls, Pa., on December 2, 1944.

It was a delightful and inspiring meeting. It was a privilege to have Mrs. Thomas Nicholson, the honorary president of the World Federation, in attendance. Upon request, she gave a background picture—the historical setting of the Federation—for the information of the new members of the committee.

Mrs. Franklin Reed, the newly-elected president of the Federation, spoke of the challenges of the day, and listed some plans for the future.

The committee heard with deep appreciation from Miss Ruth Lawrence and Miss Sallie Lewis Brown, home from Poland. They spoke of the emphasis on Bible study in their work with women, and the desire of the small group of women to give money and life service for the spread of the gospel at home and abroad.

Mrs. Raymond J. Wade, president of the Scandinavian unit, read a cablegram from the women of Sweden, in which a need for food and clothing was expressed. She was able to state that through the response of Bishop Welsh, $500 had been sent from the funds of the Methodist Committee on Overseas Relief.

The Division secretary of Supplies, a member of the committee, had visited a project of the unit in Mexico, and found they had need for a mimeograph. Upon her return home, her local society soon had the machine on it's way to Mexico.

Miss Juanita Brown was asked to present the material in the Book of Programs for 1945, showing how closely it is related to the World Federation of Methodist Women. Many of the themes undergird the work of the Federation, and Conference and local society vice-presidents should seize this golden opportunity to present the work of organized women of our mission lands in their program work from month to month.

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NEW CATALOG on Request

Miss McConnell called attention to the estimate letters from many fields which are given in the **World Outlook.** These are permeated with news from Federation units.

Up-to-date literature concerning the Federation was discussed, and attention called to articles frequently appearing in the **World Outlook** and the **Methodist Woman.**

Mrs. Masland, treasurer of the World Federation, reported that the Committee on Finance and Estimates of the Woman's Division of Christian Service appropriates $1,000 per year for the promotion of the work of the World Federation of Methodist Women. Many of the smaller units pay dues which are stated as "the smallest coin of the realm."

Each committee member eagerly accepted the responsibility of correspondence with a leader in organized woman's work in some specific country. Assignments of fields were made, and later the name of the correspondent was given to each member.

SOUTHEASTERN JURISDICTIONAL COUNCIL

1. Up to date approximately $8,000,000 has been paid in cash on the Crusade for Christ. It is estimated that the total pledges will approximate $30,000,000.

2. The Program Committee of the Southeastern Jurisdictional Council met in Atlanta on Friday, March 23, and definite plans were made for a great Southeastern Jurisdictional Convocation to be held in early February of 1946. Plans for this Convocation are being made subject to war conditions and government restrictions. The committee consists of Bishop Arthur J. Moore, chairman; Bishop Costen J. Harrell, Mrs. E. L. Hillman, Rocky Mt., N. C.; Dr. A. R. Perkins, Harlan, Ky., and Dr. Wm. F. Quillian, executive secretary.

3. A Rural Workers' Conference to be held in Atlanta April 30-May 1 and 2, will bring together representatives of all seventeen Conferences of the Southeastern Jurisdiction. Dr. A. J. Walton, of the Town and Country Commission, New York City, will direct the Conference.

4. Plans for Junaluska Schools and Conferences are being rapidly developed. The four Jurisdictional Boards—Missions and Church Extension, Education, Evangelism, and Lay Activities—will be responsible for the major part of this program. All these plans will come within government restrictions.

5. During the week of February 26 the Thirkield Lectures at Gammon School of Theology were delivered by Dr. Paul Quillian, pastor of the First Methodist Church, Houston, Texas.

6. Bishop Harrell's pamphlet, "Leading Our Children to Christ," is being widely used in preparatory classes for church membership. "The Methodist Child's Membership Manual" has also been written by Bishop Harrell and is available through our Publishing House at Nashville.

7. The Atlanta Area is planning a Training School for Personal Evangelism, to be held in Atlanta in the early part of 1946, under the direction of Bishop Moore and Dr. Guy Black, of the General Board of Evangelism. Representatives from Georgia and Florida Conferences will attend this School and a definite program of Visitation Evangelism will be promoted throughout the Area.

8. Bishop Paul Kern was the preacher in the series of evangelistic services at St. Mark Church, Atlanta, during Easter week. Dr. Lester Rumble announced that by a recent survey in his area one thousand names of prospective members for the St. Mark Church were secured.

9. Under the direction of Bishops Peele and Purcell, a Conference of educators, representing the Institutions of the Methodist Churches in North Carolina and the General Board of Education, has projected a study of educational conditions within the State. This will no doubt result in the strengthening of the total program of Methodist education in North Carolina.

10. Bishop Wm. T. Watkins, of the Louisville Area, recently called together the leaders of the Kentucky and Louisville Conferences to consider the joint interests of Kentucky Methodism. The publication of a joint Conference Advocate was considered.

11. Rev. David Sageser has been appointed to promote Wesley Foundation work at the University of Kentucky. The expense of this enterprise was underwritten by Boards of Lay Activities of the Kentucky and Louisville Conferences. Mr. Sageser will also have work in the First Methodist Church of Lexington, Ky., Dr. John F. Baggett, pastor.

12. Bishop J. L. Decell, of the Jackson Area has proposed that Central Headquarters be established for all Boards and Agencies of the Methodist Church. He suggests that these headquarters be located near the center of the country.

WM. F. QUILLIAN,
Executive Secretary



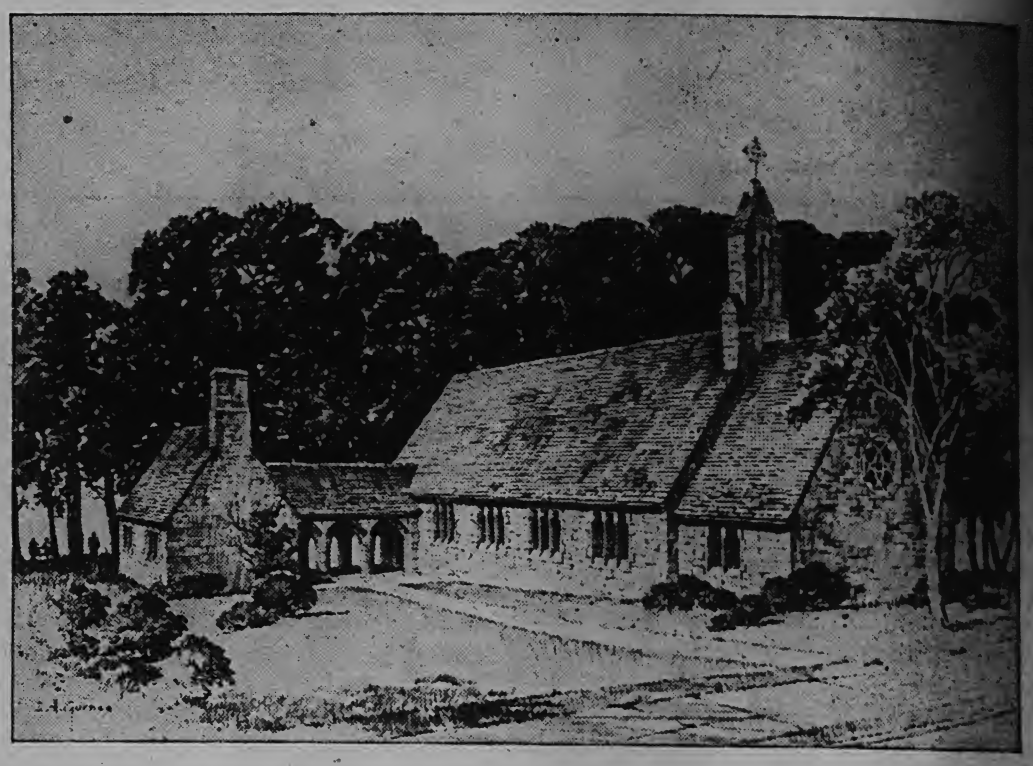
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HONOR THOSE WHO WON VICTORY AND PEACE



In honor of the Methodists who served in the armed forces of our country a beautiful and worshipful Memorial Chapel is being erected at Lake Junaluska. It will stand by the side of the Lake, surrounded by flowers, perpetuating for all time the memory of the gallant youth from all the churches. This is an official enterprise approved by the Southeastern Jurisdictional Conference.

In the Room of Remembrance will be inscribed the names of all service men and women from those churches which cooperate in the erection of the Chapel by contributing One Dollar for each name to be enrolled. Provision is made for special memorials in honor of those who gave their lives for our country.

WILL THE NAMES OF THOSE FROM YOUR CHURCH BE MISSING FROM THE ROLL OF HONOR?

If your church is not one of the many which have responded, send the names of your service youth now. Send One Dollar for each name. New names may be added until the end of the war.

Send names and money to Dr. B. A. Whitmore, Treasurer, 810 Broadway, Nashville, Tennessee. Blanks and information may be secured from him.

THE MEMORIAL COMMITTEE OF THE SOUTHEASTERN JURISDICTION

Bishop Paul B. Kern, Chairman; Bishop Arthur J. Moore, Vice-Chairman; Dr. Elmer T. Clark, Secretary; Dr. B. A. Whitmore, Treasurer; Bishop J. L. Decell, Bishop Paul N. Garber, Bishop Costen J. Harell, Bishop W. W. Peele, Bishop Clare Purcell, Bishop W. T. Watkins, Hon. B. F. Boykin, Mr. J. B. Ivey, Mr. Edwin Jones, Mr. Claude Medford, Dr. W. F. Quillian, Dr. Guy E. Snavely, Dr. Ludd M. Spivey, Mr. B. J. Tarbutton,

New Orleans
CHRISTIAN ADVOCATE

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THE LIVING CHURCH

There was perhaps one who loved Christ more than father and mother and gold and goods and honor and reputation, and yet loved his sin more than his Saviour, loved it, not in the sense of willing to remain in it, to continue in sin, but in the sense of not being quite willing to confess it.

—Soren Kierkegaard.

THE PRAYER-ROOM TODAY

Give me, O Lord, a perfect trust, that follows wherever Thou dost lead and is content with what Thou dost appoint. Give me the joy that even suffering cannot quench, the joy that is perfected in pain and sanctified through sorrow. And if ever Thou dost lay on me the cross of suffering, let me feel that Thou art but calling me to closer fellowship with Thyself, and give me the assurance that whatever I bear with meek submission and cheerful courage will somehow serve Thy purposes of love for me and for the world. Amen.

Vol. 92. No. 15.

NEW ORLEANS 12, LA.
THURSDAY, APRIL 12, 1945.

Prophecy of Peace

By Vincent Burns

New days of wondrous splendor are coming into birth,
When miracles undreamed of will gladden all the earth;
Will stir in every bosom the glory of the truth,
Bring back again the peace and joy and sweet goodwill of youth;
When the new and holy city will lift its shining head
And fling aloft bright banners where once was fear and dread,
And every son of labor endowed with liberty
Will have at last his birthright in the day of jubilee.
The bruised and broken-hearted will walk in robes of light,
The deaf shall have their hearing, the blind shall have their sight,
The chains shall all be broken, the captives all be free,
And all shall be as brothers on every land and sea.
And over all the nations the rainbow arch of hope
Will lift men's eyes to golden skies with dreams of larger scope,
And everywhere mankind shall see the flags of peace unfurled
And hands of love and brotherhood stretched out across the world.

—The American Friend.

WALLET OF THE WEEK

THE ILLITERATE PEOPLE number about sixty-two per cent of the total population of the world. Dr. Frank Laubach is quoted as saying that seventy per cent of China, eighty-eight per cent of India, ninety per cent of the Moslems, ninety-five per cent of the East Indies, ninety-eight per cent of non-Christian Africa, and ninety-nine per cent of Afghanistan, Iran, Irak, Turkestan and Arabia are illiterate. They are unable to read the Bible printed in their own tongue. These figures certainly offer little hope for a democratic world in our day.

* * *

THE LIMITATION UPON ASSEMBLIES by the Office of Defense Transportation is said to be reacting in favor of the revival of the camp meeting and small Bible conferences. It is estimated that same four hundred such meetings, which have been almost non-existent in recent years, seem likely to have a new lease of life under the restriction that "attendance must be cut to the bone." The Methodists have many of such camp sites scattered over the country and many of them are located in the South. Various holiness groups also have camps.

* * *

A SALARY POOLING MOVEMENT for Anglican clergymen is said to be afoot in England. Under the plan being considered it is said that "competitive livings" would be abolished and the way opened for the clergy to enter into a great brotherhood. It is said also that the scheme is gaining ground in the country districts where those who receive small salaries are strongly in favor of the plan. If, as seems to be the case, "livings" are provided out of a pool of fixed revenues, it would be a little difficult to reconcile the wide discrepancies in salaries. Ministerial standards could be justified, not discrepancies.

* * *

TAX INSTITUTE FIGURES are quoted showing that the Americans are buying one billion dollars worth of jewelry a year even in war times. This estimate is based upon Federal luxury tax collections. In addition to this unbelievable outlay for jewelry, the Americans spent forty-five million dollars for cosmetics according to the tax records for 1944. Tobacco taxes for the same period amounted to $988,000,000, while liquor taxes are said to have reached the astronomical figure of $1,618,000,000. All this spending is evidence of the fact that the Americans have a luxury standard which they do not propose to surrender, war or no war.

* * *

NEWSPAPERS IN PARIS, on account of the severe restrictions in the use of paper which were made necessary by the shortage, are printed in five or six point type. That means that a sheet the size of our editorial page carries twice as much as we carry in our larger type, or one and one-fourth times as much as our smaller size type. This small type coupled with the undernourishment of the people has resulted in such general eye strain that the oculists of Paris have not been so busy at any time as at the present. Better nourishment may remedy to some extent the situation, but it is likely that a large part of the trouble may be permanent.

FEATHER-WEIGHT METALS seem destined to play a large part in the postwar world. The war needs of the country caused a tremendous increase in the production and use of both aluminum and magnesium, and the alloys made possible by the blending of these with other metals are light and strong. Already, according to report, thirty-five magnesium products are ready and suitable for small plant production. Among the things listed is a sixteen-pound home dishwasher which can be powered from the faucet in the kitchen sink.

* * *

A CONVERSATION TRANSMITTER is reported to have been perfected by which ordinary conversation can be heard at a distance of three and one-half miles without wires. According to newspaper reports, the inventor has asked Congress for the passage of a law to prevent people from "listening in" by a hearing device. It really begins to look as if we are to have no more privacy than a "gold fish in a glass bowl." With all its bad implications, it might enable us to find out what is going on in "our nation's capital."

* * *

AMERICAN MAYAS, a race of Indians, seem about to become contestants for the honor of having discovered penicillin. It is said that even before the days of Columbus, the Mayas cured many infectious diseases with "cuxum." This was nothing but a mold taken from damp wood or food made from plants. They are said to have used it for the cure of leprosy and tuberculosis as well as many kinds of infection. The Maya Indians roasted green corn and let it stand until a red mold appeared and then used the mold for the treatement of disease and with great success.

* * *

OUR NATION'S CAPITAL, already the center of social and economic liberalism, seems to be about to add religious liberalism. According to reports, Egyptian Senator Mahmoud Aboul Fath, now in the United States, is sponsoring a plan to build a mosque as a rallying point for Mohammedans. The movement is said to have the blessing of Bishop Dun, of the diocese of Washington, and of the city's Federation of Churches, on the ground that it would demonstrate America's desire to foster true religious freedom. The Islam Association of America reports that there are seventy-five thousand Moslems in the United States.

* * *

MR. KAGAWA appears to have been a mystery man since Pearl Harbor. Rev. H. B. Rattenbury, of England, says that according to British sources of information, he was imprisoned for a time after Pearl Harbor, probably because of his pacifism. He was subsequently released to do special work among consumptives, and more recently he has been working in evangelistic meetings with the federated churches of Japan. In this last connection, he is probably following a natural course. It seems to some that Kagawa is first of all a socialist and that he accepted Christianity as the most logical atmosphere for his social views. His acceptance was sincere, but his approach was seemingly as a means to an end.

New Orleans
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W. L. DUREN, D. D., Editor-Manager
C. MILTON CHALMERS, Publisher
Associate Editors: ALFRED P. HAMILTON, H. T. CARLEY, D. D., B. P. BROOKS, HUGH N. CLAYTON (In the Service)

EDITORIAL

THE NEXT STEP IN THE CRUSADE

The inspiration generated by the success of the financial campaign in the Crusade for Christ has naturally enough created a desire for further action. Men in particular are asking "What next?" But the moment of such enthusiasms is not always the time for rushing on. At the end of a great "push" a wise general stops for a resurvey of his situation and a restudy of the road ahead. He is too wise in the ways of war to yield to the intoxicating effects of partial victory. He must regroup and resupply for his advance and he must change his method of attack to meet changes indicated by his information service.

It is to just such a point that we have come in our Crusade campaign. With the coffers of Methodism filled to overflowing and an organization in perfect adjustment and geared to the road, nothing is more natural than that we should wish to go on. But are we ready for such an impetuous dash? The road ahead and the goals indicate a wholly different method of attack from that used thus far. In the first phase we presented the appeal of desolated civilizations and it was easy for our organized solicitation to bring the financial aim to full success.

Some may be inclined to stick to the technique already developed, but the next phase cannot and must not end in a signing on the "dotted line." Church School enrollment may be increased by "red and blue" contests, or by any other of a variety of artificial methods, but the results, as in the parable of the Sower, will be like the seed which fell by the wayside and upon stony places. No effort can be worthy of the name of Christ unless it shall create an attachment to the Kingdom which Christ came to establish. We will not achieve a worthy goal in Church School enrollment unless we re-emphasize the primary mission of the Church School. It will not be sufficient to drag in street urchins without washing their ears.

So also the evangelistic goals will necessitate a still greater resurvey of our situation and a complete refilling of the spiritual reservoir of the Church. Signs are already appearing to indicate that there may be a resort to card-signing and other mechanical methods for extending the church roll. We would not be willing to inhibit the use of secondary methods in the program, but we do not believe that they may be given even a coordinate emphasis without threat of defeat to the very ends which we have in view. If the Church would tap the reservoir of divine grace, it must rediscover and redirect the prayer life of the Methodist people. In the true sense, there can be no crusade of Christ without creating a hunger for the things of Christ. No gospel which centers in negative things will ever redeem the world.

PROPER, PRIM, AND FORMAL

The hocus pocus practiced by those who would be religiously nice and exclusive is scarcely less than amazing in this day of tolerance and enlightenment. The most recent example of this is the survival of it in the controversy over "Nonconformist burial rites" in England. In 1880, by the Burial Laws Amendment Act, discrimination was presumably removed both as to burial and the use of Nonconformist rites, but some Anglican clergymen have seen fit to cause annoyance by defying the Act upon seemingly sheer legal technicalities. Recent measures were taken to void all technicalities which prove an embarrassment to Free Churchmen.

To put the matter another way, it required more than 60 years after enactment of a law removing all restrictions to liberalize the attitude and the thinking of some of the official representatives of Anglican religion, or to convince them that Nonconformists had any rights which they must respect. It was the enactment on a smaller scale of the spirit of exclusiveness which drove Mr. Wesley and his preachers into the streets. For a time any group thus fortified, politically and socially, may be able to enforce their will, even in defiance of law, but the day will come when they may be rudely awakened to the fact that while they perfected their formalism and polished their rhetoric, others were "stealing the show." American exclusiveness is no exception to the operation of that rule. The church has the option of turning its head around or having its collar turned.

GUIDEPOSTS

Guideposts is the name of a new publication edited by Dr. Norman Vincent Peale, of the Marble Collegiate Church of New York City, and published by Guideposts Associates, Inc., Pawling, New York. The new leaflet periodical is scheduled to contain forty-eight letters or issues, mailed four at a time at $1 for the twelve mailings, or 48 numbers. The first mailing of four leaflets has reached our desk and we publish in this issue of the Advocate the letter on "Prayer" by Captain Eddie Ricken-

backer. The second, on "Mastering Wartime Worry," by Dr. John Sutherland Bonnell, pastor of Fifth Avenue Presbyterian Church, New York, will follow.

The new publication has been received with a wide variety of opinion, ranging from mere courtesy to pronounced hostility. Frankly, we fail to see why, on the basis of the issues received, the publication should be opposed by any one interested in promoting the Christian faith. It seems to be an effort to make the values of the Christian faith understandable by the man in the street, the very thing which Dr. Weatherhead does in his recent book, "A Plain Man Looks at the Cross." We believe that the move to present great religious questions in tract form is entirely commendable, and the first four issues seem to us to give no cause for alarm.

HIGH WATER

Letters from friends manifest concern regarding the flood situation on the lower Mississippi. On the tributaries where the levee systems are less adequate and no flood controls exist, considerable danger has developed and much land has been inundated. As for the Mississippi River, its strong levees and spillway safeguards are such that no great alarm is felt. So far as the people of New Orleans are concerned, few of them give the river a thought. The levees could break. but that they will is not regarded as probable. At the present moment it seems unlikely that the Morganza spillway, protecting New Orleans, will be cut, as the rise seems to have stopped.

MORALE IN PEACE

Morale is a war term. It is a comparatively new word originating, or at least gaining great prominence, in World War I. During that period, every effort was exerted to develop morale not only on the battlefield but on the home front. After the war, the term ceased to be used much and almost passed out of our vocabulary. Now, again, the word has come much into prominence and headlines the pages of our literature. During the years of its desuetude, people seemed to think there was little need for the expression.



B. P. Brooks

Victory after victory on the field of battle once more makes the concept of peace paramount in the minds of mankind. Will morale again become a forgotten word in the thoughts of men and of nations? What is peace? James Williams, in "The Moral Equivalent of War," says: "Every up-to-date dictionary should say that 'peace' and 'war' mean the same thing, now **in posse**, now **in actu**. It may even reasonably be said that the intensely sharp competitive **preparation** for war by the nations **is the real war**, permanent, unceasing; and that the battles are only a sort of public verification of the mastery gained during the 'peace' interval." While we are very reluctant to admit it, there is at least a modicum of truth in what Mr. Williams says. Certainly, the interval of "peace" between the last war and the present one was a period of preparation for another conflict.

It is evident that people need morale in peace as well as in war. It may be stated differently, we need morale for peace. If one contrasts the activities of Germany and the United States between 1919 and 1940, he can more clearly understand the processes that produce morale for war. It is apparent that Japan, too, was not unmindful of these processes. Through these years there was a continuous, unrelenting build-up—indoctrination, if you please—of the mental, spiritual, and economic life of these people in preparation for the conflict that is now oppressing the world. If mankind, through all this holocaust can learn one great truth the war will not have been fought in vain. If the forces of civilized nations will devote their energies for peace as assiduously, as persistently, as resolutely as our enemies have done in building morale for war, the history of the future will not be a story of conflict among nations. Through the years to come, there will be peace when individuals, homes, neighborhoods, churches, business, government, groups, public schools, colleges, press, radio, movies, literature, and every agency of the nation can have confidence in leadership, faith in each other, loyalty to the common cause of universal brotherhood, and a "morale for peace" equal to, if not greater than their morale in war.

This is a tremendous order, but no larger than Germany's order for domination of the world. Nothing less than a "total war against war" will solve the issue.

B. P. B.

DR. CARLEY GRANTED RELEASE FROM HIS WORK

Elsewhere in this issue we carry notice of an appointment change which will cause sincere regret to many in Louisiana and Mississippi—notice of the release of Dr. Henry T. Carley for the remainder of the year for health reasons. This decision was made necessary because of the recurrence of a trouble from which Dr. Carley suffered about two years ago. His condition is not alarming, but his physician advised him that he must take complete rest now, or face a dangerous collapse later. Dr. Carley very wisely elected to ask for leave and he and his daughter, Miss Kling, will live at their home in Satartia, Miss.

Dr. Carley wrote us about the impairment of his health, but asked that no publicity be given to his release until it should be announced officially. When he resumed his contributions to the Advocate at the beginning of the year, he hoped to carry on uninterruptedly, but it soon became apparent that he could not do so. Many of the Advocate readers will miss the weekly contributions whose homeliness and humor had always an undergirding of wholesome and helpful philosophy. The editor shares in the regret that this column must lose something of its charm, but we regret more that our friend for more than fifty years finds it necessary to take an enforced rest. We hope that the skies may soon clear and that there may be brighter days ahead. Any contribution that he may be able to offer for these columns will always be received and cordially welcomed.

Tomorrow's world can be fair. It can be fair if you and I and enough human beings like us determine to make it so. And the test of our determination will be the measure of our acceptance and practice of God's formula of salvation.—R. W. Searles.

JOE J. MICKLE ELECTED HEAD OF CENTENARY

(We publish the press report on the new president of Centenary College. We were not able to get to the meeting of the Board of Trustees, and we have not had the pleasure of meeting him. He is represented to us as a Christian layman with high ideals and a wide educational experience and an international viewpoint. The basis for this estimate is evident in the detailed account of his career.—Editor).

Joe J. Mickle, 47-year-old educator and churchman who was elected president of Centenary College yesterday by the college board of trustees, will arrive in Shreveport between May 1 and 15 to assume active leadership of the school.

His election yesterday became effective immediately and Mickle will devote his time between now and his arrival here to visiting other colleges and studying the problems which lie ahead at Centenary.

Paul M. Brown, president of the college board of trustees, announced Mickle's election yesterday and said that he expected the college to "march forward to a greater Centenary under new leadership."

Mickle until recently was associate executive secretary of the Foreign Missions Conference of North America, with headquarters in New York City. Before this he was connected with Kwansei Gaquin University at Kobe, Japan.

He is a native of Cleburne, Texas, received his A.B. degree at Southern Methodist University, Dallas, and his Masters degree in history and political science at Columbia University, New York City. He also studied in the Columbia School of Business Administration and holds a certified public accountant's certificate in New York State.

He has been in education work for some 20 years. In 1921 he went to Japan for the Methodist Church to engage in educational work and studied at the Tokyo language school until 1928, at which time he became professor of accounting and foreign trade at Kwansei Gaquin University. For 11 years, until 1941, he was business manager of this institution of 3,000 students, and a member of its board of trustees.

Just before American entrance into the war in the Pacific, Mr. Mickle and his family returned to the United States. Since 1941 he has been associate executive secretary of the Foreign Missions Conference of North America, 156 Fifth Avenue, New York, and executive secretary of its important committee on East Asia. In this capacity and on behalf of church interests throughout the world, he has been in close touch with various government departments and private agencies.

In addition to travel in Asia, Africa, and Europe, Mr. Mickle has also traveled widely throughout the United States and has spoken and lectured in many colleges and universities and to business men's clubs. He is a member of the Speakers Group of the United Nations association now giving special attention to the Dumbarton Oaks and Bretton Woods proposals.

Attended Conferences

During the war years he has been a delegate to a number of important planning conferences, where his educational and international background were of particular value: Conference of Far Eastern experts in Cleveland, Ohio; the Conference of the Methodist Church on the bases of world order; two study conferences of the Federal Council of Churches on a just and durable peace, and the recent institute of Pacific Relations Conference in Hot Springs, Va.

Before going to Japan, Mr. Mickle's home was in Amarillo, Texas, where, in 1921, he was married to Miss Maida Works, daughter of Judge and Mrs. F. P. Works of that city. They have two daughters—Maida, 20, a student at Westhampton College, Richmond, Va., and Margaret, 19, a student at Denison University, Granville, Ohio.

Mrs. Mickle has been active in both church and community work. In Kobe she worked with the Y. W. C. A. among Japanese girls, and was president of the Kobe International Women's Club. In their present home in Westfield, N. J., she is president of the Westfield Y. W. C. A. and in wide demand as a speaker.

Election Unanimous

Some time ago, at the invitation of the committee to nominate the new president, Mr. Mickle came to Shreveport and spent several days in conference with the trustees, college officials, members of the faculty and student body.

A statement from the board yesterday said:

"He made a splendid impression on all who met him. He is 46 years old and has a splendid personality. He is a man of high Christian ideals, broad vision and great achievement. He has been highly recommended by the leading educators and churchmen of the United States, and the college officials are highly pleased with the selection of the board."

The college trustees met yesterday morning in the Educational Building of the First Methodist church to act on a unanimous report for Mr. Mickle submitted by Dr. Dana Dawson, pastor of the First Methodist church and chairman of the nominating committee. Other members of the nominating committee are: J. B. Atkins, Lamar Baker, Dr. F. M. Freeman, Charlton Lyons, Dean John A. Hardin, Dr. E. L. Ford, Dr. J. B. Entrikin, Dr. S. D. Morehean, and W. Gerard Banks. Following this the board elected President Mickle by a unanimous vote.—Shreveport Times.

INDIA'S AFTERMATH OF FAMINE

"If you were to go today into a typical village of Bengal—and ninety per cent of the people in India live in villages—you would find the families much smaller than they were a year ago, since one to three million of the people died directly from starvation during the latter part of 1943 and early 1944," says a report from Bengal, India, to the American Friends Service Committee which has been administering relief through Christian agencies there. "You would probably observe that almost every child still bears the marks of famine and disease. Most noticeable would be the prominent bellies, greatly distended from malaria and kala-azar. You would expect to see the ribs plainly showing; you would also see skeleton-like arms without visible muscles and spindly legs seeming to grow directly out of the trunk.

"One who has not observed famine before does not notice at first that famished children have almost no buttocks, and yet to observe a group of children from behind is about the best way to tell at a glance how serious famine conditions are. The whole body shape of Indians is affected today. According to our standards it is abnormal and distorted.

"Again, if the villages were typical, you would find no facilities for medical care—not even the simplest dispensary. There might be an unqualified Hindu doctor or herb doctor, but often not even that. After spending a long time in Indian villages one has to get away and see some healthy people in order to remember what a normal child looks like.

"Many wage earners and heads of families died as a result of famine, and hundreds of thousands of people have been left without means of support. In addition to their emergency feeding program, English and American Quaker relief workers have organized craft centers where widows and children can learn simple trades, such as weaving or basketry, by which they can earn a living. Quakers are also contributing to the Government's efforts to rehabilitate fishermen and trades-people through the loan of small sums to help them get back into production. Many of these workmen were forced to sell everything in order to buy food. All ships were destroyed at the beginning of the war by Government order, when a Japanese invasion was feared. Quaker workers are now supervising a boat-building project for fishermen. Some three hundred small boats have already been made.

Man-Made Disaster

"The war is largely responsible for India's desperate condition. Japanese conquests in Burma cut off vital importation sources of rice. War strains on the strangled transportation system prevent food being moved to stricken areas. The constant influx of Allied troops who buy large supplies of meat, fish and produce have brought inflation that makes food prices prohibitive to the peasants who make up most of the population.

"India is hungry, diseased, destitute—prostrated by the war."

HOUSES OF HOPE

The Army Chapel has become a "House of Hope" to the American soldier. So writes Chaplain (Brig. Gen.) William R. Arnold, Chief of Chaplains, in a communication to the Methodist Commission on Chaplains.

"Into these houses the soldiers come and there through Divine worship they come into the presence of and fellowship with their Maker and go forth with the hope that their ideals and principles will be preserved; that their country will endure to nourish them spiritually as well as materially; that they shall return to those they love; that their manhood and integrity will be unblemished by the ordeal through which they are passing and finally that a just, lasting and Christian peace will flower from the stagnant fen of war. To the parents back home they are the 'little white houses of hope'—a pledge that their loved ones will return safe and untarnished and that the present separations or permanent partings shall not be in vain."

A little philosophy inclineth man's mind to atheism, but depth in philosophy bringeth men's minds about to religion.

—Francis Bacon.

Freedom is the consciously chosen identification of one's will with the will of God. . . . It is the end and goal of self-realization; we have not reached, but we are striving toward it.—Sir William Ramsay.

CONFERENCE NEWS AND PERSONALS

New Orleans Christian Advocate

Publishing Committee:
Louisiana Conference—J. W. Reily, Chairman; B. H. Andrews, R. R. Branton.
Mississippi Conference—J. T. Leggett, Vice-Chairman; J. E. Gray, C. C. Clark.
North Mississippi Conference—V. C. Curtis, Secretary; A. T. McIlwain, S. E. Ashmore.

W. L. DUREN, D.D. .....Editor-Manager
HENRY T. CARLEY, A. P. HAMILTON and B. P. BROOKS .....Associate Editors
W. C. NEWMAN .....Church School Lesson Writer
MRS. E. L. DIAMOND.....Editorial Secretary
O. MILTON CHALMERS .....Publisher

Mrs. J. A. Holditch, Tupelo, Miss., says that the Advocate has gotten to be a part of her worship study and she misses it very much when she fails to receive it.

The Challenger, issued by Rev. J. H. Cameron, of the Chunky, Miss., charge, keeps his people abreast of the program and the best thought of the church at the moment.

The Gower Printery, Meridian, Miss., announces that the Journal of the Mississippi Conference should be in the hands of the pastors by April 10, barring unforeseen difficulties.

That good soldier and fine spirit, Rev. W. M. Sullivan, reports that things are going well in the church at Magnolia, Miss. Bro. Sullivan is retired but only as to service, not as to interest.

Rev. R. Stewart Smith and Rev. Percy Emanuel, both of the Mississippi Conference, were in New Orleans last week for the final examination for chaplaincy in the U. S. Naval Reserve.

The Jackson-Memphis Area reports 75 schools in Leadership Education with a total enrollment of 2,894. The same report shows 169 schools with a total enrollment of 7,003 for the Arkansas-Louisiana Area.

Mrs. M. E. Brossette, of Cut Off, La., writes that she is very happy in that her prayers have been answered and her son, Gene, has returned from the Mediterranean theater of war after 32 months of combat service.

The church at Booneville, Miss., of which Rev. J. J. Baird is pastor, has remitted its Crusade quota of $3,300 in full. That means that the church is now free to go forward with any other enterprise that it may have in mind.

According to the report of the general treasurer in Chicago, the Louisiana Conference, Central Jurisdiction, leads the Church in the percentage of cash payments on its Crusade quota, 97 per cent of which has been paid in cash.

Mrs. C. M. Martin, faithful leader of the Children's Division of East End Methodist Church, Meridian, Miss., and unfailing friend of the Advocate, is now located at Apt. F-8, Highway Village, Meridian, Miss., instead of her former location.

Rev. James T. Harris, pastor of Canal Street Church, New Orleans, reports splendid progress on the building fund being raised. On Easter Sunday sufficient money came in to increase the fund slightly over $10,000. The money is invested in insured homestead deposits and war bonds.

Bishop Paul E. Martin, of the Arkansas-Louisiana Area, is calling a meeting for May 8-9 in Shreveport, La., to consider ways and plans for promoting the Crusade interests in the months ahead. This meeting will be restricted in representation in order to conform to the regulations of the ODT.

How the missionaries suffered great hardships and death in their efforts to Christianize the cannibals of the South Pacific Islands and the rewarding returns from their labors is the subject of a story, "The Church Was Already There," by Henry P. Van Dusen, appearing in the Saturday Evening Post of April 7.

Rev. B. P. Jaco, retired member of the North Mississippi Conference, complains that Mississippi and Louisiana are taking all the water when they are without any in the Rio Grande Valley. He says they have had no rain for months except fog, mist, and showers. He thinks we should divide up, and we are willing.

Chaplain A. M. Ellison, serving somewhere in France, writes interestingly of his experiences at the war front. At the time of his writing he was billeted in an old stone building and evidences of spring were every where on the outside. He requests that we publish his APO address, but we regret to say that this is not permitted.

Fred Ezelle, son of Mr. and Mrs. R. L. Ezelle, Jackson, Miss., was wounded on January 5 on the western front in Germany. It was only a flesh wound, however, and after about seven weeks in the hospital, he is able to return to his unit. The older son, Robert, was promoted to the rank of major recently and is somewhere on the western front.

Rev. Dr. E. L. Peerman, a member of the Virginia Conference, has issued a book on "Living Messages From Patmos," a study of the Book of Revelation, at $2.50 a volume. The book is widely commended as being a very important contribution and a sane interpretation of that difficult and often misinterpreted book, and may be had from The Hobson Book Press, Cynthiana, Ky.

Rev. Walter W. Jones, pastor at Lambert, Miss., says that he is on top of the world again since taking a vacation of 21 days in Queen Daughters' Hospital, Greenville. Bro. Jones said he had some work done on his mouth which the doctor said was to fix him so he could preach. He suggested that if there were other preachers who should go for the same purpose some layman might be willing to pay the bill.

Dr. W. P. Buhrman, pastor of Tarboux Memorial Church, Miami, Fla., has had Dr. Walt Holcomb for a meeting in his church. Dr. Buhrman says the meeting did good among his members, although it was not well attended. The meetings were especially helpful since sermons, songs, and instruction were centered in the theme, "The Grace of God." Dr. Buhrman's church has its Conference claims, including the Crusade for Christ fund, well in hand, and the church is having a fruitful ministry under his leadership. Dr. Buhrman speaks tenderly of his abiding interest in the preachers and people of the North Mississippi Conference.

BLANTON DYE KILLED IN THE PACIFIC

Dr. T. M. Dye, physician and former mayor of Clarksdale, Miss., received a telegram a few days ago announcing that his son, Benjamin Blanton Dye, printer first class, U.S.N.R., had been killed in action in the Pacific theater of operations and was buried at sea with military honors. He was the grandson of the late Rev. T. W. Dye, of the North Mississippi Conference, and many friends throughout Mississippi will regret to learn of his death.

In addition to his father and several brothers, one of whom is Rev. T. Melville Dye, of the Mississippi Conference, he is survived by his wife, the former Miss Marguerite Gainey, of Meridian, who lives in Memphis.

MARKS-BELEN AND DARLING

Rev. R. G. Lord, district superintendent, held our second quarterly conference for this charge on the night of March 25, and the treasurer reported all finances to April 30.

We have reorganized our men's Bible class at Marks and they are doing good work.

The interest and crowds have been good, considering the bad weather.

The parsonage has been repapered and painted since Conference, and the people of the charge have been very thoughtful of us and remembered us with many good things, the latest, a large truck backed up to our kitchen and unloaded about $50 worth of groceries.

We say, thank the Lord and bless the people.

E. C. DRISKELL, Pastor.



CRUSADE FINANCIAL CAMPAIGN ACHIEVES FULL VICTORY

A telegram from Bishop J. Ralph Magee, received Saturday morning, brings the good news that the financial campaign of the Crusade for Christ has passed the goal by a safe margin. The telegram reads: "Delighted to report twenty-five million Crusade goal subscribed. Reports to date total $26,041,000. Methodist Information sending story."

APPOINTMENTS—MISSISSIPPI CONFERENCE

Superintendent Methodist Orphanage—J. H. Morrow.

Picayune—Irl H. Sells.

Part-time Acting Executive Secretary, Board of Education—D. T. Ridgeway.

Chaplain U. S. N.—Norman U. Boone.

Wiggins—Phillip Pierce.

OTTO PORTER,
Cabinet Secretary.

EAST TUPELO CHURCH TO BE DEDICATED

Please announce in the New Orleans Christian Advocate that the dedication of the East Tupelo Methodist church will be held Sunday, April 29, at 3 p.m., and that all former pastors and friends are cordially invited, as well as any others who can be present.

The dedication sermon will be delivered by the Rev. M. E. Armstrong, of Jonestown, who organized this church.

E. C. ABERNATHY,
Pastor, Mooreville Charge.

LOUISIANA CONFERENCE APPOINTMENT CHANGES

Bishop Paul E. Martin has released Rev. Henry T. Carley from the pastorate at Tallulah, La., on account of ill health, effective April 1, 1945.

Dr. Carley was enjoying a fine ministry at Tallulah and is retiring from his work there on the advice of his physician. It is with reluctance that Dr. Carley's request is granted.

Bishop Paul E. Martin has of this date appointed Rev. J. F. Kilpatrick, Hodge, La., to the pastorate at Tallulah, La., succeeding Rev. H. T. Carley.

H. M. JOHNSON, D. S.,
Monroe District.

FIFTH STREET, MERIDIAN

Dear Dr. Duren: As chairman of the official Board of the Fifth Street Methodist church, in Meridian, Miss., I want to make a small report of our activities for this Conference year.

Immediately after adjournment of the Annual Conference last November, our finance committee for the church debt conceived the idea of paying off the balance we owe on our church by October, 1945. This was approved by every group in the church. Cooperation in this effort has been all that could be asked for.

As soon as our pastor could get started with the work, he presented to the Board of Stewards and Board of Education the plan for our church during January, February and March, closing with reception of class into the church on Palm Sunday. There was approval and cooperation on the part of every person and group.

The Crusade for Christ was presented to the Crusade Council and the entire congregation. The main task at this time being the raising of the money. This was also heartily and enthusiastically undertaken.

The budget of the church was increased about $700 over last year.

The results of these plans and efforts are: A class of 31 boys and girls received into the church on Palm Sunday, making a total of 54 additions to the church this year; $4,500 paid on church debt to date this year; the amount of the Crusade offering ($3,000) pledged and one-half paid cash; one-half of the benevolences paid by Easter Sunday; the pastor's salary increased $500 over last year, and all items of support of the ministry paid to date.

The house was packed, with Sunday School rooms opened on Palm Sunday, and on Easter Sunday the main auditorium, Sunday School rooms and balcony filled with people—more people than have ever been in the building, unless when the Annual Conference met here in 1929.

J. H. WEEMS,
Chairman Board of Stewards.

MERIDIAN DISTRICT NEWS

Rev. C. H. Gunn, the very efficient district superintendent of the Meridian district of the Mississippi Annual Conference, called the pastors of the district to meet him in Central Methodist church in Meridian, at 2 p.m., Wednesday, April 4, for the purpose of checking up on the progress being made in prosecuting the first bridgehead of the Crusade for Christ, and the results of the evangelistic work that has been done this year.

$39,676 was allocated to this district for the Crusade. To date a total of $40,001 in cash and pledges has been raised, which is $325 above the quota, notwithstanding the handicap some of our pastors have suffered because of torrential rains, and impassable roads.

More than 200 members have been received into the church to date, most of these as the result of pre-Easter campaigns held in many of our churches. We cannot give the exact number of members, because a few of the pastors were not present at the meeting Wednesday, and they failed to mail in their reports on this phase of the work. Fifth Street, Meridian, leads the district in the number of members received, having received 66 members since the last session of the Annual Conference, 14 of these on profession of faith.

The meeting which was begun in East End Church last week continues, at the time of this writing, with Rev. J. W. Moore doing the preaching and Rev. F. E. Dement leading the singing. Rev. J. O. Ware is pastor

Progress is being made in all departments of the church's work, under the wise leadership of Bro. Gunn.

T. J. O'NEIL, Reporter.

NOTES FROM CROWLEY CHURCH

This is not the "Church of my Dreams," but it is facing in that direction. Without organized team work or personal solicitation, Crowley church laid on the Altar at communion service $600 beyond their assessment in the Crusade for Christ. There had been inspirational talks by the pastor, several laymen, and our district superintendent, Rev. Guy M. Hicks.

The superintendent of the Church School, Mr. Carey Martien, tells us the average attendance of the school has increased thirty per cent since January 1. The adult classes are working hard to enlarge their enrollment and to make their fellowship spiritually helpful as well as instructive. One family, who live on a rice farm several miles from town, is a fine example of loyalty. They leave off milking on Sunday morning, turn cows and calves together, in order to reach classes on time.

On Palm Sunday morning the Presbyterian Woman's Bible class met with the Methodist class. A Presbyterian lady taught the lesson. Some Sunday soon the Methodists will return the visit.

Recently the Juniors enjoyed a barbecue in the parsonage yard. They ate their feast at a long table, gay with Easter decorations. Each Junior was allowed one guest. A training class for teachers and church workers is in progress this week, conducted by Mrs. Roy Scales, of Shreveport.

On Palm Sunday evening a Service of Remembrance was held for the boys whose names are on the Honor Roll of our Methodist Church. Each name was called by the chairman of the board of stewards and a member of the family rose in the audience to tell in what far place the boy was serving. For the two who have given their gallant young lives, candles were lighted, signifying the soul's immortality. The pastor gave an impressive meditation, using the text, "And they stood every man in his place." While the organist played beautiful selections, groups knelt at the altar for prayer.

Congregations continue excellent on Sunday mornings. Much success is due the minister's wife for her untiring work and gracious leadership in the Church School and Woman's Society of Christian Service.

ALICE GORTON WYNN.

ROBERT RUSSELL RIGBY

Robert Russell Rigby was born in Scott County, Miss., September 15, 1874, and calmly passed away at 9:45 March 19, 1945, at his residence in Clifton, Miss.

Bro. Rigby surrendered his life to Christ when quite young and lived a consistent Christian life. He was a member of the Hillsboro Methodist church.

He suffered many months before he passed away. I visited him quite often in 1944, while he was a patient in Morton Hospital, and never heard him complain. He said that he was not afraid to go.

He was serving his sixth term as justice of the peace. The last time he was elected without having announced for the place. He was active in all civic affairs.

He leaves a wife, two daughters, Mrs. C. T. Wallace, Horn Lake, Miss.; Mrs. Adis Neuhard, N. Kenysville, Ohio; four sons, J. A., Earl, Paul, Hillsboro, Miss; and Lamar, Morton, Miss.; one brother, Collinsville, Miss.

On the morning of March 20, we carried his body to Macedonia Methodist church. His pastor, Rev. E. D. Simpson, had charge of the services, assisted by A. A. Thompson, local Baptist pastor, and the writer. A. M. Marler, neighbor and co-church worker, spoke in high terms of his Christian influence and of the love of the family one for the other. We laid his body away in Macedonia Cemetery, to await the resurrection morning.

ALGIE S. OLIVER.

PERSONAL NOTES AND INCIDENTS

Rev. J. T. McVey, a superannuate of the Louisiana Conference, says that he is in fairly good health for a boy of 75 years, but that his wife is not so well. Bro. McVey and his wife live at Hattiesburg, Miss.

Our loyal friend, Rev. R. T. Hollingsworth, of Charleston, Miss., sends us a list of 24 subscriptions, all of which are new. The fine thing about Bob Hollingsworth is that he does not fail either his friends or the causes for which he is responsible.

Rev. and Mrs. Dana Dawson, Jr., of Eighth Street Church, New Orleans, are enjoying a brief vacation with homefolk following the strenuous campaign leading up to Easter Sunday. They are visiting Bro. Dawson's family in Shreveport and Mrs. Dawson's family in Fort Smith, Ark.

Friends of Mrs. R. M. Evans, of Holly Springs, Miss., will regret to learn that she fractured a bone in her hip as a result of a fall on the 4th of December, on account of which she had to spend a month in the Methodist Hospital, at Memphis. After two months in the home of her daughter in the Delta she is now back home again at Holly Springs.

Bishop J. L. Decell reports that in addition to the districts already reported over, the Meridian and Jackson districts of the Mississippi Conference and the Brownsville district of the Memphis Conference have raised their Crusade quotas in full. The Mississippi Conference is scheduled to meet at Central Church, Meridian, October 24, according to announcement by the Bishop.

Dr. W. L. Doss, Jr., reports good progress in the work at Haynesville, La., where they raised $4,877 in cash on a quota of $3,933. Of that amount, Colquit Church raised $330 on a quota of $328. The benevolences have been paid for the year. Colquit Church accepted 10 per cent above the benevolent apportionment and has paid 50 per cent of their total finances for the entire year. Despite rain a great throng attended Easter services, 14 children and one adult were received on profession of faith, making a total for the year of 21.

DEATH CLAIMS MRS. FRANK HICKS

Mrs. Frank Hicks, daughter of Rev. and Mrs. Lastie Hoffpauir, passed away at Many, La., a few days ago. She had been ill for a long time and while hope was always entertained for her recovery, it was understood that her condition was desperate. While death was probably a release for her it will bring sadness to her many friends and relatives.

DR. EDWIN MIMS AT CENTENARY COLLEGE

Mr. Paul M. Brown, chairman of the Board of Trustees of Centenary College, announces that Dr. Edwin Mims, Professor of English at Vanderbilt University, will be at Centenary College on April 9, 10, 11, for four lectures which the members of the Board of Trustees and their wives are cordially invited to hear. There will be two lectures on April 9 and one each on April 10 and 11. Dr. Mims is one of the most distinguished teachers and critics of English literature in this section.

EXCEEDS QUOTA

The babies of East End Church Cradle Roll Department, Meridian, Miss., tripled their quota of $50 in the Easter fund for the Crusade for Christ. Instead of the amount asked for, the department, of which Mrs. C. M. Martin is superintendent, contributed $151.50. The bills were sewed on a long dress worn by Mrs. Martin when she was a baby. The dress measures 46½ inches in length and one yard in width. When the report of the babies was called for, Ann Davidson and Loletia Soule, two members of the department, walked down the aisle with the dress and hung it on the limb of a tree marked "Nursery Department." Mrs. Martin and Mrs. J. V. Palmer, one of the teachers, thank all who made the gift possible.

Egg Hunt

Mrs. G. Lester Ware, Sr., entertained at an Easter egg hunt in honor of the second birthday of her son, G. L. Ware, Jr. Guests were members of the Cradle Roll Department of East End Methodist church.

—The Meridian Star.

CLINTON METHODIST CHURCH HONORS SERVICE MEN AND WOMEN

The young people of the Clinton Methodist church presented, one Sunday evening recently, a most inspiring program, honoring the service men and women of the church.

The church altar was decorated in keeping with the spirit of the program. On the wall above and behind the altar was reflected the shadow of the cross. A large, open Bible rested on the center of the altar stand. On a snowy-white base extending the entire length of the altar railing were placed two tiers of pure white candles, each bearing a blue star on which a service man's name was inscribed.

As a soft musical prelude was played, two young ladies with lighted candles came down the center aisle and stood, one at each extreme end of the altar railing. The pastor read the list of service men, and as each name was called, a relative or close friend of the service man took the lighted candle from the candle-bearers and lighted the candle labeled with the name of the honoree. After the individual candles had been lighted, a candle was lighted to honor all service men who are not members of the church, but who have worshiped or do worship in the church. In all, forty-three candles were lighted.

Following the above service, Chaplain Mayhew, of the Mississippi Ordnance Plant, talked on the "Rules of the Game of Life." Befitting the candle-lighting ceremony, he emphasized the beauty and power of a sacrificial life. "These times call for sacrifice," he said. "On the home front, on the war front, keep ever close to Him who cares for His own even through the valley of the shadow of death," he admonished.

An offering was taken for the benefit of the Crusade for Christ.

The program closed with the congregation singing "Blest Be the Tie That Binds," followed by the benediction, pronounced by Chaplain Mayhew.

The program was under the direction of Miss Kathryn Clark, Youth Division Superintendent.

The choir of young people was directed by Miss Shirley Faucette.

Special music for the program was furnished by Mr. Robert Ray, pianist, and Miss Cornelia Hegman, vocalist.

Rev. M. E. Burnett is pastor of the church.

WILL HOLD RURAL PASTORS' SCHOOLS

Between February and September about forty in-service schools of training for town and country ministers are being held under the auspices of the Committee on Town and Country of the Home Missions Council of North America, the Federal Council of the Churches of Christ in America and the International Council of Religious Education.

The purposes of the schools, as outlined by the sponsoring committees, are to help ministers to become acquainted with tested methods of town and country work; to assist them in securing an understanding of trends and problems of modern country life; to develop fellowship among town and country ministers, and to increase the contacts of ministers with agricultural leaders.

The cost of the schools varies, according to facilities and the length of the school, but averages between $15 to $25 for a two-week session. A limited number of scholarships will be available for Methodist pastors, who should apply to Dr. A. J. Walton, superintendent of the Department of Town and Country Work, Board of Missions and Church Extension, 150 Fifth Avenue, New York 11, N. Y. Certain schools sponsor women's activities.

Representative courses offered at one or more schools during recent years include the following subjects: The Country Church and Our Generation, Inter-Church Cooperation, Week-day Religious Education, Dramatics and Pageantry, Country Church Efficiency, Problems of Rural Youth, Introduction to Mental Hygiene, The Larger Parish Plan, Social Problems of the Modern Family, Religious Education and the Church School, Agriculture of the Old Testament, Women's Contribution to Leadership, Town-Country Church Readjustments, Leadership Training in Religious Education, Rural Sociology, Rural Values: An Appreciation of Rural Life, Agricultural Economics, Community Recreation, Principles of Social Case Work, Problems of the Public Speaker, The Minister's Message, the Sunday School in the Rural Church, and Adult Education in Rural Life.

Schools to be held during the summer months are as follows:

Schools and Institutes for ten days or over: Wisconsin Town-Country Leadership Summer School, University of Wisconsin, Madison, Wis., Prof. J. H. Kolb, July 9-20; Institute for Town and Country Pastors, State College of Washington, Pullman, Wash., Dean Paul H. Landis, July 9-20; Faribault Summer School of Christian Education, Faribault, Minn., Dr. William J. Bell, 1040 Plymouth Bldg., Minneapolis, Minn., July 9-20; Morgan College, Baltimore, Md., Dr. Edgar Love, 150 Fifth Avenue, New York 11, N. Y., September 3-13.

Schools in which graduate credit is obtainable: Interdenominational School for Rural Leaders, Garrett Biblical Institute, Evanston, Ill., Prof. Rockwell C. Smith, July 24-August 24; Short Course for Pastors and Seminary Students, College of Agriculture, University of Illinois, Urbana, Ill., Dr. D. E. Lindstrom, begins June 12 for eight weeks.

Schools and Institutes of one week or less: Indiana's Rural Leadership School,

Purdue University, Lafayette, Ind., Prof. O. F. Hall, July 9-13; Colorado State College, Fort Collins, Colo., July 9-14; Virginia Summer School for Rural Ministers, Virginia Polytechnic Institute, Blacksburg, Va., Prof. B. L. Hummel, July 9-13; The Duke Institutes and Bible Conference, Duke University, Durham, N. C., Prof. J. M. Ormond, June 4-8; Nebraska Christian Rural Fellowship Institute, College of Agriculture, Lincoln, Neb., J. L. Thomas, June 18-22; Rutgers Institute for Town and Country Ministers, New Jersey College of Agriculture, New Brunswick, N. J., Prof. W. F. Knowles, June 11-13; Rural Ministers' Short Course, Ohio State University, Columbus 10, Ohio, Prof. J. P. Schmidt or Rev. W. H. Thompson, Ohio Council of Churches, 63 S. High Street, Columbus, Ohio, June 11-15; Merom Assembly, Merom Institute. Merom, Indiana, Rev. Shirley E. Greene. August 27-31; Drake Town and Country Pastors' Institute, Drake Bible College, Des Moines, Iowa, Dean Seth W. Slaughter, July 23-27; Eureka Town and Country Pastors' Institute, Eureka College, Eureka, Ill., President Burrus Dickinson, July 30-August 3; North Carolina State College, Raleigh, N. C., Dr. C. Horace Hamilton (to be announced); Institute for Town and Country Ministers, A. & M. College, Stillwater, Okla., July 2-6; (For the following schools and institutes the person to be addressed is Dr. Edgar Love, 150 Fifth Avenue, New York 11, N. Y.): Gulfside, Waveland, Miss., May 7-11; Philander Smith College, Little Rock, Ark., June 18-22; Rust College, Holly Springs, Miss., June 25-29; Claflin College, Orangeburg, S. C., July 16-20; Bennett College, Greensboro, N. C., July 23-27.

Camp school: Rural Ministers' Summer Camp School, Camp Ohio, R.F.D., Utica, Ohio, Prof. J. P. Schmidt, Ohio State University, Columbus 10, Ohio, or Rev. W. H. Thompson, Ohio Council of Churches, 63 S. High Street, Columbus, Ohio, August 1-4.

Workshop seminar and work camps: Work Camp and Seminar for Rural Ministers, Alpine, Tenn., Dr. H. S. Randolph, 156 Fifth Avenue, New York 10, N. Y., July 30-August 10.

Institute held with the cooperation of the Committee on Sharecropper Work of the Home Missions Council, A. & M. College, Orangeburg, S. C., June 11-22.

SUPERINTENDENT TUCK WRITES FROM MANILA

"It is now the fourth day since our remarkable rescue, and we have had a chance to meet a few folks and learn a bit more of what has happened," Dr. Ernest E. Tuck, superintendent of Methodist work in the Philippine Islands, writes to the Board of Missions and Church Extension, following her release from Los Banos internment camp.

"Mail has come in," he continues, "candy, crackers, cigarettes, chewing gum, and all those little touches of ordinary American life, have arrived—even the noisy 'swing' music over the radio and Bing Crosby in a movie. All have added to the 'atmosphere' of this camp where we now are. It's all so wonderful after three years! We had a good Sunday here, too, with a Methodist chaplain conducting two services.

"This is a mixture of Army coming and going constantly, and 2,100 civilian internees just returned to freedom—and confusion. All last night heavy artillery roared away not more than eight to ten miles from us, against some entrenched Japanese positions. Planes swoop in a few hundred feet overhead dropping whole packing cases of medical and food supplies. Huge trucks filled with men and supplies sweep up clouds of fine dust as they roll in and out of camp. A medical center of 800 beds is now arriving and will be functioning in a few hours.

"I am writing this with crowds of soldiers and civilians milling around—happy, cheerful, and extremely grateful. Soldiers are seeing more American civilians—especially the women and children—than they have seen since leaving home. Civilians just released are seeing our fine American Army. What a wonderful lot of men they are! We have been looking on these little, serious, humorless, mysterious Japanese soldiers so long that our big, happy, gay and intelligent U. S. men look like giants! Our little children just flock to them and it is nothing to see a big strapping six-foot U. S. soldier—graduate or former student of some U. S. college—with a white sickly American child (getting his first eggs, butter, bread, milk, etc., in months) on one shoulder, and a shy, surprised, but happy Filipino youngster on the other. It is all so wonderful again and we thank God for it and for our release! (You'll understand if this letter sounds a bit incoherent!)

"Messrs. Holter, Brush, Riley, and Miss Helen Moore are in Manila (Santo Tomas Internment Camp); Tucks, Moores, Billings, the Misses Blakely, Deam, Dingle, Cornelison, Lefforge, Feely, Roberts, McHugh, Dyer, West, Rowland, are here in this camp. What our plans are is still uncertain.

"So far as the Tucks are concerned, if Holter and Brush are staying on a while, as I hear they may, we shall try and get on home at once. We've had eight years here and need furlough. I shall want to get back as quickly as possible to help in reconstruction and rebuilding, etc.

"The destruction of property in Manila is very heavy and we can't give you details yet, but it is terrible. The Japanese burned and blasted, our forces used heavy artillery and big bombs until much of the city is a shambles. We are afraid Central Church is ruined; Mary Johnston Hospital is burned to the ground. St. Paul's Church is a few blackened walls only. Hugh Wilson Hall, the house where we lived at 1265 General Luna, Moores home at 909 Tennessee, and the office and Book Room at 638 Isaac Peral are all burned. Knox Church and Thoburn Hall properties are safe.

"Planes are roaring right over our heads dropping cases and cases of medical supplies, food, etc. It is all so exciting! We are all under cover and safe from the cases tumbling down. We have picked up in health and spirits again during these three days of good food and American 'atmosphere' that I think the next week will show still greater improvement."

If absence makes the heart grow fonder, then a lot of people surely do love the church.—Ezra.

Hatred never harms the hated, it simply poisons the life-giving springs in the heart of the hater. This is no pious platitude. It is psychological fact. Emotional unbalance that throws one's personal relationships all out of perspective, that cripples one's business efficiency and embitters one's social contacts, may be nothing else than the result of a hidden hatred in one's heart.

—Carl Wallace Petty.



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WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

Legend of the Singing River

"The Pascagoula is known as the 'Singing River' because of a soft humming that drifts out of the silence in the early hours of the evening. Bienville, in 1699, heard this music of the sea that has since given rise to many theories that would ascribe the phenomenon to natural cause, but science has not solved the mystery.

"Out of the romance of this storied stream has come an Indian legend. Olustee, son of the chief of the Pascagoulas, while on a hunt met and fell in love with Miona, a daughter of the neighboring Biloxis. Though she was already betrothed to Chief Otanga, Miona's love overcame her fears and she fled with Olustee to join the Pascagoulas. Coosa, the great chief of the Pascagoulas, charmed by the lovely maiden, received her with rejoicing.

"Enraged by her flight, Otanga led the Biloxis in a night attack on the sleeping Pascagoulas. They refused to sacrifice Olustee, even when he pled to be surrendered to save his tribe. Outnumbered, but preferring death to capture, the Pascagoula braves followed their women and children into midstream, singing their tribal song as they joined the Great Spirit.

"Last of all came Olustee and Miona, and henceforth when twilight falls upon the Pascagoula, sad strains of the lost tribe's dirge re-echo from the murmuring stream."

* * *

Enlarged Executive Committee Meeting

On March 27 and 28, in the Hotel Heidelberg, Jackson, there was held a meeting of the Executive Committee of the Mississippi Conference Woman's Society of Christian Service, enlarged to include the zone leaders, the Conference workers, and the chairmen of standing committees. Mrs. W. F. Mahaffey, president, presiding.

Tuesday Afternoon

The opening worship was led by Mrs. E. L. Hillman, president of the Southeastern Jurisdiction W. S. C. S., who used as the scripture lesson the 11th chapter of Hebrews, calling attention to the long list of servants of God who were strengthened for seemingly impossible tasks by their faith. "As members of the W. S. C. S. we will be on trial during 1945 in our efforts to build a new world. The men returning will expect to find a more Christ-like church. At the close of the year, may it be said, 'By faith Methodist women were able not only to meet the test of giving their sons in battle, but by faith they made a better church for men to return to—by faith 7,000 women in the Mississippi Conference did more than ever before to spread the gospel around the world.' "

There was group reporting by the officers, with emphasis on plans for 1945, followed by a period of discussion.

The work of children, youth, and Wesleyan Service Guilds was presented as the life-line of the future.

Mrs. J. B. Cain stressed the importance of electing a secretary of Children's Work in the local society and of giving her encouragement and assistance. "Invite her to make a brief report on children's work in the monthly meetings of the society, pointing out ways in which the women can share in the work." If we are to build a Christian world order we must begin with our children.

The distressing fact that the youth of our church knows that no one wants to work with them was presented by Mrs. Charles Ratcliffe. Next to the great need for workers with youth, is the need for training for these workers. Tentative plans were made for an institute for youth workers at some time during this year. It was the money from the Youth Fund which put the Jurisdiction "over the top" with the million dollars in 1944.

The greatest responsibility of the work with students, as seen by Miss Mary Thornton Lindsey, is counseling with young people finishing high school and those returning from the armed forces to civilian life—all are facing decisions and adjustments.

Mrs. Jesse H. Graham pointed to two groups of employed women for which the W. S. C. S. has a responsibility: (1) The young employed women who are just starting out on their "careers," (2) The mature employed women, highly trained, well educated, possessing skills of various kinds. Both need the four-fold program of the Wesleyan Service Guild, particularly as uncertainty and sorrow grip the world today. She stressed the need for a co-ordinator in each society.

The feature to be magnified by the vice-presidents during 1945 is the World Federation of Methodist Women, and Mrs. E. V. Perry called attention to the challenge which it brings as the war nears an end, for the opportunity of entering open doors around the world will be ours. Today there are thirty-three units of the Federation in that many countries.

Mrs. B. F. Lewis impressed the leaders present with the importance of preserving the records of our work—seemingly unimportant now, but vital in the future years.

Tuesday Evening

Bishop J. L. Decell led the evening worship, emphasizing the place of the Cross in our Christianity and pointing out the danger of the elimination of this part of our belief. He expressed appreciation for the participation of the women of the church in the Crusade for Christ.

Mrs. Hillman gave a word picture of the total program of the church and the responsibility of the W. S. C. S. We are proud of the record of achievement by the Southeastern Jurisdiction, but we know it has not yet reached what we could do. The goal for 1945 is not only an increase in money, but 100,000 net increase in membership. The need for money is great, but our greatest need is for personnel. The missionary program is going to collapse unless we do something about it. Right now 300 missionaries are needed by the Woman's Division alone to bring the number up to the regular force. One school in India has been begging for two years for a director of physical education, etc. We must challenge our young people with these specific needs for Christian service—you and I must "hand-pick" them by suggesting these opportunities for which they are trained. "We must not forget the purpose for which we were organized—we must keep Christianity central in our W. S. C. S. Missions is not a geographical matter, but a matter of human need. Any area of human need where Christ is not, is a mission field."

Mrs. D. L. St. John, secretary of Organization and Promotion of the Southeastern Jurisdiction, told of the plans for 1945, among them the goal of one volunteer for full-time Christian service from each of the 135 districts in the Jurisdiction. "Is that too many, considering the number of our young men whom we have sent to war?"

A feature of this session was the presentation of eight Life Patron Memberships by Mrs. C. E. Mullins, in the name of the Mississippi Conference W. S. C. S. to Mrs. D. L. St. John, Mrs. W. F. Mahaffey, Mrs. E. V. Perry, Miss Bettie Ridgway, Mrs. T. H. Fore, Mrs. Stanley Wilson, Mrs. E. E. McKeithen, and Mrs. B. F. Lewis.

Wednesday Morning

Wednesday morning the worship was led by Mrs. E. E. McKeithen, who used "Sirs, we would see Jesus," as the question which the world is asking of each woman who is a member of the W. S. C. S.

The first group reporting was the institutional group.

Miss Sallie Ellis, of the Moore Community House, stated that this center is now training the children of the boys and girls who first came into its doors, which shows the permanent influence.

Miss Maude Fail, Meridian Wesley House, gave the service to all age groups of children, while their mothers work, as the outstanding feature of the work.

Miss Catherine Ezell, Rural Worker, majors in community service as a Christian venture. Through public schools and other agencies she endeavors to give "that one needful thing" to the section where she is stationed.

Miss Lena Mae Rust, Bethlehem Center, said the growth of the work among the Negroes of Jackson calls for larger facilities and more equipment.

Miss Lucy Strider, Coastal Worker, presented a picture of cooperative work, not only among our church agencies in the defense areas, but of interdenominational cooperation.

Mrs. R. E. Rollings, summarizing the needs of our institutions, also gave a splendid report of our supply work around the world, particularly the beds for the Lewis Hospital in Africa.

The Study and Action group reported and presented plans.

Mrs. E. E. Deen stated that the Mississippi Conference led the Division in the number of study classes granted Special Jurisdiction Recognition for the second and fourth quarters of 1944, and led the Southeastern Jurisdiction for the year. The goal for the present year is more members enrolled in these classes and the bringing to the standard of those classes which missed the Recognition in small details.

(Continued on page 16)



WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. M. E. ARMSTRONG, EDITOR, JONESTOWN, MISSISSIPPI

Enlarged Executive Committee Meeting

Thursday Morning, March 29, 1945

The conference opened with quiet music, Miss Harriet Scarbrough at the organ. Miss Cora Lee Glenn announced Hymn No. 287, "A Charge to Keep I Have." She used one verse from Titus as a scriptural background for the opening meditation.

Mrs. E. M. Sharp, president, asked for a report of the Journal Committee, which was given by Mrs. N. N. Maxey, the minutes of Wednesday's session being reported as correct.

Visitors and zone leaders not present Wednesday were welcomed.

Mrs. R. A. Tucker made the report of the Research Committee, which was adopted with the amendment of Mrs. Sam Stanley's name as secretary of the Greenwood district.

Mrs. W. H. Ratliff moved that messages of love and appreciation be sent to Conference officers who were unable to attend the meeting.

Mrs. Maxey and her district secretaries were called to the platform for the report on Organization and Promotion. Mrs. Maxey introduced her staff and said that the reports would be in the Journal. She asked Mrs. E. L. Hillman, Southeastern Jurisdiction president, to speak to the legislation of her department. The legislation was adopted.

Mrs. D. H. Hall, treasurer, made her report in the form of a printed page of items for which money had been received and paid out. She presented the recommendations for finance, which were adopted, after Mrs. Hillman had made a brief talk.

Mrs. Ratcliff was called to the platform. In a few carefully chosen words, she spoke in appreciation of Mrs. Ernest Moore, presenting Mrs. Moore with a Life Membership in gratitude for efficient service rendered the Conference.

Mrs. Walter Odom, secretary of Missionary Education and Service, presented the recommendations of her department, which were adopted.

Mrs. Sharp announced that we were paying tribute to Mrs. H. L. Talbert by dedicating this year's "Minutes" to her. The secretary read lines of appreciation which had been written by Mrs. Ratliff and were to be placed under Mrs. Talbert's picture.

Mrs. D. W. Whitaker presented the legislation for the Spiritual Life Committee, which was adopted.

Due to the illness of her father, Mrs. J. W. Hollandsworth was unable to attend the conference. Mrs. Ratliff spoke briefly concerning the legislation of Christian Social Relations and Local Church Activities. The legislation was adopted.

Mrs. R. P. Neblett talked about the plans for the Leadership School at Mississippi Industrial College, Holly Springs, Miss., July 16-20, 1945.

Mrs. R. L. Mercer, secretary of Supplies, presented the legislation for her department. Dr. Walter Russell spoke concerning the needs of Wood Junior College and told of some important things that could be done for the school. The legislation was adopted.

Mrs. C. A. Parks, secretary of Children's Work, explained the work of her department. The legislation was adopted.

Miss Susie Parker spoke concerning the legislation of the Wesleyan Service Guild. It was adopted.

Miss Mamie Jones, secretary of Literature and Publications, spoke concerning her legislation, which was adopted.

Mrs. M. E. Armstrong made her report on the **New Orleans Christian Advocate.** Mrs. Sharp presented a list of Conference officers who were to send contributions to the page for the coming year.

Miss Cora Lee Glen made a talk on the subject, "The Church Serving in the Defense Area," reporting the work being done at Prairie.

Mrs. E. L. Jernigan, secretary of Life Membership, read her report.

In the absence of Mrs. Ruel Turner, Mrs. Ernest Moore gave a report on Malvina Community Center.

Mrs. Sharp announced that the Personnel Committee would meet at the noon hour.

One verse of Hymn No. 266, "O Young and Fearless Prophet," was sung by the group.

Mrs. E. L. Hillman spoke most effectively on "Open Doors for the Southeastern Jurisdiction."

Miss Julia Wasson pronounced the benediction.

Thursday Afternoon Session

After an organ prelude was played, Hymn No. 239, "God of Grace and God of Glory," was sung by the group and a brief prayer offered.

There were various committee reports made, including the report of the Resolutions and Courtesy Committee, which was read by Mrs. Clyde Hall. All scheduled business was completed, and Mrs. F. A. Argolander, returned missionary from Japan and China, led the closing meditation, challenging the group to renewed missionary giving for home and foreign work.

Mrs. Hillman dismissed the group with prayer.

MRS. M. E. ARMSTRONG,
Acting Secretary.

* * *

President's Message

Since the closing of last year's work of the Woman's Society of Christian Service, we have experienced a year that has brought sorrow to some of us, anxiety to many of us, and new responsibility to all of us. As we close 1944 those responsibilities have not lessened, for we face a future that will call for the best we have as individuals and as an organization. Our organization can only meet its responsibilities and go forward as each individual in that group responds.

Report

During 1944 much unselfish service was evident. The following are a few items that show progress: Increased giving on a $23,000 pledge, $27,000 was paid; increased giving on Special Life Memberships from $1,765 to $3,580; eight new societies, making a total in the Conference of 239; thirteen new Wesleyan Service Guilds; great interest and aid to the Crusade for Christ program; many societies responded to call for Overseas Relief as many boxes of clothing were sent through the United Nations Relief Association. The most outstanding promotional work that has been done in the Conference this year is the work Miss Glenn, our Rural Worker, has done as she has worked in the Defense Area at the Gulf Ordnance Plant at Prairie, Miss. A Woman's Society of Christian Service, a Youth Fellowship, a Girls' Scout Group and a Boys' Scout Group have been organized in addition to other types of activities that have been carried on there. Two scholarships to Wood College and two to Scarritt College have been made possible by the Conference. Helen Grisham and Nelda Comer have the Wood scholarships, while Carolyn Grisham and Elizabeth Nowlin have the Scarritt scholarships.

Your president has answered every call to represent you, except one—that of the first meeting of the Commission on Town and Country Work—but Mrs. C. A. Parks represented you there, as her husband was a member of the Commission and had to attend the meeting. I have spoken on the work of the W. S. C. S. to forty different groups, reaching 192 different societies. These meeting were: District Institutes, district conferences, Annual Conference at Starkville, zone meetings, local society meetings, Area Council of the Jackson-Memphis Area, Crusade for Christ rallies, program committee meetings of local societies, and Youth sub-district meetings.

I have led in the organization of two new societies and one new Wesleyan Service Guild. Thirteen hundred and twelve pieces of mail have gone out from my desk, and I have represented you in two out-of-state meetings, the Board of Managers of the Methodist Hospital and the Southeastern Jurisdiction Enlarged Executive Committee meeting in Atlanta.

W. S. C. S. Tomorrow

It is not easy to carry on during these days of many calls and crowded public transportation. I have found such, as I have ridden crowded buses in the early hours of the morning and at late hours at night, but I am convinced that this is a testing time. Where are we placing our values? The woman who cannot find time to serve her church or read the Book of books and talk to the Great Leader cannot live these days and receive the messages from the War Department without losing her balance.

In 2 Timothy 1:7, we find these words, "For God gave us not a spirit of fearfulness but of power and love and discipline."

We must learn to tap the great resource for power, to live for Christ and serve His Church in tomorrow's world. His love will enable one to love all people and hate no one. The discipline during these days can

(Continued on page 14)

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

Edited by The Executive Committee of Louisiana Conference

Mrs. W. S. Row, Secretary Ruston District

Attention, Women of Ruston District

The district meeting will be held at Trinity Methodist church in Ruston, April 18, 1945, beginning at 10 a.m. Our district organization is to be set up that day, and since we were unable to have our state conference this year, this will give you a splendid opportunity to see the work in miniature. Mrs. J. B. Pollard, state president, will explain the plan of organization. Four of our state officers will serve on a discussion panel and will bring to the assembled body the workings of the entire society. This panel will be composed of Mrs. J. J. Davidson, secretary of Literature and Publications, who will serve as chairman; Mrs. Glenn Lackey, corresponding secretary; Mrs. C. I. Jones, secretary of Supplies; Mrs. G. W. Pomeroy, secretary of Christian Social Relations and Local Church Activities. In the afternoon an inspirational message will be brought to us by an outstanding speaker from the Woman's Division. There will be a sacrificial offering taken, so do be prepared for this. By all means mark this date on your calendar, and let's make this a history-making day in the district.

* * *

Zone One

Mrs. W. L. Doss, Jr., is doing a fine piece of work as zone leader this year. Despite the many responsibilities that are hers by virtue of being the wife of the pastor, she has found time to keep in touch with all phases of the work. A most interesting meeting was held Friday, March 16, in Haynesville. Six churches were represented with an encouraging attendance from each. There seems to be a spirit of cooperation on the part of the women that will surely lead to a good year's work.

* * *

Zone Two Meets in Gibsland

A most enthusiastic meeting of zone two was held in Gibsland Thursday, March 28, with a good representation from seven of the eight churches in the zone. The outstanding event of the day was the most informative talk on Peace by the Hon. Fred Jackson, district attorney from Homer. Mr. Jackson, after discussing aims and ideals of a post-war peace, narrowed the scope to our everyday life, interpreting for us the laws regulating gambling and alcohol. The forty-seven women present, representing a membership of three hundred and fifty, were keenly alert to the needs of the hour, and asked many questions which showed that much thought is being given to these things. Mrs. W. B. Stall was presented with a life membership from the Gibsland W. S. C. S.

Pearl Washington, librarian and teacher in the Ringgold Negro School, brought a splendid message to the group, in which she showed through actual happenings in her school the great need for Christian literature in the Negro school. As a result of her talk the women pledged themselves to see that the Sunday School and W. S. C. S. literature was placed in the hands of the Negro people.

Mrs. Pomeroy brought highlights of the Workshop for Demobilization.

The meeting was a most inspirational one, and Mrs. Woodard is to be congratulated on the planning and carrying out of such a worthwhile program.

* * *

Zone Three

In Mrs. Robert McGehee, zone three is very fortunate in having such a capable leader. At her first quarterly meeting in Farmerville, on March 30, she had one hundred per cent attendance.

I think too much praise cannot be given to the **News Sheet**, which is published monthly and sent to the members of each society. This novel idea is the brain child of Mrs. M. L. DeFreese, of the Claiborne W. S. C. S. and Mrs. A. G. Taylor, wife of the pastor of Choudrant. It seemed to be the consensus of opinion that this wide-awake monthly visitor was greatly responsible for the splendid attendance.

The outstanding event of the day was the very clear and concise discussion of "What the Dumbarton Oaks Peace Plan Means," by Mrs. Glenn Laskey, corresponding secretary. By means of a chart depicting the complete set-up of the plan, by concrete illustrations and well-worded explanations, she gave to each one present a definite explanation of the plan that had not been theirs before. The entire program showed careful planning, and each speaker gave very definite food for thought.

May this spirit of fellowship and enthusiasm carry on through the months to come, and may each meeting be one hundred per cent.

The work in the district has gone forward. All officers have been most cooperative. It is to be regretted that some of the societies failed to receive new report books on time. However, exceptions have to be made and, regardless of the blanks, the reports have been accepted.

I have found several officers who do not have a catalogue of publications from Literature Headquarters. By all means write and get this at once. Avail yourselves of the splendid free literature, study the catalogue, use the many fine things you will find listed. Write today to Literature Headquarters, 420 Plum Street, Cincinnati 2, Ohio, for your copy.

If, as women of the Ruston district, we have, during this first quarter of the year, left undone the things we should have done, may we strive to make up the loss, and resolve to go on to higher and better things.

In the words of Miriam Teichnor may we say—

"God, let me be aware.
Let me not stumble blindly down the ways,
Just getting somehow safely through the days,
Not even groping for another hand,
Not even wondering why it all was planned,
Eyes to the ground unseeking for the light,
Soul never aching for a wild-winged flight,
Please keep me eager to do my share.
God, let me be aware.

God, let me be aware.
Stab my soul fiercely with others' pain,
Let me walk seeing horror and stain,
Let my hands, groping, find other hands.
Give me the heart that divines, understands.
Give me courage, wounded, to fight.
Flood me with knowledge, drench me in light.
Please keep me eager just to do my share.
God, let me be aware."

CHAPLAIN SEES THE CHURCH ON LUZON

"I have discovered that the missionary influence of the Methodist Church is something to be proud of in the Philippines," writes Chaplain Robert Smith, now on Luzon Island in the Philippines, to his mother in Springfield, Mo.

"Just before coming here we were told that 85 per cent of the people in Luzon were Catholic. That may be true, but it is doubtful in my mind. The Roman Catholic Church is naturally the strongest church here and next is the Philippine National Church, or Aglipyans (followers of Father Aglipay, a radical priest of the last century). I believe that in Luzon the Methodist Church must be next, because I drove through eight villages yesterday and seven of them had a Methodist church. In one town of two thousand there were four hundred Methodists.

"Other Protestant churches are present but not in every town. I inquired of the ministers and members of the congregation and found that the churches are much like ours in the States. Most of them are frame buildings, none as large as Republic, but they have more seating space. They all have good choirs (at least in numbers), for the Filipinos love to sing. They follow a regular ritual, and though they have but few hymn books they carry on. I have passed on many of my smaller editions to them as well as given them Testaments. They each had a Methodist Youth Fellowship previous to the war and these are being reformed today. The youth groups had their summer camps and retreats. The women have their sewing circles and W. S. C. S.

"Sunday morning Rev. Mercaddos brought his choir of fourteen voices over to help in our worship services. It was a reasonably good choir; they sang 'Wondrous Love of Jesus' and 'Does Jesus Care?' It sounded like heaven to men who are thirsty to hear women singing! Made us homesick, too!

"Really, I shall never regret giving to foreign missions, for I now know the terrible need, and see the results of the good work.

"The church nearest us was used as a stable for horses by the Japanese and was burnt to the ground when they left. So was Rev. Mercaddos' home. Yes, I think we should be proud to help these people. They need our help and we can give it."

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MILLSAPS COLLEGE—1892

CHRISTIAN EDUCATION

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CHURCH SCHOOL LESSON, APRIL 15, 1945

By W. C. Newman

ADVENTURING WITH GOD

Lesson Text: Genesis 12:1-2; Acts 7:4-7, 12-17.

Golden Text: By faith Abraham, when he was called, obeyed . . . and he went out, not knowing whither he went.—Hebrews 11:8.

For thousands of years after men learned the use of ships they remained timid and unadventurous mariners, only skirting the nearer shores of the ocean, and sailing only in the light of day. They dared not push out of sight of land, lest they lose their way and perish.



W. C. Newman

Then something happened that changed the course of human history and cut man loose from the ties that bound him close at home, and set him upon an adventurous way of living that has fascinated him from that day to this.

And the thing that so changed man from an earth-bound, stay-at-home to an adventurous wanderer over the face of the earth was the discovery of the magnetic compass. No one knows just when this ingenious little way-finding device was invented, but its earliest known use dates back to the year 1180. Without that compass, Columbus would not have dared strike boldly across the Atlantic; Vasco da Gama would never have rounded the Cape of Good Hope; Charles Lindbergh would never have lifted his airplane off the earth and pointed its nose toward Europe in that most daring of all journeys across the ocean.

Well, human life is like that. We are born into the world without strength or wisdom. In the beginning our lives are timid and home-bound. And it is only after we discover some of the things that gave life direction and purpose that we are able to travel afar into the lands of achievement, and make bold excursions into the realms of spiritual growth and practical Christian service to our fellows.

That is what the story of Abraham means for us today. He had found for himself the spiritual counterpart of the magnetic compass—and followed its guidance, "not knowing whither he went," but trusting its accuracy.

Orientation

Now, the thing that makes a compass trustworthy and useful is that it has a point of reference, a fixed direction toward which it forever returns no matter how often you turn it in another. It does not point in all directions—only in the one which is its natural home. But from this unchanging point of reference toward which its sensitive needle must, of its own nature, continually point, one may secure his desired guidance to any point on the entire compass.

One of the little fellows in our home, when he first began to venture out of sight of his mother, and explore the world of the yard and lawn, would ever so often stick his head inside the door of our house and call: "Mother!" And when she would ask what he wanted he would reply: "Nothing. I just wanted to see if you were there." And then he would return happily to his play, unafraid because he knew where home and mother were.

"God is our dwelling place," the Psalmist said, and I think that is exactly what he meant. That is what Abraham felt as he journeyed afar. He never forgot where God was. All his traveling, all his life, were constantly in reference to God. He did not ever feel lost, because he never let God out of his thought. His life was oriented in God.

Jesus, too, felt this sense of being always in reference to God. The most apt description of Jesus I have ever heard came from Dr. Kesler, the grand old man of Vanderbilt. Said he about Jesus: "He believed in God and he believed in people; and he would not quit, and he would not grow bitter."

I think it highly probable that all the confusion of our times has come as a direct result of our losing sight of God, trying to sail away with no thought of Him, and no idea of keeping in touch with him. We, too, need to be oriented—to believe that we go out from God, and must ever return to Him.

Destination

While Abraham did not know "whither he went" on this adventurous journey, it is not true that he had no destination, was going nowhere. If he could not have located the place to which he was going, he would very readily have said "I am going to the place where God is leading me." He was not a tramp, a vagrant, aimlessly wandering. He was a determined traveler, moving steadily forward to a specific place, and never doubting that he would reach it. He literally carried out the theme of a very lovely hymn we sing nowadays: "I do not ask to see the distant scene; one step enough for me."

God was his destination. Whatever spot on the physical earth might become his final stopping place made little difference. God would be there, too. He was going toward God with every step.

That, too, we need to feel. Too many of us are spiritual tramps. We travel much, in a thousand different directions, with our lives. But not many of us definitely feel that all that we do and say, all our hopes and aims, are directly guiding us to God, that God is the real and ultimate destination, "our dwelling place."

The future we cannot know—not even one day of it. What it holds for us may be very terrible, certainly will bring something of tragedy, and eventually will bring the great unknown of death. But the one who has set his course unalterably toward God, can go out, "not knowing whither," but knowing to whom he goes.

Motivation

Always, for me, the most difficult thing to understand about Abraham was his courageous persistence, not his faith. When he thought God wanted him to slay his own son as a sacrifice, for instance, had he been able to commit that terrible act immediately, under the strong impulse of that moment, it could be believable. But the Scriptures say that after Abraham and Isaac had traveled three days toward the place of sacrifice Abraham lifted up his eyes and beheld it "afar off."

How did he have the determination to go on plodding that weary way day after dreadful day?

Well, the answer is that his faith in God was so full and complete that he depended upon God, and upon God alone, for strength. His love for God enabled him to walk that way unto the very end.

Recently I have seen two people meet war's tragedy in a very different way. Both had lost a son in action. One had a lifelong association with the church, and a perfectly lovely Christian faith. The other had no faith at all, and no familiarity with Christ. One has walked through that flame of fire with serene and beautiful courage; the other has burned to a crisp.

The one is adventuring with God, not being able to see all the way to the end, but going on unafraid. The other, knowing nothing except the ways of the world, is pitifully unable to go on at all.

"Have faith in God."

A SOLDIER'S CHAPEL

Chaplain James L. Beasley, of the Louisiana Conference, and now serving with an armored group overseas, sends the following poem, written by Pfc. Allan L. Bowers:

A Soldier's Chapel

It isn't made of marble bright,
With lofty spires grown tall;
It has no bells to deal delight,
No sculptor's works adorn its wall.
The benches aren't of ancient oak,
The floors are rough and bare;
It's just a building on a hill,
But God's love lingers there.

It's membership's composed of men
Whose home is land or sea;
Their faith in God might be compared
To those on Galilee.
They've heard the wings of sudden death.
They've known an icy fear;
God's hand has led them past the shoals
So they may worship here.

—Methodist Commission on Chaplains.

Society cannot exist unless a controlling power upon will and appetite be placed somewhere; and the less there is of it within, the more there must be without.

—Selected.

THE CHRISTIAN FIRESIDE

THE SINGING THORN

By Vivian T. Pomeroy

This is a story for Palm Sunday; and you will see why, although it isn't about palms. It begins in a rather odd way. You all listen to the radio—at least sometimes; and, if it's a speech or a concert or the adventures of Superman or whatever it is, you know that in the long run it is all made possible by the advertising you also hear, and often hear too much of. The advertising really pays for it all. In England there is no advertising on the air. Instead, every person having a radio pays about two and a half dollars a year; so the huge fund exists out of which are brought the music and the plays and the lectures and the fun. Of course, the listeners in England sometimes grumble; perhaps, because they know they pay a little money for the programs, they grumble more than we do here; but they also know that, if enough of them grumble, something will be done about it. Here in America, if we don't like what we hear, we try another station, because there are so many of them. There are hundreds of stations. But in England there are only five or six, because the country is so small; and, usually, if there is a lecture on stars from one station, there is a Sherlock Holmes play from a second station, and something funny from a third; so you just take your choice, and on the whole everybody can get something they like.

Well, a few years ago a very great favorite on the English radio was a man called Christopher Stone. Probably more people of different tastes listened to Christopher Stone than to anybody else. He was even more popular than the wonderful blind musician, Alec Templeton, who performs so cleverly on the air of America. The queer thing about Christopher Stone was that all he had to entertain people with was a victrola. People adored him, and it was partly because he had such a fascinating way of talking about the music he asked you to hear. Even if you weren't very musical, you couldn't help being charmed. "Now listen to this!" he would say. "It's by Beethoven; but don't turn off; just let me tell you . . ." And then would follow some enchanting story or interesting fact about Beethoven—how and why he wrote this or that. So, if you were listening, you couldn't bear not to go on listening. And people said he was "so human," by which they meant that, if he got his records mixed, he would say: "Oh, bother! I've mislaid that one. Wait a moment. Here it is. Now." He was not, of course, advertising victrolas; but, just as some famous violinists have old and very valuable violins, so Christopher Stone was said to have a special victrola of his own, somehow a little different from all others, and, whatever it was made of, it gave a marvelous sound to the records, so that, even if you had the same record at home, when you heard Christopher Stone's, you felt you never had heard it quite like that before.

Now somebody wanted terribly to know what kind of needle Christopher Stone used for such heavenly music, and went to see him, and made bold to ask him. And Christopher Stone was very friendly and showed his visitor the strangest needle ever seen. It was a needle of seasoned thorn, he said; and there was only one place where he could get such thorns, and that was from the stunted, twisted May trees growing by the old Roman Wall—the Wall built by the Romans when they occupied Britain, the Wall still to be seen in the bleak North of England. No other needle, said Christopher Stone, produced quite the same effect as that thorn, grown out of twisted roots in poor soil among the stones piled by the Roman Legions long ago. And by the thorn a million hearts were stirred by glorious music.

And I needn't tell you why this story is for Palm Sunday—this holy time when we are all listening to the music, the undying song, of the life of him whose blood stained the earth which had been trampled by the Legions of Rome, and upon whose head was put a mocking crown made of thorns.—Reprinted by special permission of the author and the **Christian Leader.**

EVERY PROTESTANT WOMAN A REGISTERED VOTER

"Render therefore unto Caesar the things which be Caesar's."—Luke 20:25.

Every Protestant woman is obligated to be a registered voter and to vote. She is obligated to take part in her government—local, state, and national. She should register, she should vote, and when she votes she should vote for her home, her children, her grandchildren and her God. This is every Protestant woman's religious responsibility, and if she fails to do so she is committing a sin of omission, for she has failed to do her duty. She is taught in the sacred scriptures and commanded by her Lord to render unto her government (Caesar) the things that are due her government. The Nineteenth Amendment, giving our women a voice in our government, is a gracious privilege—a right they should guard and save for other generations, but a right they will lose if they do not use it.

In any state in our nation the moral conditions would be higher, civic righteousness would be stronger, and the Kingdom of God would come in sooner, if all Protestant women would do their part in building good, clean government and a Christian environment for children to grow up in. We can't do much in building moral and civic righteousness without the help of the Christian women.

Almost every woman of questionable character is a registered voter. She votes, and votes for the bad. It is at least the duty of every pure lady to cancel that vote. Too few of our noble church women are registered voters. This constitutes a major problem in good government.

The next fifteen years will determine in America whether the Christian Church, with high moral ideals, or the liquor traffic, with gambling and prostitution, shall lead. The answer rests with the Protestant women. **If every Christian Protestant woman would vote in the next election in their state is would turn that state upside down for God in one election.**

Any mother who will not fight for her children, or any wife who will not fight for her home, is not worthy to be honored by being called a mother or wife. Any mother who would flee and leave her child to be mangled by a beast, or any wife who forsakes her husband in his fight against the ravages of disease, is a disgrace to the name mother or wife.

There are enemies at work in America far worse than beasts and disease. These enemies are bad government, beverage alcohol, gambling, and prostitution, and they will try to enslave every mother's child and every wife's husband.

The most successful way a good woman can fight these foes is with her vote. The worst enemy a Christian woman's home has is not Hitler, but sin. Prayers are all right, but why make God do all the work? It will take prayers and votes to do the job. We should praise the Lord but also pass the ammunition. Let every Protestant woman register now and cast her ballot for God and home in every election.

REV. A. C. LAWTON,
Director Louisiana Moral and Civic Foundation.
341 Florida Street, Baton Rouge 7, La.

NORTH MISSISSIPPI W. S. C. S.

(Continued from page 11)

make us sweet or make us bitter; we choose the way our soul shall go.

Just as millions are offering their lives upon the altars of war against the time that bloodshed and destruction shall be no more, with no less ardor should we dedicate ourselves to the promotion of a spiritual awakening in our land and through the earth. The world must have such an awakening, or else, even when men and nations have fought and bled themselves white, it will be helpless to find the solution. There is only one solution: Christ is the answer.

There are wide barriers that need to be bridged. There are barriers between nations, barriers between races, barriers between economic groups. There are fightings within and fears without in nearly every group.

Never in history has the Church faced such opportunity nor the people of God such a challenge and responsibility. To be a spiritual leader today is a glorious privilege. If barriers are wide, doors are open. "Behold, I have set before thee an open door." Doors are wide open, and business, industrial and political leaders agree that only spiritual values will avail for this hour. To His Day! To His House! To His Book! To Him in prayer! must be our direction. Live Christ in home and office, in mart and on the street. Work harder and pray more for the things He directs. The Lord is depending on us. "Who knows whether thou art come to the Kingdom for such a time as this?"

In the past we have prayed so mechanically and easily, "Thy Kingdom Come." Today, when we stand face to face with the realization that God's Kingdom must come if there is to be an enduring peace, then these words carry a new significance.

Can we say and live so that the Church of tomorrow will know that our prayer was:

"Thy Kingdom Come! Thy Kingdom Come!
O God of all men everywhere.
Give us new zeal that we may dare
To build fair realms of human good,
A Christly world of brotherhood!"

MRS. E. M. SHARP,
Conference President.
Aberdeen, Miss.

A TRIBUTE OF LOVE

Our hearts were saddened by the passing of one of the best-loved members of the Woman's Society of Christian Service of the Long Beach, Miss.; Methodist church, Mrs. J. D. Braselton, who has been a member of this church since early girlhood and a charter member of the society. She was a member of the choir and a former secretary of the Sunday School.

She will long be remembered for her loyalty, her quiet, unassuming manner, her quiet and deep devotion. We realize our loss and cherish the memory of her who recently lived among us. We extend our sympathy to her loved ones in their great bereavement.

"Lives like hers, so gentle and true,
Die not with the passing of years,
But leave their impress on our hearts,
Stilling our doubts and fears.

"Guiding our feet into safer paths,
Through the earthly swim and strife,
Until we, too, like her we loved,
Receive the crown of life."

MRS. H. C. LUCAS,
For the W. S. C. S., Long Beach, Miss.

"I BELIEVE IN PRAYER"

By Captain Eddie Rickenbacker

There are a lot of things about the human mind and soul that we don't know much about. We get glimpses of them when in times of danger or suffering we cross a little way over the line of ordinary thought.

As I roared down the last stretch in an automobile race years ago, I felt that I could control that machine with my mind, that I could hold it together with my mind, and that if it finally collapsed I could run it with my mind. It was a feeling of mastery, of supreme confidence. But it was real.

If I had said such a thing then, the boys would have called me crazy. Even now I can't explain it. But I believe that if you think disaster you will get it. Brood about death; and you hasten your demise. Think positively and masterfully, with confidence and faith, and life becomes more secure, more fraught with action, richer in achievement and experience.

Perhaps such things as the control of mind over matter and the transmission of thought waves are tied up together, part of something so big we haven't grasped it yet. It's part of us and part of the Something that is looking after us. It's one of the things that make me believe in personal protection and in life after death. I don't know how to put it into words.

Another strange thing happened to me. Several years ago I was flying to Chicago. It was a Sunday afternoon in the middle of December, and the weather was miserable. There was a lot of ice. We suddenly lost the radio beam. For a long time we cruised back and forth trying to pick it up. Fog was all around us. We were lost, off the beam, and flying blind. Our two-way radio went out, and we had lost all communication with the world. For seven hours we flew—where, we didn't know. Nobody knew where we were; nobody even knew we were lost.

Darkness was coming on. Then, suddenly, we saw a break in the murk. The pilot brought the ship down to within one hundred feet, and we saw lights go flashing by on a four-lane highway.

"It must be going from some place to some place," I said, and we followed it for some distance.

Then we saw a red glow away off to the right, headed for it, and saw a river gleaming. We flew up that river, and out of the six-thirty dusk of winter sprang a town—Toledo! I saw the Toledo-Edison sign flashing as we swept over the bridge tops. Skimming the roofs, we circled and landed at the airport a moment later. We had just enough gas left for eleven minutes of flight.

We had flown blind, without a beam, just the same. I like to think it was the "Big Radio" that kept us going—the Thing that keeps all of us flying safely through the fog and night, toward some mysterious and important goal. The "Big Radio" is a two-way job. You've got to keep tuned with It, and you have to talk back. I believe in prayer. I learned to pray as a kid at my mother's knee.

One day in France, with only one magneto on my Newport biplane functioning, I was attacked by three German Albatross planes. I came out of a dive so fast that the terrific pressure collapsed my right-hand upper wing. No matter what I tried, I couldn't come out of that whirl of death. I often wish I could think as fast under normal conditions as I did during that drop. While I fought the controls and tried to get the engine going I saw all the good and bad things I had ever done, and most of them were bad. Then I began to pray.

"Oh, God," I said, help me to get out of this."

As a last desperate act, I threw my weight to the left-hand side over the cockpit and jammed the controls, then jammed the engine wide open. The thing suddenly sputtered and vibrated violently, and sailed away on her one good wing for France. I held it that way all the way home.

This escape and others I have had were not the result of any super-ability or super-knowledge on my part. I wouldn't be alive if I had to depend on that. I realized then, as I headed for France on one wing, that there had to be Something Else. I had seen others die—brighter and more able than I. I knew there was a Power. I believe in calling upon It for help.

I am not such an egotist as to believe that God has spared me because I am I. I believe there is work for me to do and I am spared to do it, just as you are. If I die tomorrow, I do not fear the prospect at all.

On a rainy night in February, 1941, I had the worst accident of my life. As I look back on those agonizing days in the hospital I realize there was a reason behind it all. It was a test and a preparation for what was to follow.

In the four months I lay in that hospital I did more thinking about life and death than I had ever done before. Twenty-one months later, I was adrift in an open lifeboat with seven other starving men, most of them so young they needed the strength and understanding of a man who had been down in the valley of the shadow, who had suffered and made sense out of his suffering. To those men I was able to bring the essence of the religion and philosophy I had distilled in the hospital.

Once I almost died from a throat hemorrhage.

"Here," I said, "is death."

It dawned upon me in a flash that the easiest thing in the world is to die; the hardest is to live. Dying was a sensuous pleasure; living was a grim task. In that moment I chose to live. I knew from experience that abandonment to death was a sin. I was quitting. I had work to do, others to serve.

Many things came to me. I realized I wasn't **afraid** to die, because I have lived so much in good ways and bad that I no longer feel the youthful pang of not having lived at all. I knew only the sorrow of being unable any more to help other people. And when I finally came around, I saw life and death and the meaning of the Golden Rule more clearly than I had ever known.

I took that clarity with me to the rubber raft in the South Pacific after our plane crashed. I shall not recount that story again. I merely want to tell you the meaning of it. Of the eight men on those three rafts, I alone never lost faith that we would be picked up. Throughout those twenty-one days of blistering sun and nights of ghastly chill, we were adrift for a purpose. I saw life had no meaning except in terms of **helping** others.

I humbly think man instinctively does not interest himself in others. He does it by an act of will. He sees that **"I am my brother's keeper"** and **"Do unto others"** are the essence of all truth.

My experiences and the suffering through which I passed taught me that faith in God is the answer to life.

Recently, in a rehabilitation hospital, I addressed a group of airmen who had been badly wounded or nervously shaken. Many were discouraged, the future looked dark and unpromising. I knew how they felt . . . I, too, had been through a lot, but had found a secret which brought me through and I urged them to find the same secret.

I said, "If you have not had an experience of God in your life, my advice is to get busy and get yourself one." For that is the sure way to win victories over inner defeat. It is the way a humble man meets life or death.

—Used by permission of **Guideposts.**

THE UNFORGETTABLE FACE

Chaplain Harry C. Rickard, a member of the Virginia Conference, now serving overseas with a hospital unit, writes of a very striking experience. "After a service on the wards for bed patients, a soldier called me to him and showed me a pocket-sized copy of Sallman's Head of Christ. He said he would always keep it because after he had been carried from the field unconscious to an aid station in a German farm house, the first thing he saw on regaining consciousness was this face (a large-sized reproduction of the Sallman paintings) looking down into his face. Said the soldier: 'I will never forget that face.' Many stories like this come to the chaplains."

—Methodist Commission on Chaplains.

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GENTILLY METHODIST CHURCH

Gentilly Methodist church, in New Orleans, raised and overpaid its Crusade quota before March 4th. Several hundred dollars more is in good pledges. We are well into the Church School phase of the Crusade. Our Church School average attendance for last year was 112. The average for the last six weeks is 164. Sixty-five have joined the church since Conference, with 23 of these on profession of faith.

C. REGINALD HARDY, Pastor.

WALL STREET BUSINESS MEN PRESENT BIBLES TO OLD JOHN STREET CHURCH

Wall Street business men are scheduled to present to Old John Street Church, historic shrine of American Methodism, 100 Bibles at a noonday service Tuesday, April 10. Mr. Carl E. Holmes, an insurance broker and member of the national Boy's Work Committee of the Y. M. C. A., will make the presentation. Mr. Holmes is the general chairman of the Laymen's Christian Council, an organization of business men of various denominations, which sponsors luncheons and services in Old John Street Church.

The Rev. Robert H. Dolliver, pastor of the church, will accept and dedicate the Bibles, speaking on the subject, "The Significance of the Renewed Interest in the Scriptures." Following the dedication of the Bibles a film, "The Book for the World of Tomorrow," produced by the American Bible Society, will be shown. A book-plate which is a replica of the first book-plate used in the "Preachers' Library," which was housed in "The Preachers' House," the original residence of the Methodist circuit riders quartered in New York in the early days of the Republic, has been printed for the Bibles. "The Preachers' House" stood next door to Wesley Chapel, which was the name of the original building of John Street Church, dedicated in 1768.

TWO FORMER WOMEN MISSIONARIES EXECUTED

According to news reports coming from the Philippine Islands, two American women, formerly missionaries of the Methodist Church but who for a decade have been working independently with Christian Filipinos, were executed by the Japanese military some months ago. They are Mrs. Mary Stagg, wife of the Rev. Samuel W. Stagg, and Miss Hawthorne Darby, M.D., formerly on the staff of the Mary Johnston Hospital, Manila. Three other women (two as yet unidentified) are reported similarly executed.

While the full story of what these five women did is not completely known, it is understood that they were believed to be giving food and other aid to guerilla Filipinos and to prisoners of war, and that they were arrested and beheaded.

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MISSISSIPPI W. S. C. S.

(Continued from page 10)

Two emphases were given by Mrs. Stanley Wilson: (1) Fuller participation in the church's ministry to the family, (2) working for the things which will create a better understanding—goodwill—between the races in our state.

"That each local society endeavor to form a special group for prayer, study and service that will deepen the spiritual life of the individuals and bring increasing spiritual power to the church," is the goal of Mrs. E. E. McKeithen.

Speaking for the Literature Committee, Mrs. H. E. Hamrick said: "Realizing that 'Without vision the people perish,' the efforts this year will be wider reading and the use of periodicals by present subscribers; the holding of those now subscribing to the **Methodist Woman** and **World Outlook** and the addition of many new ones, especially all officers."

Miss Ina Thompson will continue her efforts in the field of Special Memberships. Many mothers are giving Memorial Memberships, the money to be used in the country where the son gave his life. Societies are asked to remember that the Conference treasurer will only send off these memberships twice a month this year, so six weeks should be allowed after the membership is sent in before it will be received.

For Organization and Promotion, Mrs. T. H. Fore and the district secretaries, Mrs. R. C. Tolbert, Mrs. Wm. Weathersby, Mrs. W. B. Fazakerly, Mrs. J. C. Porter, Mrs. H. H. Ishee, and Mrs. P. E. Cunningham, will press the entrance into the ten Doors of Progress. Societies are reminded that after the first quarter reports will not be accepted for the Honor Roll unless made out on the new report blanks. Book now available.

Mrs. C. E. Mullins gave the receipts for 1944 as $59,346.76, which included undirected pledge, Week of Prayer offering, beds for Africa, other special offerings. The district secretaries prayerfully accepted the increases for 1945, with the undirected pledge of $30,000.

Wednesday Afternoon

The closing session was entirely inspirational, with Mrs. Mahaffey reviewing the year's work and challenging the women of the Conference to advance along all lines.

Mrs. Paul Arrington, of the Woman's Division, brought the closing message, "What Hast Thou to do With Peace?" when she placed the responsibility of the future world order on the shoulders of Christian women.

In a consecration service, led by Mrs. E. E. McKeithen, the women of the Mississippi Conference W. S. C. S. accepted their responsibility and with the help of God will go forward into the open doors.

CHINESE PROVERBS

Those who know do not speak; those who speak do not know.

Do not take merit to yourself; for if you do not take it it shall never be taken from you.

Learning without thought is labor lost.

When the ear will not listen the heart escapes sorrow.

"And how was Sunday School today, dear?" Mother asked Tommy, aged six.

"Not so good," he replied. And then, looking very serious, added: "Daniel's in the lions' den again."—Evening News of London.

Freedom Firs

As victory and peace draw near[er] war plans become more important[,] more definite.

A prior requisite to most else that [mat]ters in America is freedom—it must be vouched safe first.

Unless the democratic process, [con]stitutional government, free pulpit, free [press], free enterprise, free assembly and free speech become a popular and first demand they will be lost.

It is the duty of clergymen of all denominations to proclaim a gospel of Freedom First. Jesus did. He insisted upon the sovereignty of individual souls under God.

Government paternalism leads inevitably to government domination. The further stateism develops the harder it is to resist. **Now** is the time to proclaim devotion to the American, Christian way of life and **now** is therefore the time to thwart trends toward a European pattern of state domination.

Are you interested in knowing more about this ten year old crusade which has clergy represenattives in your vicinity?

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I am interested in the program and purposes of Spiritual Mobilization. Please send me your [free] bulletin. (Copies of "The Revolution Was" by Garet Garrett sent to ministers who sign below.)

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CHRISTIAN ADVOCATE

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THE LIVING CHURCH

A twofold power Forgiveness hath,
She softens hearts, she tempers wrath.
And she is ever strong
To call a blessing down from heaven;
Christ said, "If ye would be forgiven,
Forgive your brother's wrong."
—Cecil Frances Alexander.

THE PRAYER-ROOM TODAY

Art Thou indeed with us, O Saviour Christ, treading with Thy world its weary way of sorrow, pausing with each troubled heart along its own path of pain? Help me to see Thee afresh, that I may know how closely Thou hast bound me to Thyself. Help me to follow Thee along the steps of Thy Passion, to feel something of what Thou hast suffered, that I may know how great is Thy love for me and all the world. And then let me see Thee in Thy risen glory, that I may know how by Thy pain Thou hast taken away the sting of mine, and by Thy death hast conquered death for me and all mankind. Amen.

These Are Not Lost

The look of sympathy, the gentle word,
Spoken so low that only angels heard;
The secret art of pure self-sacrifice,
Unseen by men, but marked by angel's eyes—
These are not lost.

The sacred music of a tender strain,
Wrung from a poet's heart by grief or pain,
And chanted timidly, with doubt and fear,
To busy crowds, who scarcely pause to hear—
These are not lost.

The kindly plans devised for others' good,
So seldom guessed, so little understood;
The quiet, steadfast love that strove to win
Some weary wanderer from the ways of sin—
These are not lost.

Not lost, O Lord! for, in Thy city bright,
Our eyes shall see the past by clearer light,
And things long hidden from our gaze below,
Thou wilt reveal, and we shall surely know—
These are not lost.

—From "The Light of the World."

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NEW ORLEANS 12, LA.
THURSDAY, APRIL 19, 1945

WALLET OF THE WEEK

BIRD MIGRATIONS, according to zoologist Dr. Wolfson, of Northwestern University, result from a combination of two facts which are entirely different in character. By subjecting certain birds to daylight artificially produced, they were caused to migrate weeks ahead of schedule. It is contended that the artificial light awakened the instinct of season change in the birds. On the other hand, it was found that birds which had not stored up sufficient fat for energy to make the long flight, were not induced to launch upon the northern flight.

* * *

PRE-WAR GERMANY is said to have included in its population about two million Poles. Two-thirds of the number are natives of the territories which will be ceded to Poland after the war, and the other half-million will return to Poland from Central and Western Germany. Two million Poles have been deported to Germany since the war began for slave labor, and these will return to Poland when the war ends. Allowing for the wide margin of difference between German and Polish estimates, there will be a great mass movement of Poles when the war shall end.

* * *

SALVATION ARMY YOUTH WORK is being carried on in ninety-eight separate territories throughout the world and is reaching an estimated total of two million young people. Two thousand five hundred of these working centers are in the United States. Originally the Salvation Army was largely a rescue mission for broken and wrecked humanity, but today sixty per cent of its activities have to do with young people. This shifting of the age center has probably been due to two factors: To its indiscriminate rescue effort, and to the enormous increase in youth delinquency.

* * *

THE RUSSIAN ORTHODOX CHURCH is said to have observed Christmas on January 6 on an elaborate scale. Carloads of Christmas trees were shipped from all over Russia, open-air Christmas tree parties were held in public squares and municipal gardens, and school children prepared miniature Christmas trees and sang carols in various languages. This is taken as an indication of the degree of liberty which is being accorded the Established Church by the Soviets. The expenses of the celebration were shared jointly by municipalities and church organizations.

* * *

THE PRESBYTERIAN CHURCH of England lost its entire administrative staff recently, the result of a German V-bomb. Those killed when the bomb fell upon the administrative offices were the Rev. W. T. Elmslie, Rev. Douglas James, W. H. Wright, F. Morris, W. T. Stubbs, Mrs. Warner and Miss Kenyon, General Secretary, Foreign Missions Secretary, Financial Secretary, Chief Clerk, assistant to the General Secretary and Youth Organizer, and two women assistants respectively. Lord Beaverbrook sent at once a check for twenty-five thousand pounds Sterling for the benefit of the widows and the families of the officials.

MORAVIAN MISSIONARY ENTERPRISES are said to be the wonder of informed students of the missionary movement of the world. The wonder is that a religious community so weak in numbers, wealth, and education should have accomplished such a work. This was not due to the devotion of any particular missionary, nor to the devoted self-denial of any group of missionary heroes, but to the selfless devotion of the Moravian Church as a whole. The pioneer in any field was but the agent through whom all the Moravians spoke to the Christless multitude of the world. The missionary could not fail until and unless the whole church failed.

* * *

THE WALLS OF JERICHO are said to have been parallel walls with a fifteen-foot passage between. The outer wall was six feet thick and the inner was twelve feet thick. Both walls were made of sun-dried brick and were thirty feet high. In course of time houses for residence were built on the walls, across from the inner to the outer wall, and in one of these Rahab lived. When the walls fell, both walls fell outward, presumably because of the houses which tied them together. There appears to have been but one gate in the wall and that on the east side adjacent to some springs of water. The ruins of some of the houses in the city have been excavated.

* * *

BRITISH METHODISTS have had more than two thousand five hundred church buildings severely damaged as the result of enemy action, according to figures submitted to the Methodist War Damage Committee meeting in Birmingham not long ago. The reports showed that three hundred of the buildings had been hit by robot bombs, all of these located in Southern England. The Committee urged church trustees to request and secure authority to make repairs, even though materials for making the repairs may not be made available for some time yet. Germanophiles should consider the long-continued and destructive bombings of England before they begin sobbing over desolations of the Fatherland.

* * *

ONE OF THE WORST HANDICAPS TO PROTESTANTISM in Latin America seems to be the patronizing attitude of the American government toward the hierarchy which has so long held the people of some of those countries in spiritual subjection. According to an article in **The New Republic**, a Latin American, who has been a staunch supporter of the Good Neighbor policy and an adviser to our government, reports widespread distrust of the United States on account of our attitude toward "reactionary dictators and ecclesiastics who control many of these republics." This rather long article, reprinted from **The New Republic**, issue of February 26, 1945, may be had at five cents per copy from The Committee on Cooperation in Latin America, 156 Fifth Avenue, New York 10, New York.

New Orleans
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EDITORIAL

"THE PRESIDENT IS DEAD"

No more melancholy words ever greeted the ears of the American people than the words flashed to the ends of the earth on Thursday afternoon, "The President is dead." To many, even outside the President's family, it comes as a personal sorrow, but that is far less important than the fact that he was our national and our military leader in this great crisis of our history and his going at the very moment when the war in Germany is moving swiftly and surely to a victorious conclusion is, from every human viewpoint, deeply tragic. He had led the American people through more than three years of this desperate struggle and as the prospect for the days ahead grew ever brighter, our hopes for peace and a better world were centered in him. It is doubtless in that connection that the tragedy of his going will be most keenly felt. He knew, as does no other man in our country, the whole international situation and the approaches for the settlement of the issues which have brought wars with painful frequency and with ever increasing ferocity. He knew better than any other that we must conclude a lasting peace if civilization is to survive.

We do not hold with those who believe that our country cannot go on to victory and a peaceful world without him, but we do believe that we have much to risk in the change of leadership which his sudden and tragic death thrusts upon us. Plans have been projected and there will be among all parties doubtless a disposition to carry them through out of respect to our fallen leader. But even at that there will be many new angles to be met which no prentice hand can shape with the deftness of his understanding touch.

This is not the time, nor do we presume to undertake an appraisal of President Roosevelt's character and leadership. Under the poignancy of grief, it is perfectly natural that men should exaggerate his virtues and minimize his faults. His place in history and his fame as a leader will be determined in the crucible of the years ahead, and the final audit of his administration cannot be made by the men who surrendered him to the silences of death. It may be many decades, and when partisans of both sides are gone, before the historian shall be able to divorce the President and the man from the fiery and furious years of his leadership. For the coming of such a time we are content to wait.

At the moment of President Lincoln's death, Secretary of War Stanton expressed his lament in words which were brief, eloquent, and restrained: "Now he belongs to the ages." Thus may we speak of President Roosevelt. We mourn with all the people of our afflicted nation. He was our President and we share in the lament for his untimely going, and for the staggering blow which it has dealt to lovers of peace in all lands.

COUNTING ROOM OR CALVARY

For a time we used the phrase "eight million Methodists" as a bogey man with which to frighten the devil in all his manifestations. More recently there has been a tendency to return to surveys, especially concerning our persistent loss in membership, as a stop-leak form of evangelism. The mistake in the first instance is the assumption that the devil is a mathematician. He is not a mathematician, but is a shrewd psychologist. He cannot read statistical tables but he knows the approaches to the bad in men. He operates on elemental factors which lie back of statistics.

It is also an error to assume that the spur of shame caused by unfavorable statistics can be redemptive. The urge of such is competitive and involves no conscience on the subject of either sin or Christ. The very core of the appeal is pride and it can only minister to vanity and vexation of spirit. David found out to his sorrow that counting noses is not always inspirational, as others learned that God is not "on the side of the heaviest artillery." The effectiveness of Christian conquest depends less upon mass movements than upon the personal experience of Christ. The effect of statistics which reflect unfavorably upon the church is to discourage those upon whom conquest depends, and the world will not make haste to board the sinking ship.

Too many people in all churches do not seem to place primary emphasis upon Scripture as the fundamental fact in sound Christianity. With some it is even passe. The jambalaya cooked up by crackpot politicians, "uplifters," and revolutionists cannot be substituted for the divine plan of salvation without shifting the center of gravity from the eternal to the material and the temporal. Most of those who sidestep the divine plan are inordinately sensitive about being called by unpopular names, but the concern for a social and economic program rather than for the church is evident. It is a choice between the counting room or Calvary.

MEMORIAL CHAPEL AT LAKE JUNALUSKA

In our issue of April 5, we carried an advertisement of the "Memorial Chapel" project for Lake Junaluska. The building is to be erected in honor of the Methodists of the Southeastern Jurisdiction who serve in the armed forces during the present war, and is to include a "Room of Remembrance" for those who gave their lives for their country. The expense for inscribing the names will be nominal—one dollar for each name from the churches participating in the enterprise.

The chapel, in addition to its memorial feature, will furnish a place for worship for those who may attend the Assembly from year to year. This should appeal to all churches and individuals of the Southeastern Jurisdiction. Names may be submitted up to the end of the war and remittances should be sent to Dr. B. A. Whitmore, Treasurer, 810 Broadway, Nashville 2, Tenn.

FRANKLIN D. ROOSEVELT

No man in our time has been the center of so much glorification or of vilification as Franklin Roosevelt. His friends saw only good, his enemies nothing but bad. There was no middle ground, but he was a very human man, subject to all the emotions that move ordinary men. This endeared him to the common man.



Dr. A. P. Hamilton

One of his most outstanding qualities was his humanitarianism and sympathy with the "forgotten man," as he himself put it. No one will question the fact that he loved his fellowmen, but many did and will in the future question the methods by which he showed his interest.

His greatest asset was a warm personality, personal charm, known to the public at large through his remarkable radio speaking voice. This charm gave him also a wonderful press throughout the nation. His give and take at the press conferences was spontaneous, witty, often brilliant. His ability to meet and feel at home with all sorts and conditions of men enabled him to hold the dominant leadership in his party for twelve turbulent years.

It is too early and the events are too fresh for us to say what his place in history is to be. It is safe to say now, however, that in this dark hour of world history no other personality in the world today can approach him in the prestige he held with the free peoples of the earth, especially the little nations. They were looking to him as to no other man in the world to champion their cause in the coming peace parleys.

On the side of Christian idealism, we have never had a leader who used the cliches of Christianity as often as Mr. Roosevelt—"cleansing the temple of the money-changers," the "good neighbor policy," "the abundant life," and so on and on. But the Christianity invoked so often by his New Deal is that interpreted almost entirely in economic terms, and robbed of its real spiritual essence. It is Christianity as a programme for social action. Under this interpretation the abundant life becomes a matter of "loaves and fishes," higher wages for labor. The South becomes the nation's number one problem solely from the economic point of view. An Abraham Lincoln constitutes the everlasting nay to such doctrine. High thinking does not spring spontaneously from high living.

But no doubt there will be plenty of criticism of his public acts and utterances; this is not the time for it, for he died today. In the presence of that stunning fact, all criticism is silenced, and we stand with bowed heads while the nations pay him tribute.

A. P. H.

POSITIVE PROTESTANTISM

In many quarters of Christendom there seems to have been declared an open season for bitter attacks against the Roman Catholic Church. Such energetic tirades as those expressed by leading churchmen and religious periodicals must have been provoked by some basis of fact, but it is reasonable to wonder whether the nature and intensity of the attacks may not be out of proportion to the bases.

There is no virtue in hatred or denunciation for their own sakes. Hate is a negative force which destroys rather than creates or constructs. A man is not made a better Christian just because he hates those who are not Christians. On the contrary, he is less a Christian by his hatred. At the same time a Protestant is not made a good Protestant just by hatred of those who are not Protestants. Such an attitude misses the essential and original attributes of Protestantism.

The movement of the Protestant Reformation was a positive one. John Hus, Martin Luther, Uldreich Zwingli, John Calvin and John Knox were members of the Roman Catholic Church. They did not of their own choice leave its membership or its priesthood. Rather, they become reformers seeking to purify the Church and restore it to the spiritual power from which it had fallen away. Amidst the bitterness and misunderstanding which surrounded those regrettable days the Reformers sometimes went too far in their reforms and often the established ecclesiastical hierarchy refused to go far enough.

But Protestantism, in its beginning, was a movement to bring the Gospel to the people, to increase knowledge of the Scriptures among all social classes, to encourage the preaching of the Word of God and to establish Church polity according to the principles laid down in the New Testament. These were not negative objectives. Protestantism did not grow out of a desire to compete with the Church of Rome nor was one of its objectives the overthrow of that Church.

All of this means that if the time has come when the Protestant forces of America have reason to be concerned about political, religious, or social domination by the Roman Catholic Church, it is time for Protestantism to re-examine itself. It will do little good for any among us to be afraid that "the leadership of American life may pass from Protestant to Roman Catholic hands." It is immoral for any branch of the Christian Church to be in control of political power. A fear that another group is competing with Protestantism or gaining ground which Protestants, themselves, feel they ought to hold, means that Protestantism is failing in its own sphere.

In a world torn by turmoil there is need for the spiritual regeneration which the agencies of Christendom may offer to an ailing civilization. In a spiritual conflict the

only decent weapons are the intellect of man and the power of the Holy Spirit. These are the historical weapons of Protestantism. Our existence is justified apart from Rome only so long as we use them according to the dictates of our conscience while we earnestly await the revelation of the Will of God for us. Rome, on the other hand, can have no force in the world unless her force comes from the same sources.

Above all else, just now, Protestantism needs to be sure that its members are serving as agents of a Redeeming Christ.

—Editorial in Presbyterian Tribune.

THE CHURCH AND THE MOUNTING DIVORCE RATE

By Chaplain Phil Harold Grice, U.S.N.R.

One of the worst effects of war on our social life is an increased divorce rate. The tensions of war produce frayed tempers which lead to the breaking of many homes. Other divorces are the direct result of dislocations and relaxed moral standards which always accompany wars. The greater part of the broken marriages reflected in mounting divorce statistics up to the present time were contracted before the war began. We have not yet begun to reap the sad harvest of divorces which will inevitably follow in the wake of hundreds of thousands of hasty wartime marriages. As a Navy chaplain, a large part of my time is given to the ministry of personal counseling; and I am increasingly concerned by the mounting ratio of domestic relations cases which will end in the divorce courts. I am also concerned because my attention has recently been directed to several instances where Methodist preachers have compromised the teachings of the Church on this important subject.

The Church of Jesus Christ has something very definite to say to people who are married, or about to be married; and also to those who are about to be divorced. (Matt. 19:4-6, 9; I Cor. 7:39, and many other supporting references make the teachings of the Scripture clear). It is high time that we preachers put a stop to our compromising rationalizations and began to reiterate the teachings of the Church on this vital subject, which has such an important bearing on the lives of our people, and which is the foundation of so many of our social institutions.

Preachers constantly have to fight against the temptation of watering down their convictions in order to be known as "good fellows." The chaplain, like the civilian minister, often has to wrestle with this temptation, especially as regards marriage ceremonies. He hesitates to refuse to "do a favor" for a serviceman who has requested him to perform a marriage "other than that which God's Word doth allow." It is so easy to rationalize a situation of this kind by saying: "Maybe I can tie him on to the Church by performing this ceremony." Or the chaplain may rationalize further: "If I refuse to perform this ceremony the word will get around among the men, and they will resent my actions and stop coming to me for spiritual help." Ministers generally are often tempted to perform such forbidden marriages by the prominence of the family concerned (and sometimes by the size of the fee involved). Admittedly, such temptations are strong. They present us with new evidence that spiritual temptations are the most difficult ones that Christians have to cope with, because plausible rationalizations come to us so easily.

Whenever and wherever ministers compromise the laws of the Gospel they weaken the whole influence of the Church on modern social life. When the Church compromises the clear teachings of the New Testament on vital issues its life becomes so much like the pagan life around it that the Church falls into disrepute. By tacking our canvas to fit the breeze" we offend the moral sensibilities of all Christians of strong convictions; and we forfeit the respect even of those whom we try to reach with our compromises. People who are living in open violation of God's laws will not be challenged by a watered-down Gospel. On the other hand, respect for the Church will be increased if only we will conform our practices with the Discipline, which we solemnly promised before God to maintain and uphold when we became members and ministers of the Church.

CHAPLAIN WALLEY WRITES INTERESTING LETTER

Dear Frank:

Your very much appreciated letter reached me yesterday. The deal is, I was supposed to have been in on the Luzon invasion, but was taken out the last few hours. This was one of my greatest disappointments. I was recalled to the 9th General Hospital, a 51-year-old man (fresh from the States) replaced me, and I am now in the replacement center waiting reassignment. Hence your letter has made quite an extended trip.

Since I arrived in the replacement center I have been preaching at the USASOS (United States Service of Supply Headquarters) in the absence of the chaplain there.

The information you wanted about the missionary work in the Pacific is quite an order, but I will cite a few things that I have seen.

Most of the natives here have a great deal of respect for the white man, especially the American. The first white people that they knew were missionaries.

In New Guinea we have thousands of different kinds of natives and languages. There is always a "Boss Boy" in every village that can speak some English, but in Dutch New Guinea they speak very little English, having been taught by the Dutch.

It is generally agreed by all over here that our successes, as they have been against the Japs, are largely due to the respect the natives had and have for the white race. To them first came the missionaries with the Bible, then the soldier with his gun to fight off the Japs.

New Guinea is a large mission field; it is more than 2,000 miles long and several hundred miles wide. It is very mountainous and in the hills there are tribes that are still very savage and believe that a Jap or a white man is "just meat on the table."

I was in one place in New Guinea where only a few years ago the natives were clubbing the missionaries to death and eating them. I talked with one missionary woman who lost her husband that way a few years ago. At that place today they have schools, churches, and live quite a respectable life. They have organized an army and have helped to defeat the Japs in that section.

I preached one night in an Australian army chapel and four native boys sang "The Church's One Foundation" in their tongue, and I saw more clearly that which Isaiah meant when he said, "of the increase and dominion of His Kingdom, there shall be no end." I am of the opinion, Frank, if we had spent more money for missions we would not have to spend nearly so much in a terrible war. Our success to date, without a doubt, is what it is because of the missionary work done among the natives here. They have carried our wounded back for medical aid, often many miles through a hot tropical sun, and many have been killed by the Japs as they have undertaken such.

Before the missionary came the mortality rate was very high at child-birth. The mother had to give birth all alone, absolutely unassisted. The child and mother would lie together until the cord between the two decayed; if one of the two died during that time, they were both buried together. The woman missionary (I referred to her previously; she is the one who lost her husband), Mrs. Wilds, found this condition and established a hospital for nothing but child-birth. The mortality rate, of course, then greatly decreased. The women worship her. They thought her a god; she taught them that it was her God working in and through her that caused her to do this.

Many letters come to me (and to every chaplain) asking for information as to what kind of a Church G.I. Joe wants to return to at home. Are the folk back home sincerely seeking this information that they may thus be enabled to meet the needs of G.I. Joe?

Frank, we ministers have missed the mark more than we think we have; we have preached above the average boy's head. The Church will have to get on the ball if we are to go forward after the war. The Church has the answer to all our needs, but in the future we must not miss the mark as we have in the past. Before you preach your sermon next Sunday, look it over good. If you were in the number that would listen to that sermon delivered, you would know nothing about Christ, but would be looking for Him, would your sermon be simple enough and full enough to answer your questions about Him? Would you be attracted to follow the Christ through the sermon you plan to preach? It is thus that you should preach, and after the war you and I will preach to men of that nature. If we have the answer to the questions, G.I. Joe will fill our churches; if we don't, he will not go along. This is the Church and the ministry that G.I. Joe tells me he wants.

I hope I have made myself clear in all that I've said. The greatest task we have ever faced, as individuals and as a Church, is ahead of us.

AUBREY WALLEY.

You would have your child one of fine character? Show him one.—Angelo Patri.

Religion should be a rule of life, not a casual incident.—Disraeli.

Certain thoughts are prayers. There are moments when, whatever be the attitude of the body, the soul is on its knees.

—Victor Hugo.

Some people say that they will get saved if they can find out where Cain got his wife. If I were going to let a woman send me to hell I wouldn't let it be one who has been dead for six thousand years.

—George Hayes.

CONFERENCE NEWS AND PERSONALS

New Orleans Christian Advocate

Publishing Committee:
Louisiana Conference—J. W. Reily, Chairman; B. H. Andrews, R. R. Branton.
Mississippi Conference—J. T. Leggett, Vice-Chairman; J. E. Gray, C. C. Clark.
North Mississippi Conference—V. C. Curtis, Secretary; A. T. McIlwain, S. E. Ashmore.

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HENRY T. CARLEY, A. P. HAMILTON and B. P. Brooks .....Associate Editors
W. C. NEWMAN.....Church School Lesson Writer
MRS. E. L. DIAMOND.....Editorial Secretary
C. MILTON CHALMERS.....Publisher

Rev. A. G. Taylor, formerly pastor of Calhoun-Downsville charge, writes us that he has been changed to Hodge, La., and asks that we change his Advocate accordingly.

Mrs. M. L. White, whose late husband was long a member of the Mississippi Conference, reports that she is spending a while with her daughter, Mrs. P. J. Woodward, at Indianola, Miss. Her home, as her friends know, is in Jackson.

Bishop Hoyt M. Dobbs, known and beloved throughout Louisiana and Mississippi, was the preacher at First Methodist Church, Shreveport, Sunday, April 15, according to an announcement carried in the **Methodist Messenger** for that week.

Rev. and Mrs. J. Cude Rousseaux, Covington, La., announce the marriage of their daughter, Caro Pearl, to T/S Earle D. Zeller, at Salina, Kansas, April 10, 1945. The Advocate joins their friends throughout Louisiana and elsewhere in congratulations and good wishes.

Rev. Irl H. Sells, recently appointed pastor at Picayune, Miss., to succeed Rev. J. H. Morrow, who is superintendent of the Mississippi Methodist Home, is at his new post of duty. He reports a cordial reception and plans for a good pastorate, in which we doubt not that he will succeed.

Mrs. Mary E. Hill, daughter of Mrs. N. E. Cunningham, of Vicksburg, Miss., writes us that her mother has been quite ill, but that she was showing slight improvement when she wrote, on April 6. The editor rejoices to hear of her improvement, for she is one of the most faithful and useful women that we know.

Rev. and Mrs. E. C. Gunn, of Carrollton Avenue Methodist Church, New Orleans, were due to return from New York on Friday of last week from a visit to their daughter, Miss Nellie Mae, who is a student at Juilliard Graduate School of Music. A card from Bro. Gunn reported that they were having a good time.

Friends of Rev. Wesley Ezell in the Mississippi Conference will regret to learn that he continues gravely ill at the parsonage in Meadville. He was said to be slightly improved in the middle of last week and he was resting fairly well on Friday, but his condition remains serious, according to information reaching the Advocate office.

A note from Rev. R. R. Branton, district superintendent, dated April 10, informs us that the Alexandria district conference will be held at Pineville church on Friday, May 18. We take it that the flood situation in Pineville is not such as to indicate a change of the location. The conference will open at 9:30 in the morning and will be a one-day conference.

Rose Harvell, Route 5, Columbus, Miss., asks for the address of the orphanage where are the barefoot babies about which Miss Maude Nelson wrote in a letter a short time ago. She wishes to crochet some bootees for the babies, and if Mrs. R. H. Wynn, of Houston, Texas, will write her at the above address, she may be able to interest her in the cause of these babies in India.

There is considerable agitation regarding actual and constructive violations of the ODT order regarding assemblies of more than 50 persons. We doubt very seriously if a meeting composed of approximately 50 persons, half of whom traveled at least 500 miles, is exhibiting a marked spirit of patriotism in that regard. We believe that, regardless of the nature of the meeting, we should be careful not to violate its spirit under conditions now prevailing.

A CORRECTION

Mrs. Irving writes that we were in error when we stated that Chaplain W. R. Irving, Jr., is in the Naval Reserve. She says, "My husband is a **transport chaplain** in the Army—not Navy—but he is a chaplain on a Navy ship."

We are sorry to have made the erroneous statement, but the facts as stated by Mrs. Irving show that there is at least a measure of excuse for our blunder.

EDITOR.

SIXTY PER CENT INCREASE IN LEAVELL WOODS CHURCH MEMBERSHIP

Because of our younger men being accepted as chaplains in the Army or Navy, we older men are having to continue in the active work. The first of March, I was removed from the D'Lo and Braxton charge and assigned to Leavell Woods church, Jackson, Bro. Harold Hetrick having been sent from the Leavell Woods church to the Homewood charge in Scott County. And Rev. W. J. Dawson, another retired preacher, was assigned to D'Lo and Braxton.

When I assumed the pastorate of this new church, we had enrolled 45 members. I spent much of my time during the month of March doing personal evangelistic work. As a result of this personal work, reenforced by that of those already enrolled, on Easter Sunday, the first day of April, I baptized 9 children under three years of age, and baptized and received into the church eleven others, ages from eight to twenty-four. In addition, 16 by certificate. In other words, we had a sixty per cent increase in the membership of the church in one month's time.

The retired man can still render efficient service.

L. E. ALFORD,
Pastor.

DISTRICT CONFERENCES—LOUISIANA

Alexandria District, at Pineville, May 22.
Baton Rouge District, at Live Oak Church, Watson, La., May 30.
Lake Charles District, at DeRidder, May 15.
Monroe District, at Lake Providence, May 29.
Ruston District, at Haynesville, May 11.
New Orleans District, at New Orleans, September.
Shreveport District, at Shreveport, June 3.
All are one-day conferences.

DR. T. OTTO NALL PRESIDENT ASSOCIATED CHURCH PRESS

Dr. T. Otto Nall was elected president of the Associated Church Press at the closing session of the annual meeting of this organization held in Philadelphia during the past three days. Dr. Nall, managaing editor of **The Christian Advocate**, succeeds Dr. Bernard J. Mulder, of Grand Rapids, Mich. This association is made up of the editors and publishers of Protestant religious papers.

PRAYER MEETING, CHOIR REHEARSAL, ADVOCATES

Our prayer meeting is being attended in unusually large numbers. There have been 40 per cent at the last two services, and all who know Charleston will appreciate that as being excellent. This seems to be accompanied by a lift in all phases of church work, for which manifestation our hearts go out to God in thanksgiving and praise.

Recently we have had the good fortune to secure the services of Prof. S. O. Helwerk as choir director. His services are not surpassed by choir leaders in cities ten times as large as Charleston, which gives



us a feeling that we will be able to do great things for the Church and the Kingdom of God in the field of music.

Now, Mr. Editor, permit me to say, Sir, that which may sound a little boastful, but our Church paper has always had, as you know, a warm and enthusiastic place in our mind and our heart, because we believe that it is not only helpful but essential. It is my belief that the records will show that never in our ministerial experience have we failed to secure more than our quota in subscriptions to our Church paper, but never in all these years has the securing of them been quite so easy as it was this time. The pastor went out at 9 o'clock in the morning and came back at 11 (same morning) with 25 subscriptions. And may I pause to thank you for the appropriate and useful gift we received from you.

We want you to come to see us this year and preach to as fine a people as has been your opportunity so to do. Come at any time that will fit the convenience of your itinerary. You will find the atmosphere redolent with welcome. The coffee will be hot and the chickens right.

Yours,
R. T. HOLLINGSWORTH.

MINISTERS MEET—WEST END, LAKE CHARLES DISTRICT

The Ministerial Association of the west end of the Lake Charles District met in the First Methodist Church, Lake Charles, La., Tuesday, April 10, with the Rev. J. P. McKeithen, vice-president, presiding.

The meeting opened with the presiding officer leading the group in prayer.

The ministers gave a report on the pre-Easter programs given in the local churches, the amount received for the Ruston Orphanage, and the number taken into the church on profession of faith and by certificate of transfer.

The Rev. J. Henry Bowdon spoke on the vital part that the Memorial Mercy Home-Hospital plays in the Conference, and urged the ministers to remember the observance of a special day for an offering. The ministers passed a resolution recommending the Louisiana Conference to set the second Sunday in May as Memorial Mercy Home-Hospital Sunday.

Dr. Guy Hicks gave a report on the Crusade for Christ program, stating that the Lake Charles district had received approximately $13,000 more than its quota of $40,000. He told the group that all of the churches in this district are paying their benevolent askings in full. He urged the ministers to continue their fine work on this program, so that the spiritual aspect of the Crusade would meet as much success as the financial drive.

Rev. Mr. Bowdon announced that Dr. Kenneth Pope, pastor of the First Methodist Church of Austin, Texas, would be the guest speaker at First Church, Lake Charles, from Monday, April 16, through Sunday, April 22.

It was also announced that Dr. John Hicks, professor of Old Testament at Southern Methodist University, would be in Lake Charles September 6 through September 9, for a Bible Conference.

The date for the Lake Charles district camps were given as follows: The Intermediate Camp, July 2-7, and the Senior Camp, July 9-14. The site for the camp is to be near Merryville on the Anacoca River.

The meeting closed with a prayer by Dr. Hicks.

The ministers were dinner guests of Rev. J. Henry Bowdon and the First Methodist Church.

Those present were: W. C. Barham, W. H. Bengtson, J. Henry Bowdon, Henry Brown III, Luman E. Douglas, E. R. Haug, Guy M. Hicks, T. D. Lipscomb, J. P. McKeithen, A. A. McKnight, Sam Nader, D. W. Poole, and Russell T. Pynes.

FALL CONFERENCES—SOUTHEASTERN JURISDICTION

Alabama Conference—November 14, Greenville, First; Bishop Harrell.

Holston Conference—October 11, Chattanooga, St. Andrew's; Bishop Kern.

Kentucky Conference—August 29, Wilmore; Bishop Watkins.

Louisville Conference—September 12, Louisville, Trinity-Temple; Bishop Watkins.

Memphis Conference—November 14, Union City; Bishop Decell.

Mississippi Conference—October 24, Meridian, Central; Bishop Decell.

CENTENARY'S NEW PRESIDENT



JOE J. MICKLE,
New President of Centenary College, Shreveport. A telegram from Dr. Mickle to Mr. Paul M. Brown reads: "Kindly inform trustees of my deep appreciation and acceptance."

North Alabama Conference—October 24, Birmingham, First; Bishop Harrell.

North Carolina Conference—November 7, Goldsboro, St. Paul's; Bishop Peele.

North Georgia Conference—November 20, Atlanta, Wesley Memorial; Bishop Moore.

North Mississippi Conference—November 7, Referred; Bishop Decell.

South Carolina Conference—October 24, Myrtle Beach; Bishop Purcell.

South Georgia Conference—November 6, Waycross; Bishop Moore.

Tennessee Conference—September 27, Nashville; Bishop Kern.

Upper South Carolina Conference—October 31, Referred; Bishop Purcell.

Virginia Conference—October 17, Referred; Bishop Peele.

Western North Carolina Conference—October 10, Greensboro, West Market St.; Bishop Purcell.

SOUTHEASTERN JURISDICTION
COLLEGE OF BISHOPS,
J. L. DECELL, Secretary.

BIRMINGHAM SOUTHERN OFFERED $100,000 BEQUEST

The probation of the will of the late Mr. Victor H. Hanson, who was chairman of the board of directors of the Birmingham News Company, resulted in the announcement that a $100,000 conditional bequest had been made to Birmingham Southern College (Birmingham, Ala.). The terms of the will stated that the college must match the gift within a period of two years from the date that the executors of the will officially announce to the college that the fund is available. The money is to be used for the erection of a building in honor of the donor. The board of trustees of Birmingham Southern acknowledged the conditional gift with gratitude and expressed the intention of fulfilling the terms of the bequest. The terms of the will stated that were Birmingham Southern unable to fulfill the requirements, the gift would go to Alabama Technical Institute and then to the University of Alabama. Mr. Hanson was a long-time friend of higher education in Alabama and had made numerous contributions to Birmingham Southern and on occasion had been instrumental in securing support for the college.

ADMINISTRATION FUND LAGS

Widespread misunderstanding of the General Administration Fund is revealed in a report of receipts from the churches for the first ten months of the new quadrennium, just issued by Dr. Thomas B. Lugg, treasurer of the Fund. With all other giving surpassing last year's figures, this Fund, in the first three-fourths of the fiscal year, has produced little more than half the annual budget. The ten-month report shows receipts of $103,555 on an annual asking of $195,853, as fixed by the General Conference.

Since the receipts are 25.66 per cent less than during the same months of 1943-44, Dr. Lugg points out that it is obvious that many pastors and church treasurers are under a misconception concerning the purposes served by the Fund. "This is understandable, since in the former churches it was almost entirely devoted to meeting the costs of the General Conference sessions," Dr. Lugg explained. "However, as now constituted, more than 70 per cent of the General Administration Fund supports regular ongoing day-by-day programs, including our Commission on Public Information, 13 other commissions and agencies of the Church and Methodism's share in the Federal Council of Churches and World Council of Churches."

"The only way we can fulfill the authorized expectations of these agencies is for each church annually to pay its General Administration Fund apportionment in full," Dr. Lugg stated. We can remit to each cause only its budget percentage of the total that we receive. Delays in meeting this apportionment cause embarrassment and serious curtailment of vital work."

Dr. Lugg has recently prepared a leaflet explaining the budget and describing the nature and services of the agencies supported by the General Administration Fund. This folder is available in any quantity desired upon post card request to the General Commission on World Service and Finance, 740 Rush Street, Chicago 11, Illinois.

Archaeology has made it possible to trace the history of Norwegians living in Norway as far back as more than 2,000 years B.C.

EDWARD JOHNSON KILLED IN ACTION

Edward Johnson, only son of Rev. and Mrs. H. M. Johnson, of Monroe, La., was killed in action on March 31, according to notice from the War Department. He was an "engineer gunner" in an Army Bomber Group, and no details of his death were given. He was married last October and his wife is with his parents in Monroe, where Bro. Johnson is district superintendent. Friends of the family will recall that their oldest daughter was stricken with a fatal malady soon after we entered the war and died after a lingering illness. The loss of their son leaves them only a daughter beside the son's wife. The editor of the Advocate joins with many friends in sympathy and prayer for their keeping in this hour of tragic sorrow.

ALEXANDRIA DISTRICT CONFERENCE

The Alexandria District Conference will be held at Pineville church on Tuesday, May 22. The opening session will begin at 9:30 a.m. The original date for the conference was May 18, but the change is made necessary because of a district meeting of the Woman's Society of Christian Service being scheduled for May 18.

R. R. BRANTON,
District Superintendent.

BELCHER-CAIN WEDDING

On March 27, 1945, the marriage of Mrs. Emma Belle Belcher, of Atlanta, Georgia, to Rev. L. W. Cain, of Plaquemine, La., was solemnized at the parsonage of the Calvary Methodist church, with the Rev. T. M. Sullivan, pastor, officiating.

The wedding was quiet, with only relatives in attendance, among whom were Mrs. George Trammell, of Gulfport, Miss., and Mrs. T. J. Withorn, of Austin, Texas.

Following the ceremony later in the evening, a reception was given at the home of the bride on Atwood Street.

CRUSADE REPORT

The financial report of the Crusade for Christ as of April 13 shows pledges and subscriptions in the amount of $26,040,749. Of this total $11,000,000 is in cash, $10,586,799 of which has reached the office of the Crusade treasurer. This leaves a balance of $15,000,000 still to be collected.

SOUTHWESTERN LOUISIANA INSTITUTE

Sons of deceased veterans of World Wars I and II are eligible for college scholarships worth $400 for the first year and $100 for each succeeding quarter or semester, according to information received this week by President Joel L. Fletcher, of Southwestern Louisiana Institute, in a letter from the Louisiana Department Headquarters, American Legion, New Orleans.

Students eligible for this award should apply at once by letter to Mr. Matt Monaghan, Department Adjutant, American Legion, New Orleans 12. No formal applications are necessary, but communications indicating a desire for the scholarship should be filed not later than May 1, 1945.

JOHN D. RUMPH DIES OF HEART ATTACK

John D. Rumph, a resident of New Orleans for the past twenty-six years, died late Sunday afternoon following a heart attack. He was stricken at his home and was carried to a hospital, but all efforts to stay the attack were of no avail. He died just one hour after he arrived at the hospital. He had suffered intermittently from such attacks for several years and sometimes his condition became rather serious. Previously, however, he had rallied and as promptly returned to the work that had been his life. He had been an employe of the Lane Cotton Mills for more than a quarter of a century, for two decades he had been secretary, and had just been named treasurer of the Company. It is not too much to say that no employe was ever more self-giving and faithful than was he.

He was sixty-eight years old, a Georgian by birth, and was a steward and devoted member of the Methodist Church. He was a noble Christian soldier and he carried his part in the work of his church until the very hour when the summons came calling him to rest and the reward of the faithful and the just. The Editor of the Advocate was his pastor for six years and had the honor of his friendship for twenty-five years.

He is survived by his wife, the former Miss Iola Keeling, and by two sons, J. D. Rumph, Jr., Atlanta, Ga., and Robert H. Rumph, whose home is New Orleans but who is now a Pharmacist's Mate, First Class, in the United States Navy. Both of the sons are married. As a man, John D. Rumph was positive, but modest withal, he was clean in character, devoted to his family, and in every way a Christian citizen. Many friends in Georgia, Alabama, Arkansas, Mississippi, and other places, will share with Methodists and others of Louisiana in the sorrow occasioned by his going away, but they will rejoice that it was given them to have such a friend. Funeral services were held on Tuesday afternoon at 2 o'clock, with burial in New Orleans.

JAMES ARTHUR WILLIAMS

The membership of the Hurley charge of the Methodist church feels profound sorrow in the untimely death on March 10, 1945, of our beloved pastor and friend, Rev. James Arthur Williams, who served our charge so faithfully for these few months.

He was held in the highest esteem by all who knew him and was loved by the people of this charge with an unwavering devotion. He was loved, not only for the gospel he preached, but for his consecrated life, his kindly guidance, and his faith in God that could not be denied.

He was in the true sense of the word a great preacher, a wonderful pastor, a kind, sympathetic, and understanding friend, and a loyal Christian. He was one who carried His cross, and he accepted his responsibilities with a radiance that drew people near to the heart of God.

He was truly a man of God who loved the Church and loved his work. He will be missed in our community, our homes, and in our churches, but his influence will inspire us to greater service in the building of the Kingdom. Therefore, be it

Resolved, that the official membership of the quarterly conference of the Hurley charge of the Methodist church go on record as expressing our heartfelt thanks unto God for the blessed privilege of working with Bro. Williams for these few months and also our appreciation of his noble character and wonderful service rendered this charge; and, further, that this resolution be recorded in the minutes of this Quarterly Conference and a copy sent to his family and to the New Orleans Christian Advocate.

Signed:

J. L. NEILL,
District Superintendent;
G. M. HAMILTON,
Secretary

MASTERING WARTIME WORRY

Be not therefore anxious for the morrow; for the morrow will be anxious for itself. Sufficient unto the day is the evil thereof.
—St. Matthew 6:43 (Revised Version).

These words of Jesus provide a philosophy which, if translated into life, would free mankind from the enslavement of worry. Worry is one of the greatest scourges of the human race.

It is one affliction that man does not share with the animals. Animals never worry. They live entirely in the present. Man, through the endowment of self-consciousness, can transplant himself from the here and now into the future, and into the past. Worry is the shadow cast by man's moral and intellectual greatness.

Worry, which is always detrimental, mounts alarmingly in wartime. It is a national menace because it decreases our efficiency. It saps the energy of brain and hand. Worry is far more damaging than fatigue. Every school boy knows that if he is worried about an examination, no matter what preperation he has made, he does not do as well as when quiet and confident.

This is equally true of every type of business and professional life. Even the creative power of genius has been blunted by worry about bare, physical necessities of life. Schubert was often starving until a publisher gave him ten cents a copy for songs that today are immortal.

Worry destroys our poise and serenity. What a distressing sight to see people who are constantly in a state of apprehension! Generally they are overmuch preoccupied with themselves. Much of modern worry is due to selfishness. "I wonder what is going to happen to me!" Our finger is constantly on our mental or spiritual pulse. In contrast with fretted and anxious and fevered lives, it is a relief to meet someone who can move from task to task with confidence and undisturbed calm. Jesus was always like that—unhurried, unruffled, with the strength of serenity and inner peace.

Amid the uncertainties of His earthly ministry—uncertainties that were increased by the instability of His friends and the hatred and malignity of His enemies—Jesus was always unworried because He left the future in the hands of God.

When we put self out of the center of our lives and let God in, then worries begin to disappear. The more self-centered we are, the more anxious we are going to be about ourselves and those dear to us.

Recently I read a medical textbook which cited a surprising number of specific illnesses as products of worry. A healthy person may be transformed into an invalid in a matter of months by worry alone.

How then may we gain emancipation from this dread curse that rests upon the human race? Some people suggest an attitude of defiance. We should challenge fate to do its worst and at the end our heads will remain "bloody but unbowed." But that

pagan philosophy seldom works. It didn't work even in the case of Henley, for the author of "Invictus" ("I am the captain of my own soul") died by his own hand.

Others develop a superficial kind of cheerfulness and gaiety. They go about singing: "Pack up your troubles in your old kit bag and smile, smile, smile." Certainly a smile is always preferable to a frown. But even a smile may become wooden and mechanical, like the grin of a gargoyle perched on a cathedral tower. This is inevitable unless we have a reason within us for good cheer. Happiness always springs from within; it can never be imposed from without.

There is only one way to face this problem realistically and that is not to apply superficial remedies but to deal with it as Jesus did.

"Be not therefore anxious for the morrow; for the morrow will be anxious for itself. Sufficient unto the day is the evil thereof."

Jesus not only taught this precept, but He lived it. His dependence upon God was unceasing, and divine aid sustained him, amid the vicissitudes of His earthly ministry. That is why in the hour of his trial, He was the only calm person in Pilate's judgment hall. The faith by which He lived was that by which He died, for His last words were, "Father, into Thy hands I commend my spirit."

One prominent Christian layman has put it like this: "I never had very much peace of mind until I determined to do the very best I could and let God do the worrying about things I could not control."

That is a sound attitude to take, whether in peace or in wartime. Paul commends thanksgiving. Many of our worries would disappear if we would only take stock of the blessings that surround us and thank God for them. Prayer disciplines the mind and makes us aware of God's unfailing mercies. It enables us to face and overcome worries.

A memorable incident in the life of Dr. Grenfell illustrates what faith can accomplish. Once the Labrador doctor found himself drifting out into the Atlantic on an ice-pan, with only his dogs to keep him company. All night long he drifted eastward and when the morning dawned, the Labrador cliffs were no longer in sight. He writes: "I can honestly say from first to last not a single sensation of worry or fear crossed my mind. Quite unbidden, the words of the old hymn kept running through my head:

"'My God, my Father, while I stray
Far from my home on life's rough way,
O help me from my heart to say,
Thy Will be done.'"

When at last the rescue boat neared his ice-pan one of the fishermen shouted: "Don't get excited—stay on the ice-pan." And Grenfell remarks: "They need not have worried. I wasn't half as excited as they were."

Someone may say: "Well, that may be possible for a great man like Grenfell, but it is difficult for ordinary people to obtain a faith like that." No one can ever say that after reading some letters from American service men on the battlefronts and on the high seas—letters which are convincing testimonies to the radiant faith of these men. Here are a few paragraphs from one of them:

"You might possibly remember two boys who used to come often to your Vesper services and sat about halfway up the center section on your right hand. We used to come a long way to hear your message and that wonderful choir. He was my closest friend, and today he is in Africa and I am here—thousands of miles apart.

"Since I have been away from home, about a year now, I made a close friend of my Bible and it is well fingered and marked. During these months I have come upon many of the texts you chose for those vesper sermons. However, of all the reminders of you that come to me from the pages of my Bible, there is none so keen as that in the 14th Chapter of St. John:

"'Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled neither let it be afraid.'

"It has become my favorite passage of Scripture, and I turn to it often when everything seems to be going wrong. It delivers me from worry and fear just to read again those reassuring words, for they come from One whom I have come to know and love as my Saviour and Lord."

This young lad has discovered the one unfailing means of mastering worry and fear.

"Be not therefore anxious for the morrow," said Jesus. Commit yourself and those you love into the Heavenly Father's keeping and trust Him for the outcome. Do the very best you can today. Leave the tomorrow in God's hands.—Guideposts.

AMERICAN BIBLE SOCIETY

Some Part of the Bible Published in 1,068 Languages

Some part of the Bible has been published in 1,068 languages and dialects, according to a report just issued by the American Bible Society. Six new languages appeared in print for the first time last year. Three of these are African dialects, Gio, spoken in Liberia; Holo or Kiholo, in the Belgian Congo and Kim, spoken in French Equatorial Africa. Two dialects were published for use in Assam, Sangtam Naga and Southern Rengma Naga.

Twenty-five thousand Indians in Columbia now have the Gospel of St. Mark in Guajira, the first part of the Bible to be published in their own tongue. The work was done by the American Bible Society at its headquarters in New York City.

The whole Bible has been published in 184 languages; the whole New Testament in 235 additional languages; at least a complete book of the Bible in 560 additional languages and selections of the Bible in 89 more languages.

Bible Plates in Manila 90 Per Cent Undamaged

The Bible House in Manila, belonging to the American Bible Society, is badly wrecked, the Society has learned from its secretary there, the Rev. William H. Fonger, who was recently released from the internment camp, Los Banos. Plates for printing Scriptures in various Filipino dialects were stored in a concrete vault at the rear of the Bible House. About 90 per cent of these are undamaged, according to Mr. Fonger, but must be cleaned and oiled and restored in a safe place. Printing will not be possible in Manila for many months, it is expected.

The American Bible Society already has on the press in this country 200,000 Gospels in Tagalog, Ilocano and Cebuan for the Philippines which will be forwarded as soon as they are ready.

Record Scripture Distribution

A total of 12,403,541 copies of the Scriptures was circulated by the American Bible Society in 1944, this distribution breaking all previous records of the 129-year-old Society. The figures were 825,857 Bibles, 2,595,698 Testaments, 8,981,986 Gospels, and other portions of the Bible. The two years, 1928 and 1929, exceeded 11,000,000 and 1927 exceeded 10,000,000. No other years have been so large.

Even more striking is the comparison for whole Bibles, the 1944 number being 65 per cent more than the previous maximum, which occurred in 1883, when the Bible Society was undertaking to supply each home in the United States, where needed, with a Bible. The present large figure is the result of requests for Bibles from the Army and Navy and to the striking increase in Latin America.

The Testament figures were exceeded only by the previous year 1943. No small factor in the large distribution of Gospels were the record circulations in Mexico and Brazil.

EDUCATIONAL MEETING IN WASHINGTON

Meeting in the nation's Capitol, April 3-5, under the joint auspices of the American University and the General Commission on Ministerial Training of the Methodist Church, the second annual Washington Study Seminar provided rich experiences of fellowship and inspiration. The attendance, limited to fifty on account of ODT regulations, was composed of pastors and editors of church periodicals who came from as far West as Iowa and as far to the Southwest as Texas.

Studying the responsibility of the Church in the postwar world, attention was given to a different group of problems each day. International Organization and American Policy; An Expanding World Economy; and The Christian Mission in a Global World served as themes for the respective days.

An outstanding program feature was a discussion of Full Employment by Secretary of Commerce Henry A. Wallace. Doctor S. W. Boggs, head of the Division of Geography and Cartography in the State Department, showed by means of globes and especially designed maps that in the forthcoming air age Americans will no longer live in a western hemisphere separated by water from other parts of the world, but that men now live on air routes destined to become increasingly important business and trade thoroughfares as well as bombing skyways.

Canadian Ambassador Lester Pearson and Dr. Howard S. Piquet, Executive Secretary of the United Nations Interim Commission on Food and Agriculture, led discussions of the world food situation and of restrictions on international trade.

A nine-person panel on The Evangel in Human Service was perhaps the high point of the entire Seminar. With its emphasis on World Missions, it made a most appropriate closing feature.

All in attendance were enthusiastic in their evaluation of the Study.

Life's greatest tragedy is to lose God and not miss Him.—F. W. Norwood.

WHEN IN NEW ORLEANS
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WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

A Prayer for the United Nations Conference

"Almighty God, Father of all mankind, grant to us and to Thy children everywhere a new vision of Thy world made one. Forgive us our sins of separateness which have kept us from Thee and from one another. Guide with a sense of justice and humility those who will meet together. Make them instruments of Thy peace—that even in this day Thy Kingdom may come, Thy power may prevail, and Thy glory be made manifest in all the world. Grant us our prayer. Amen."

—United Council of Church Women.

* * *

A Day of Prayer

"The Conference of the United Nations on the charter of the general security organization, which opens at San Francisco on April 25, 1945, may be a turning point in the history of our time. The success of this conference can offer a reasonable hope for the development of a just and durable peace. Its failure would mark a long step toward a third world war. Our church women, consequently, are profoundly concerned in the outcome of these deliberations. The Federal Council of Churches of Christ in America is urging all churches to offer special prayers of intercession on Sunday, April 22, and Wednesday, April 25."

The United Council of Church Women has suggested not only special prayers of intercession on these dates, but that we observe a Day of Prayer on the 25th. This should be observed in the same manner as the World Day of Prayer, with all denominations participating.

Some very wonderful experiences in united worship came to many communities this year as they observed the World Day of Prayer together.

This day might also be a day of study, using the splendid materials available. We must be informed concerning the issues to be discussed at this conference. Many societies have studied the Dumbarton Oaks proposals, but few know of the report of the Cleveland Conference. There is a new pamphlet entitled, "From Cleveland to San Francisco," a study of the pending issues in San Francisco in the light of the Cleveland Conference. This pamphlet may be secured in single copies for ten cents each; in quantities of 50 or more for five cents each. Order from the Federal Council of Churches, 297 Fourth Avenue, New York 10, N. Y.

* * *

Rural Life Sunday

According to the church calendar, Rural Life Sunday comes on May 6. However, it has been suggested that in Mississippi we observe it on April 29. Governor Bailey has issued such a proclamation and, too, we begin the observance of National Family Week on May 6. It seems there is a conflict in our church calendar.

The purpose of this day is "to magnify the relation of God and man in food production, and to pray God's blessings upon the human efforts to prepare a crop."

Suggestions for the observance of this day include a worship service prepared by Dr. A. J. Walton, superintendent of the Methodist Department of Town and Country Work, and may be obtained from his office at 150 Fifth Avenue, New York 11, N. Y. Other helps include suggestions for the service. Single copies of the program, 3 cents each; 100 copies, 85 cents.

Or suggestions may be secured from Rev. James W. Sells, executive secretary, Mississippi Rural Life Council, New Capitol Building, Jackson, Miss.

* * *

May, Fellowship Day

"We are living in a tragic but also a high moment in history. The Christian Church plays its part with growing unity and strength. The churches of our town must increasingly meet the urgent calls of our time.

"On the 4th of May the women of the Christian churches of our country will come together with united purpose to study one of the most important issues in 'Our Town' —the problem of returning service personnel."

This is another interdenominational observance—rather a study day. A twenty-four page booklet, "Our Town," with the program and suggestions for its observance, may be ordered from the United Council of Church Women, 156 Fifth Avenue, New York 10, N. Y., price 10 cents. **Order immediately.** Several copies should be ordered to carry out the program effectively. This may well follow in the wake of the San Francisco Conference.

* * *

News Items

The Woman's Society of Christian Service of the Valley Park Church, Mayersville charge, was organized on February 25, by the pastor, Rev. Earl Presley, with Mrs. Carrie Aden as president and fifteen charter members. This society will meet twice a month.

Pachuta W. S. C. S.—A most interesting study on "The Church in Southeast Asia" was conducted by Mrs. L. T. Nelson. Many interesting articles were displayed which added interest, also colored maps were used. Mrs. M. Dillard and Mrs. Mark Gordon brought kodak pictures of the natives in the countries where their sons had been stationed, and related interesting bits of news about them. Mrs. R. F. Brashier wore a costume and jewelry sent to her by her son who is in Southeast Asia. One of the local boys, Beverly Lightsey, Petty Officer 1/c, gave an interesting talk about the value of missionary work done for the natives in former years in these islands in which he served.

This society is proud of its Girls Interest Group, which has been very active in various phases of the church work. It is assisting the pastor and Youth Fellowship in the Crusade for Christ. It meets every Thursday afternoon after school. The first week's program is given from the book, "Lights Around the World;" the second week, letters are written to the boys in the service. Several replies have been received in which the boys expressed their appreciation for the interest of group back home. The third week the members do personal service work, visiting the sick, write greeting cards, carry clothing to the needy and fruit to the shut-ins; the fourth week it enjoys a social meeting. Once a month this Group conducts the devotional in the Church School. It has placed flags in the church, hung curtains, shades and pictures in the study and contributed to a Life Membership for their leader, Mrs. R. F. Brashier. These girls also attend the weekly choir practice for the churches of Pachuta.

* * *

Our Indian Mission

(The following account of "Our Indian Mission" is sent for publication by Mrs. Robert Pennington, of Pelahatchie, and was written by her father, Rev. C. McDonald, during his four years as presiding elder of the Brandon district, in which the mission was located at that time. The Rev. Mr. McDonald died in 1913).

"We mean, by the above caption, the missionary work done by the Methodist Episcopal Church, South, among the Choctaw Indians in East Mississippi.

"Above sixty years ago, when the Indians in our midst were colonized by the United States Government in the Indian Territory, there were about 2,500 Choctaws who preferred to remain in their former homes. These are to be found principally in the counties of Kemper, Neshoba, Newton, Scott and Jasper.

"Efforts to Christianize these people by our Church failed until 1892. At the Mississippi Conference held at Brookhaven in December, 1891, Bishop Hendricks called in open conference for a volunteer missionary for the Choctaws. Rev. W. W. Cammack offered himself and was appointed by the Bishop.

"The results show that God was the mover in the appointment. Bro. Cammack began with one member, a young man who became our first Indian preacher. Rev. C. McDonald, presiding elder, held the first quarterly conference with the quarterly conference of the Neshoba Circuit and Simpson J. Tubby was licensed to preach on October 29, 1892. He proved to be useful, but wavered for a while. I suppose we made too much of him and spoiled him to a certain extent.

"The first church organized by Bro. Cammack was at Tallichuloch, near Toles post-office, in Kemper County. Here 161 acres of land was bought for the church and it also served as a colony for some of the Indians, who built cabins on it so as to be convenient to the church Sunday School and the public or state school taught by Bro. Cammack for the Choctaws.

"In 1893 the first separate quarterly conference for the Mission was held at Tallichuloch and the Rev. C. McDonald, presiding elder, preached with Nicholas Brookshoulder as interpreter, and a good one he was, understanding and speaking both languages.

"The name of Brookshoulder was adopted since the Battle of New Orleans in 1812. A grandsire of Nicholas was a soldier under

(Continued on page 15)



WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. M. E. ARMSTRONG, EDITOR, JONESTOWN, MISSISSIPPI

Program of Work—April, 1945

1. Business.
2. Pay Scarritt Maintenance.
3. Monthly program, with items from the Methodist Woman and World Outlook.
4. Send offering toward scholarship to Wood Junior College.
5. Send either cash or box of supplies to one item on the list of Supplies.
6. Mission study, "The American Indian," or study with the pastor, "Christ After Chaos."
7. Attend nearest zone meeting to get the report of the Executive Meeting and the new legislation.

* * *

Grenada

In an appropriate and solemn service, Rev. J. W. Moore installed the officers of the Woman's Society of Christian Service of the Grenada Methodist church. With the budget complete, the society hopes to make a more interesting and successful year than ever before. There seems to be more interest manifested at the beginning of this year's work and a few new members have been gained already.

The officers for 1945 are: Mrs. R. A. Clanton, president; Mrs. E. R. Godbold, vice-president; Mrs. Leslie J. Page, corresponding secretary; Mrs. E. R. Prowdfit, recording secretary; Mrs. A. W. Stokes, treasurer; Mrs. J. N. Hodges, Christian Social Relations and Local Church Activities; Mrs. P. F. Jobe, Missionary Education and Service; Miss Margaret Cuff, Student Work; Mrs. J. W. Moore, Youth Work; Mrs. Nelson Douglas, Children's Work; Mrs. L. C. Walker, Literature and Publications; Mrs. W. P. Warner, Spiritual Life Work; Miss Vonette Wilson, president of the Wesleyan Service Guild; Mrs. George Garner, Supplies; Miss Courtney Tatuno, Membership Committee; Mrs. Fred White, Fellowship Committee; Mrs. G. D. Thomason, Status of Women; Mrs. Ida L. Campbell, Printing and Publicity Committee.

MRS. IDA L. CAMPBELL.

* * *

Cockrum

The Woman's Society of Christian Service of the Cockrum Methodist church organized a study class, and has completed the course of study. A good percentage of the membership took part and the meetings were held regularly on Wednesday nights after the prayer meeting hour. The interest was unusually good; therefore the discussion was everything that one could wish for in an adult study class. The Dumbarton Oaks plan will be studied and discussed at the next meeting.

MRS. J. J. CLAYTON.

* * *

Dumbarton Oaks Leaflet

The new leaflet on "Dumbarton Oaks" is now available, free, upon request from Literature Headquarters. This leaflet is a simple question-and-answer study of the Dumbarton Oaks Proposals. Why are they called Dumbarton Oaks Proposals? To whom are the proposals made? Who must accept the proposals in the United States? What is the purpose back of these proposals? How does the proposed organization work? Who belong to the General Assembly? What does the General Assembly do? How does it vote? These are only a few of the questions answered on this leaflet. There are others concerning the Security Council, Military Force, the Economic and Social Council, the International Court, Minority Races, and What Can be Done. This leaflet should receive the urgent and immediate attention of church women. We are called upon to "study, support, and improve" these Proposals. In order to improve them, we must express our intelligent convictions to the President, Secretary of State, and our senators and representatives by letter, wire, and personally. This is one of the immediate responsibilities we have in the Crusade for a New World Order. **Order your leaflets now!**

* * *

Current Missionary Emphases Studied During Spring Quarter

"In the almost limitless expanse of the Southwest Pacific—a vast area hitherto but dimly known to America—lie the most interesting and romantic sections of the foreign missionary world. Here are the Philippines, the Malay Peninsula, the South Sea Islands, and Burma. In this part of the world a strong Christian movement had been developed, with a loyal Church under able and trusted national leaders and missionaries. The result seems to be that in spite of all the difficulties of the present situation the Christian mission has nowhere collapsed or broken down. The churches are open, the preachers are in their pulpits, the gospel is proclaimed everywhere."

It is with this heroic story of the Church at work in Southeast Asia that junior children will become familiar during the spring quarter in Methodist church schools where the Closely Graded Church School Courses are used. During the quarter, primary children will also stress the current emphasis, "Child Helpers Around the World." These emphases will continue in additional sessions of the Church School that will be held at the same time.

In view of the opportunities for the wider outreach in friendship and service that the study of these emphases on the part of boys and girls will afford, secretaries of Children's Work and all teachers of children will wish to make thorough preparation for the teaching of the missionary units. For an understanding of the entire program of study of the Church School during the spring quarter they may read the article in this Bulletin entitled, "Missionary Units in the Spring Quarter." For a list of the current emphases that are available they may also consult the Bulletin. The magazine, "Child Guidance in Christian Living," for April and May, 1945, will be indispensable to all leaders who expect to guide children throughout the Methodist Church in the experiences of growing Christian fellowship around the world.

—From World Friendship Bulletin.

* * *

New Orleans Christian Advocate

It has been my pleasure to serve you as editor of your page in the **New Orleans Christian Advocate** since July 20, 1944. Through your cooperation in sending material on various subjects of interest to the readers, I have been able to prepare and mail every week's "copy" so that it might reach New Orleans by Friday morning, which is the "deadline" set for page 11. This is your Advocate page. You make it what it is by your interest, cooperation, and prayers. So, please remember:

Send me your news, dear Advocate reader.
Please type it, and double-space, too.
Fine suggestions of work for each leader
Will help us in all things we do.

If you will read page 11 with care
Every week you'll be sure to find
A plan to follow, and a job to dare,
Noble thoughts to store in your mind.

It may be a poem to lift your load
As you tread down the path of life,
Or a plan to fulfill along the road
That leads to the end of all strife.

You will meet new friends, who will speak to you
Through this page of news-print, so black;
And old friends will give advice, kind and true,
To make up the needs you may lack.

Be willing to share your successful plans,
The ones which have worked out so well,
So that others may use their helping hands
As they strive Christ's message to tell.

So, send more news, dear Advocate reader.
Please type it, and double-space, too.
Let us all make our page a grand leader,
Who tells us of things we should do.

MRS. M. E. ARMSTRONG.

MINISTRY

By Mary Eversley

A few words of comfort,
A deal of common sense,
A gentleness with trying folk,
A courage quite immense.
A great deal of patience
With daily worrying things,
A facing up to changes
That present struggle brings.
A pair of hands untiring
And feet for service shod,
To work, to tend, to bless, to lead,
And help folk home to God.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

Edited by The Executive Committee of Louisiana Conference

By Ava Morton Alford

Since I am still working in the tubercular hospital, and since nurses are so scarce, I have very little time for letters. However, I have had letters from and information about China which I wish to share with you.

A letter from Mr. R. T. Henry, who was one of our Methodist missionaries in Soochow when I was there in language school, is full of interest. He is now doing relief work in West China. What he mentions about the refugees reminds me of Dr. Yao's news about refugees, his own family.

During January and February of this year we had the privilege and the joy of having Dr. Yao, with whom I worked about four years in Huchow General Hospital, in our home several times. He and two other Chinese doctors were here studying Public Health in preparation for rehabilitation work in China after the close of the war. The Chinese Government has sent 40 or 50 people over to specialize in Health, Sanitation, Engineering, etc., in order to be ready to rebuild China as soon as possible. These three doctors spent three weeks in this section of the South. From here they went to Porto Rico for about three weeks' study. Other group have been here since they left. Dr. Yao came in September to Washington, D. C., and has traveled over a large portion of the United States and now is in Washington writing up his reports. He expects to return to China in May.

I wish you could have heard him speak in detail of the future, the many plans for education, building hospitals, etc. Not only are they planning to rebuild—they have already been building a new China in West China, while carrying on this eight-year war of defense. It is very inspiring to hear him speak on these subjects and catch the glow of the courage of the Chinese people. When he came to New Orleans he had not heard from his wife and their one-and-a half year old daughter for two months. In a few days he had a cabled answer from the Red Cross saying she was safe after having refugeed from Kwei Yang where they had lived the last seven years. A week or more later he received a letter from his wife telling of her refugee experiences. When the Japanese went into Kwei Chow Province the last of last year, it was thought they would take Kwei Yang. Mrs. Yoa was in charge of an orphan's home accommodating five hundred children. She had no conveyances for moving them out of the danger zone. They had to walk. She sent the baby with her brother to Chung King. Dr. Yao wrote me not long ago that she was still taking care of the five hundred orphans and her sister-in-law still has their baby in Chung King.

It was good to see Dr. Yoa again after almost nine years and to hear from him news of our many nurses and other friends who had refugeed to West China from Huchow in 1937. Many are doing fine work out there.

The last letters I had from Louise Avett about her work in West China were very encouraging. The Chinese co-workers are becoming more efficient and zealous all the time. The Chinese people make fine Christians.

I hope you will enjoy the letter.

Letter From Rev. R. T. Henry

Chiu Chin School,
Chungking,
December 14, 1944.

Dear Friends:

Several of you have been good enough to write that the news letters had been received. Also we had a report from the medical group of workers who met in Atlanta. That all sounded like good news to me. We do feel that much planning needs to be done now for the days immediately after the war. Of course, we cannot know what the final conditions will be like, but we do need to come to grips with the task of rehabilitating our work. A report has come through from Hangchow that the Hangchow Christian College buildings are suffering and gradually being torn to pieces. Some buildings have been burned. No report has come recently from Soochow. In late summer a report came that Mrs. Chiang Zah Nyoh, former principal of Davidson, was having a very hard time. Reports do come that living expenses are very high, but that is true even here.

Our work in the relief field has been greatly interfered with during the summer and fall. The Japanese thrusts have dislocated center after center and made the administration of the work hazardous and most difficult. All of Kwangsi has had to be evacuated and we will never know just how many died on that march away from the enemy. Much of Hunan has likewise been evacuated. Kweichow was threatened while I was on my trip there the latter part of November. In all of these situations transport is the one bottleneck most difficult to solve. It is difficult to move men, supplies, or refugees with so little available with which to move large numbers or big amounts of supplies. Furloughs of missionaries and few replacements returning to field have reduced available workers and now we are having to develop administrators. Fortunately there are church workers and Y. M. C. A. secretaries available to fill up many of these shortages and they are doing a splendid piece of work.

Now for some news about work and workers many of you have had some part in. Soochow University has closed for the time being the Academic Department and T. L. Shen has gone to Yenching University in Chengtu. Dean Shen has been asked to act for President Yang. At present there is enrolled in the joint schools run by Soochow University and Baptist University 950 students. At least law and commerce will continue to have some trained men. Laura Haygood, under the able leadership of Miss Kaung Kwe Yin, has raised nearly two million dollars for buildings and the school has been asked to open a kindergarten training department. It is remarkable how much is going on in the limited space available. There is a waiting list of students wanting to enter the school so soon as there is a vacancy. Miss Pao Vun Tshing is also working in the school and the New Life Social Center. Nearly all the staff are former workers from the occupied areas. Churches here in the city—Methodist churches—are doing a very good piece of work. There has been a very fine piece of work done at the Dai Chia Hang Church, under the [illegible] ship of pastor Lu. Pastor Mao has been [illegible] taken up with schools—Day School and Middle School—that his church work has not grown as it should. At the Institutional Center the vesper services Sunday afternoons and the English Bible Classes are ministering to a fine group of young people. We have each Sunday afternoon more than a hundred young people gathering for the services. Again and again we are asked why it is that the Methodists cannot send some workers out to work in this Center as the Baptists have done. I do give time to it but my full-time job is relief. Art Cook is general treasurer and Dr. C. Bertram Rappe is more than busy looking after many treasurerships and being superintendent of the Methodist Hospital. Besides, the three of us are on committees enough to more than keep us busy. Methodist Hospital, in spite of rising costs, is continuing to do a fine piece of work. Dr. Emmel Yen is busy in the maternity work. She has well and is rendering good service.

About persons: Yao Tih Sing, [illegible] chow University, is working hard but suffering from high blood pressure. He needs special treatment which his present [illegible] will not finance. John Chu is continuing teaching work in spite of the fact that illness has put him deeply in debt. The experience has brought something very to his character. They have three children. Dean Pan has not been heard from since he left Soochow University in [illegible]. There was one report that he was doing a good piece of work, which was to be expected. Shih Chi Yi is in business and teaching in a training school set up by the government under the leadership of the Generalissimo's eldest son. I see them often and we always talk of Soochow. Young pastor Chang, who was one of the three young pastors who came with Nanking Theological Seminary to the west, has undergone a serious operation and there is little chance of his recovery. A liver ailment has made for endless complications. Young pastor Sun, of Changchow, was another of the three, and he is making good in Chengtu. Any place one goes you can find some person who has been in West China. I am convinced, though, that in the future all missionaries must learn mandarin. The late Mr. Willkie did discover "One World;" we have discovered "One China" with a growing demand to speak the national language.

Yours faithfully,
ROBERT T. HENRY

* * *

By Mrs. C. I. Jones, Conference Secretary of Supplies

"Gangplank," a four-page news sheet of the activities at St. Mark's Church and Community Center, is an interesting publication mimeographed monthly by the young people of St. Mark's. It is sold at the Center and sent out to subscribers.

The support asked by the Woman's Division of Christian Service for "Bundles for America" was so wholehearted that they were swamped with orders far beyond their ability to fill. They have not as yet been able to get enough material released for

(Continued on page 13)



MILLSAPS COLLEGE—1892

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON, APRIL 22, 1945

By W. C. Newman

LAW IN A NATION'S LIFE

Lesson Text: Exodus 18:19-24; 19:3-8.

Golden Text: Righteousness exalteth a nation; but sin is a reproach to any people. —Proverbs 14:34.

It is an astonishing thing how reluctant we are to accept the lessons of history and of human experience. The long, long record of the rise and fall of nations insists that they have more often been destroyed by moral degeneracy than by powerful enemies.



W. C. Newman

But we moderns, who have histories by the score to read, are quite blandly traveling that same trail.

A single illustration will suffice. It is a situation that prevails in as lovely a Mississippi town as could be found. No finer people exists than can be found there.

But intrenched lawlessness and organized evil have held that town in its grasp for a long time. Prostitution is boldly and openly practiced; the facts have been brought out in open court; the venereal disease incidence has reached so shocking a height that the United States War Department and the F.B.I. have both sent investigators there. Liquors were sold, wholesale and retail, in defiance of the state laws. Gambling has been flagrant and unhidden. And, of course, in order to be able to continue such unlawful practices, there must have been bribery and protection levies.

But the most astonishing thing of all has been the apathy of some of those splendid people, the hopelessness others have felt about stopping such lawlessness, and the futility of the efforts that have been made by those who saw the situation clearly, and bravely tried.

If that were only one town in only one state the matter would deserve only passing attention. Tragically enough, that is the condition of many towns and cities throughout the nation.

It presents a more deadly danger to America than do our foreign enemies. But we understand that fact—else they would not up with the same ingenuity and determination to destroy such evil as we are now destroying Germany and Japan.

Why?

Our Sensuality

One reason is that we have grown to be a sensual and licentious people. That mood has penetrated our life so completely that not many of us have escaped it. I have more than once been urged by excellent church people not to preach temperance, because so many of us now want to drink. Sex has been presented to us in such attractive and deceptive ways that in one form or another it has become the biggest business in America. Charles Beard, the historian, says that we are the first people in history to sell sex daily to our children. Entertainment knows no other humor than that of obscenity and of deriding morality in any form.

Not many of us have escaped the direful results. It is not a time for self-righteousness on the part of any of us, but a time for penitence and self-revulsion. We are a wicked people. That is a fact. Blaming others is no good. Our wickedness is widespread enough that we must all assume the guilt—and be ashamed.

Our Greed

A second reason for the prevalence of this lawlessness is our greed. There are many who would not indulge in any of these things, but are quite willing to make money out of them, either directly or indirectly. Thus the old argument for licensing prostitution, gambling, and whiskey selling in order to collect taxes from them and reduce our own. If the truth were known, there are many who wish them to continue because they make business good—or so it is thought by some. And we have reached the point where we are willing to assent to almost anything in which there is profit or gain.

Our Fear

Some of us are afraid to make an open and courageous fight against organized evil. That fear sometimes comes from timidity, sometimes from the knowledge that we ourselves have not been guiltless, sometimes from pressure brought to bear upon us by forces that have great power over us, and hold us in threat. In either case the results are the same. Evil rules and ruins.

Our Divided Churches

There are enough perfectly splendid church people in any town or city in this land to change this unhappy condition—if those people could and would speak with a united voice. But, shamefully, we cannot so speak, because we are still split up into competing units, and cannot unite even to save ourselves.

"Divide and conquer" was not a principle originated by Hitler. The Devil has known and used it against the Churches for centuries. The Church is impotent because it is divided. And some church folks will allow evil to reign before they will unite with other denominations for even a campaign for decency.

Our Irreligion

Religion means that we give our first allegiance to God—that we recognize that we are his, and ought to obey him; that the law of God ought to be the law of the land.

We do not live that way. God is relegated to second or third or last place in our lives. We manifest a vague sentimentality toward him, especially when we are in trouble, or want him to win a war for us. But obey him we will not.

We are in a state of rebellion against God. Therefore we rebel against lawfulness in the nation. We obey our sensuality, or our greed, or our fear, or our denominational jealousies. But we will not obey God.

Disaster?

I am no prophet of doom. I do not think the end of the world is coming tonight. I do not think God will sweep us off the earth with flood or fire soon. I am convinced that unless we repent and change our ways, America will, like other nations before her, die of our own inner rottenness.

And I am afraid for my children in such a world. That fear walks with me every day. I am never free from it. It horrifies my nights. For I know what such a world can do to them. I am not afraid of hell—but I am afraid of that. God help us to put law back into our lives and into our nation!

LOUISIANA W. S. C. S.

(Continued on page 12)

Washington, but when it starts coming, your orders will all be filled.

The Supply Work Committee of the Division for the new quadrennium is as follows: Chairman, Mrs. S. E. McCresless, of San Antonio, who was formerly South Central Jurisdictional Secretary; Mrs. A. C. Johnson, of Hopkinsville, Ky., Mrs. W. H. Helrigel, of Grand Rapids, Mich., and Mrs. F. C. Brooks, of Mt. Vernon, Iowa. The Jurisdictional Supply secretaries met last week with Mrs. McCresless at Scarritt College.

The Louisiana Supply projects for 1945 will be the following: MacDonell French Mission School and Wesley House and Dulac, address Houma; St. Mark's Community Center, 1130 North Rampart Street, New Orleans; Business Girls' Inn, 412 Fannin Street, Shreveport; Sager-Brown Home and School at Baldwin, La. Our Foreign Supply project for this year will again be to help provide living expenses for our missionaries in China.

Mrs. Ava Morton Alford, Louisiana's own missionary, who was evacuated from China because of the war, is sharing this most interesting letter from Dr. R. T. Henry, also additional news of China.

"We've recovered the car you reported stolen," said the police captain to the man on the other end of the line. "The culprit says she's your wife, and just wait until you get her home!"

—The Christian Science Monitor.

"Joe Wall never completed his education, did he?"

"No, he died a bachelor."

THE CHRISTIAN FIRESIDE

"OLD TOM"

By A. W. Vivians

"Old Tom" was a horse. No human friend was ever more loyal or more appreciative of the small favors shown him in his daily contacts. The memory of that velvety lip lightly touching my cheek when I brought the favorite ration of mixed ground feed, is one of the cherished joys of my boyhood.

Ordinary halter knots, slides for keeping doors closed, hooks that dropped into a staple, thereby closing the pasture lane gate for ordinary live stock, yielded quickly to his ingenuity. The only device which proved effective and baffled him was the chain thrown through the gate bars and around the post and over a spoke on the other side where his sensitive and efficient upper lip could not reach it. After 50 years the old familiar rattle of that chain rings in my ears as he tried to solve the mystery of the chain's stubbornness. Although he never knew, I learned from him the meaning of appreciation and that compensating reward usually follows in the path of infinite patience and perseverance.

He had a keen sense of appreciation for music, especially band music, and could have been easily trained as a circus attraction. My father turned down several flattering offers for Old Tom because he was not sure of the treatment that might be in store for him. He sold him to a lover of horses who bought him as a companion for his five small children. The last time I saw Old Tom he was a very old horse, bearing three youngsters on his round back while two others affectionately followed. When I spoke to him it was hard to tell whether I was more overjoyed at seeing him again or whether he was happier than I at the sound of my voice. I do remember that when he started toward me he was very cautious about where he placed his feet lest he trample upon one of his young charges. He remained in this family until the day of his death, as much beloved by them as he had been by us.

What lies beyond for such members of our dumb animal family after this earthly career is ended, I do not know. I do know, however, that there lives in the memory of such as I a profound sense of gratitude for having been associated with one of earth's creatures so capable of understanding that universal language of confidence and affection.—Our Dumb Animals.

ALLERGIC TO EVIL

James McMurray can't eat eggs; Mary Hopper can't eat strawberries; our sympathies are extended to Bud Hanne who can't eat peanuts although he relishes them. The trouble? Metabolism of some food, even good food, is for some people, followed by distressing results. Some are allergic to certain pollen causing hayfever or asthma. They find it necessary to change climates or move into higher altitudes.

Fortunately, only a few people are allergic to good foods. But in the moral and spiritual realm we find the forces of evil to which every person of every generation is allergic. Occasionally by a careful building-up a person may overcome his allergy to strawberries or other food. But through the generations mankind has failed in devising any scheme to overcome allergy to sin. Sin has always resulted in distressing consequences, exacting its pay in pain, heartache, disease, loneliness and death. All build-ups to neutralize the effects of sin have failed miserably.

There is a remedy—an only one. The Lamb of God slain from the foundation of the world." Only God could ever have thought of these words for the first time, "Father, forgive them; for they know not what they do."—The Evangelical-Messenger.

PRAYER

By Stephen Vincent Benet

God of the free, we pledge our hearts and lives today to the cause of all free mankind.

Grant us victory over the tyrants who would enslave all free men and nations. Grant us faith and understanding to cherish all those who fight for freedom as if they were our brothers. Grant us brotherhood in hope and union, not only for the space of this bitter war, but for the days to come which shall and must unite all the children of earth.

Our earth is but a small star in the great universe. Yet of it we can make, if we choose, a planet unvexed by war, untroubled by hunger or fear, undivided by senseless distinctions of race, color, or theory. Grant us that courage and foreseeing to begin this task today that our children and our children's children may be proud of the name of man.

The spirit of man has awakened and the soul of men has gone forth. Grant us the wisdom and the vision to comprehend the greatness of man's spirit, that suffers and endures so hugely for a goal beyond his own brief span. Grant us honor for the dead who died in the faith, honor for our living who work and strive for the faith, redemption and security for all captive lands and peoples. Grant us patience with the deluded and pity for the betrayed. And grant us the skill and the valor that shall cleanse the world of oppression and the old base doctrine that the strong must eat the weak because they are strong.

Yet most of all grant us brotherhood, not only for this day but for all our years—a brotherhood not of words but of acts and deeds. We are all of us children of earth—grant us that knowledge. If our brothers are oppressed, then we are oppressed. If they hunger, we hunger. If their freedom is taken away, our freedom is not secure. Grant us a common faith that man shall know bread and peace, that he shall know justice and righteousness, freedom and security, an equal chance to do his best, not only in our own lands, but throughout the world. And in the faith let us march toward the clean world our hands can make. Amen.

"CHOOSE YE THIS DAY"

The Greeks say: "Be moderate; know thyself."

Confucianism says: "Be superior; correct thyself."

Buddhism says: "Be disillusioned; annihilate thyself."

Hinduism says: "Be separate; merg thyself."

Mohammedianism says: "Be submissive; bend thyself."

Shintoism says: "Be loyal; suppress thyself."

Judiasm says: "Be holy; conform thyself."

Modern Materialism says: "Be industrious; enjoy thyself."

Modern Dilettanism says: "Be broad; cultivate thyself."

Christianity says: "Be Christ-like; giv thyself."

—Chapel Chimes

A WAIL

By A Minister's Widow

Oh, why art Thou so far away,
So far, my God, from helping me?
New trials come with each new day,
And there is none to help but Thee.

Hast Thou forgotten to be kind,
In anger shut Thy mercies up;
Art Thou to all my struggles blind,
And must I drain the bitter cup?

Surely I've tried to serve Thee well,
And though that service was so poor
Why now so much in darkness dwell,
Who felt Thy presence heretofore?

My prayers seem not to rise so high;
They cannot penetrate the cloud
That hangs so heavy in my sky,
And shuts the sun up like a shroud.

And then the tempter whispers near,
"These promises are not for you.
Ghosts of your past still linger here,
And wrath for sin is still your due."

And with these taunts he tortures me
While I am underneath the rod;
And questions with satanic glee,
"Where, Christian, where is now thy God?"

But he is false, Thy word I know,
And this is my infirmity.
Surely I will remember how
Thy people triumphed gloriously.

When Thou hast led them through the se
By paths before to man unknown;
And if I walk obediently
Thy paths will lead me to Thy throne.

O Son of Righteousness, arise,
And doubts and shadows ever flee;
'Till in a land of cloudless skies
I rest beside the crystal sea.

"Freddie, can you name an animal that hibernates in the summer time?"

"Yessum, Santa Claus."

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SPECIAL COURSES OFFERED

Special courses for college and university religious leaders will be offered in the summer of 1945 at Garrett Biblical Institute, Candler School of Theology of Emory University and the School of Religion of the University of Southern California, according to a recent announcement by Dr. Hiel D. Bollinger, head of the Department of Student Work in the Division of Educational Institutions of the Board of Education.

These courses, sponsored jointly by the Institutions and the Department of Student Work, will be on the graduate level and will count as credits toward advanced degrees. They are well adapted to the needs of student workers, actual and potential, including Wesley Foundation Directors, Campus Directors of Religious Life, College Chaplains, Teachers of Bible and Religious Education, pastors in college and university churches, Student Counselors, and all other adult leaders of college students.

The institutions have incorporated the courses into their regular summer offerings and student workers may enroll in additional courses in related areas or holding promise of personal enrichment.

In Candler School of Theology the courses will be offered from June 11 to July 19. They will be taught by Dr. Harvey C. Brown, of the Student Department staff, and Dr. Henry M. Johnson, of the Candler School of Theology faculty. Other courses holding significance for campus religious workers will be offered by Dr. Mac Stokes, Dr. Donald T. Rowlingson, Dr. Emmett Johnson, and Dr. Raymond Nixon.

At Garrett the special courses for student workers will be offered June 18 to July 20. They will be taught by Dr. Hiel D. Bollinger and student workers will have access to other courses holding special interest for them and taught by Dr. Russell L. Dicks, Dr. Paul Hutchinson, Dr. T. Otto Nall, and Dr. Georgia Harkness.

At the University of Southern California the courses will begin on July 2 and continue until July 20. The work, designed specifically for college religious workers, will be taught by Dr. Herman Beimfohr, Director of Wesley Foundations in the Southern California-Arizona Conference.

A limited number of scholarships covering tuition expenses are available. In awarding these scholarships preference will be given to professional student workers already engaged in full-time service in campus situations and to those who are engaged in preparation for this type of service. For further information concerning the scholarships and for details as to courses, costs, etc., write the Department of Student Work, 810 Broadway, Nashville 2, Tenn.

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FAVORS "PLANNED ECONOMY" AND COLLECTIVISM

Dear Dr. Duren: In the Advocate of April 5th, Dr. Hamilton expresses fear that America is moving toward socialism. He seems pleased with any activity on the politico-economic front which promotes the defeat of Henry Wallace. Not Wallace but the Wallace philosophy. No space in your paper can be spared to quote Wallace; but his views, expressed before the Senate Committee and in numerous speeches and writings, are in accord with the views of our Church as found in the latest Discipline at paragraph 1712. Kent is quoted by Dr. Hamilton. The quotation seems intended to show that spiritual brotherhood and material brotherhood are divorced. I think this is not the position of our Church. Soul and body are very intimate and it is quite impossible to separate them in our program of Christian service. The brotherhood idea is the substance and if brotherly relations prevail, both material and spiritual ends are achieved for the common good. Whether we call the achievement Socialism, Democracy, Regimentation, Cooperation or E Pluribus Unum, is beside the point. Certainly "rugged individualism" as expounded by Macaulay, for instance, is out. The world must accept **cooperation** in lieu of **combat.** Our economy must be planned and our state (otherwise it is not a state) must be collective. The planning must be wise and good. The citizens composing the state must be intelligent and upright.

If this can never be, the Church is mumbling nonsense.

There is too much loose talk about liberty. When we speak of liberty as if it were an individual right to be used as the individual may elect, we promote confusion. Many dignified churchmen and authors do not think. They rearrange their prejudices. The Church should lead this world crusade for cooperation and not be frightened by those who seek to drive us from our standards by calling us "Red," "Socialist," "Nazi," etc.

Sincerely,

Grayson, La. JIM CHRISTIAN.

MANILA PLANS TO REBUILD

"Victory in the Philippines has come at a terrible cost, and even yet a high toll is being paid hourly," writes Miss Anna Carson, Methodist missionary, from Manila. Miss Carson was one of the group of missionaries recently released from Los Banos internment camp on Luzon Island.

"How the Army works, clearing of vast spaces for rebuilding!" she adds. "What was the Mary Johnston Hospital (Methodist) is a small barracks, well cleaned of debris, and many tents are every place. It seemed sacred ground. The people are eager to know when it will be rebuilt. Such wrecks the Nurses' Home and the lovely church are, I could hardly stand it. Some of our faithful nurses and families who are homeless live in it. Also the pastor's family lives and conduct worship there. They are under the balcony, as the roof is entirely gone. Manila is a flat city—a total wreck.

"I see many old friends, and the graduate nurses of Mary Johnston Hospital come in often. They tell sad stories of the loss of many friends.

"Last Sunday Bishop Alejando (elected by Philippines Central Conference) preached a powerful sermon on the subject, "The Future Place of the Filipinos in the Church Program."

GINLING GRADUATE GETS SCIENCE AWARD

Miss Hsia Chih-jung, a graduate of Ginling College for Women, a Christian institution founded by American women missionaries, and now "in exile" in Chengtu (from Foochow), was the only woman among nineteen Chinese scientists recently given awards and cash prizes by the Ministry of Education for their contributions to science and technology. Miss Hsia's contribution was a formula for the processing of Chinese vegetable oil so that it may be used as a superheated cylinder lubrication and also as fuel for steam, gasoline, and Diesel engines. It has made it possible for buses—now a major method of transportation in China, especially for war materials—to be run on available native vegetable products.

MISSISSIPPI W. S. C. S.

(Continued from page 10)

General Jackson and was wounded in the shoulder by the enemy—hence the name, while it is peculiar, yet it endears the white people to his descendants.

"At this quarterly conference Jim Johnson was licensed to preach. He was forty or fifty years old and of fine standing and truly religious. As a part of his examination in the conference, he was asked to read in the New Testament in Choctaw, which he did fluently. We asked him how he came to learn to read, never having gone to school, and it was answered that some one gave him a Testament and with the help of an occasional visitor, he learned to read God's Word in his own tongue. We then remarked that his example should bring a blush to some white person's cheek who had the Bible in their homes all their lives and never learned to read it.

"The first infant baptized was Ludie, daughter of Jim Johnson and Betsy Willis. So, you see, the Mission started in orthodox form.

"The present missionary among these people is Rev. W. P. Donnell, who reports two churches with houses paid for, and expecting to build three others this year. He has eleven regular appointments with some other places where he preaches occasionally. There are 95 members, and out of these 80 would pray in public when called upon. These people are very suspicious of the white man, but once their confidence is gained, they are true friends and generally loyal to the church. They are, for an uncultured and un-Christian people, remarkably virtuous and honest.

"The Roman Catholic and Baptist Churches started missions among the people before we did, but our beloved branch of the church must present some stars for the Saviour's crown from among the red men of the forest in East Mississippi."

God doesn't make people sick. He permits sickness, but He doesn't approve everything He permits. He permits people to sin, but He doesn't approve of sin.—Fred Vogler.

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MACDONELL SCHOOL NOTES

MacDonell campus is a place of beauty and of joy these rare spring days. In spite of the fact that all of the teachers are carrying a double—in some cases, a triple—load of work, they seem bright and cheerful and the work goes well. We now have hopes of living through and of seeing the class of '45 come to a happy—a triumphant—graduation.

The guest preacher for Commencement Sunday will be Rev. A. L. Smith, of Second Church, New Orleans, and Bishop Paul E. Martin will be the speaker on graduation night, May 28. The two graduates are Mary Hafers, whose scholarship has been given by the W. S. C. S. of Lafayette, and Vernice Liner, the Homer-Haynesville scholarship.

Among the many, and deeply appreciated, gifts received by MacDonell School in the fourth quarter were some specials for the purchase of band instruments. Just as this money was coming in we had the good fortune of an offer from Dr. Boris Dubinski, a very able music instructor, to assist MacDonell School with its music department. He has done remarkable work with the students and we are peculiarly grateful to him for such timely help and for all that this music means in the work with the boys and girls of MacDonell School. The inspiration and moral uplift to both faculty and students has been priceless.

Three MacDonell graduates are attending school at Southeastern College in Hammond this year. One, Helen Cantrelle, whom the Alexandria W. S. C. S. will remember as their scholarship girl while she was at MacDonell School, will graduate in May and we are looking forward with great interest to enrolling her on the faculty for the coming session. She majored in Home Economics and will be peculiarly fitted for the work here.

For the uplift and inspiration of your love and prayers and gifts in these rushing, busy days, we thank you.

MISS ELLA K. HOOPER.

METHODISTS CARRY ON IN MANILA

Despite the terrific destruction of homes and public buildings in Manila and vicinity, Christian congregations are carrying on services where possible, writes the Rev. Francis W. Brush, Methodist missionary recently released from internment camp in the Philippines. In a letter dated from Manila on March 28, he says:

"When Central Student Church was taken over by the Japanese military about the middle of January, we began holding joint services with Knox Memorial Church. After we regained our freedom, the Official Board asked me to resume responsibility for the English services in Knox Church. I am doing this with the assistance of the Rev. Mr. Guansing and the Rev. Mr. Reyes. As Easter Sunday is my fourth anniversary in the Philippines, I am planning to preach at Knox that day.

"Our morning services are very well attended. Last Sunday every seat was taken. We held Holy Week services each evening this week, and we will have a three-hour Good Friday srvice, an Easter sunrise service, and an Easter musicale on Sunday afternoon, in addition to our regular services. All of these Holy Week services were planned in cooperation with Major Wareing, a division chaplain, who is also a Methodist.

"The American Red Cross is using our Harris Memorial Church property temporarily. Next week, however, we will begin using the ground floor of the Residence Building for a chapel, social room, and office; and probably sometime next month we missionaries can move into the upper part of the building. The other building can probably be made available to use by the time we need it for educational work—about the first of June."

TO A REAL FRIEND

I love you not only for what you are, but for what I am when I am with you.

I love you not only for what you have made of yourself, but for what you are making of me.

I love you for the part of me that you bring out.

I love you for putting your hand into my heaped-up heart and passing over the foolish and frivolous and weak things that you can't help dimly seeing there, and for drawing out into the light all the beautiful radiant belongings that no one else had looked quite far enough to find.

I love you for ignoring the possibilities of the fool and weakling in me, and for laying firm hold on the possibilities of the good in me.

I love you for closing your ears to the discords in me, and for adding to the music in me by worshipful listening.

I love you because you are helping me to make of the timber of life not a tavern, but a temple, and of the words of my every day not a reproach, but a song.

I love you because you have done more than any creed could have done to make me happy.

You have done it first, by being yourself.

After all, perhaps that is what being a friend means.

—Original Source Unknown.

IS THE ARMY BREEDING CRIMINALS?

J. Edgar Hoover, F. B. I. Director, says: "We face the possibility, even the probability, of a postwar crime wave. In fact, we already have the makings of an ugly crime wave. But it is not primarily a soldier crime wave; it is a crime wave of the soldiers' younger brothers and sisters. The majority of the well-known criminals of the '20's were not veterans, but men who got started in crime during the war as juvenile delinquents here on the home front." Mr. Hoover says: "Killing is the business of the Army, and several millions of our young men are experts at it, too, but no F.B.I. man has ever been arrested for a crime of violence." He adds: "Let's lie awake nights worrying about the postwar menace of our fighting men. There is entirely too much we need to do here and now. We are making criminals here at home, by neglect and thoughtlessness."

NEARLY 5,000 CHURCHES DESTROYED IN FRANCE

Nearly 5,000 churches were destroyed in France between 1939 and 1945, according to reports. The district of Aveyron is the only area where church property escaped damage.

More than 11,500,000 francs have already been distributed to meet urgent church needs in 42 devastated dioceses, including Rouen, Rennes, Bayeux, Amiens, and Nancy. The money was raised by agencies set up after the last war to help restore parish life in war-affected areas.

Donations for church relief have come from all parts of France and from the United States, but the amount collected is said to represent only a fraction of what is [illegible]. In the dioceses of Carthage and Tun[illegible] church losses are computed at nearly [illegible] lion francs.—Exchange.

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—Dr. Peter Taylor Forsyth.

THE PRAYER-ROOM TODAY

My Father, I thank Thee because my Saviour has taught me to know that Thou art nearest of all when most I am tempted to feel Thou hast forsaken me. Deepen this conviction within my heart. Make me so sure of Thee that even if the human love that has interpreted Thine should seem to fail me, and the world whose beauty has been to me Thy smile should turn to me an unfriendly face, I still should know that I am not alone, but the Father is with me, as with my Saviour in His loneliness. Amen.

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NEW ORLEANS 12, LA.
THURSDAY, APRIL 26, 1945.

A Message of Hope

By Mary Eversley

I've planted my bulbs and I'm watching and waiting.
They may come up quickly, or lag till late spring.
I'm watching for signs of their tiny green fingers,
With the beautiful message of Hope that they bring.

It's always a miracle past understanding
Why such dull little roots should have courage and power
To struggle for months in a prison of darkness,
And then grow to radiant, beautiful flower.

So often we feel that our own days are burdened;
We're hemmed in with darkness the whole of the way,
Yet our hearts read the message of Hope the bulbs teach us
As we reach to the light of Eternity's day.

WALLET OF THE WEEK

HIROHITO'S DIVINE COMMISSION is said to be a mandate to rule the whole world as well as Japan. Some are discussing the disposal of the Emperor and the use of Shintoism as a stabilizing faith in a period of Japanese reconstruction after the war. Up to the present time the Emperor's ancestral patroness has given such a sorry exhibition of her wisdom and power that it would hardly seem necessary to be unduly exercised about her mandate. Bishop W. Y. Chen suggests that the Emperor be exiled in some remote place where he may have the quiet and leisure for study.

* * *

A GREAT VARIETY OF WILD FLOWERS are said to spring up like magic in areas of the West which have been swept by fire. In a surprisingly short time they cover the entire area with a profusion of color. Some of the plants spring from seed, others from bulbs, and still others from roots. Among the flowers which follow fires are various kinds of poppies, fire-lilies, or squaw grass, and spikes of yucca. Together they soon clothe the blackened lands, with their charred tree stumps, in a maze of color. Foresters know the types of plants which follow fires, but often there are new varieties which appear among the others.

* * *

TERMS EXPRESSING RACIAL AND RELIGIOUS HATE will be eliminated from the dictionary of an American publisher, says a news report. This may be a step intended to discourage the use of uncomplimentary epithets, but one does not see how the elimination could effect a cure of such antipathies. It was the use of such terms that put them in the dictionary and it is not likely that they can be deleted from the minds and hearts that formed them by a mere forgetting to define them in a dictionary. Among the terms slated for deletion are "jesuitic," "nigger," "coon," "dago," "sheeny," and "wop."

* * *

THE BICENTENARY OF FRANCIS ASBURY'S BIRTH will be celebrated by the Methodists of England on August 20 next. He was born in Staffordshire, England, two hundred years ago; he traveled in the Wesleyan connection for four years before coming to America toward the end of 1771. He was the first Bishop from America and with Dr. Thomas Coke, he set up the Methodist Church in the New World. A factor of the celebration in England will be a play entitled "The Circuit Rider." His true fame, whether in the episcopacy or out of it, was as a circuit rider, and no term could more appropriately indicate his character and work.

* * *

THE DEATH OF MME. JEAN COTELLE, the former Sonia Slobodkin, brings an echo of the romance of the discovery and use of radium by the Curies. Mme. Cotelle was an assistant to Marie Curie and her death was caused by handling large quantities of radio-active substances. Before the Germans entered Paris, she sealed the country's supply of radium in tubes and placed it in a safe hiding place to prevent its being stolen. She succeeded, but the effort to save the radium hastened her own death. Mme. Cotelle is gone, but the discoveries in which she had so large a part are an abiding possession of her people and of the whole world.

* * *

UNIVERSALISTS OF LONDON, who have worshipped for forty years in the little church in Cavendish-road, have been completely evicted from their place of worship by enemy action and are considering the relocation of their church. It has been damaged by bombs five times during the war, and it is now impossible for future use. Its beautiful windows are gone and its members have been sadly afflicted by the war. Two American Universalist churches, one in Webster City, Iowa, and the other in Joliet, Illinois, have taken it upon themselves to help supply the destitute of the congregation by sending bundles of clothing.

* * *

MR. ROGER BABSON, the distinguished statistician and business analyst, holds the opinion that there will be a marked revival of religious interest among the people generally in 1945. He thinks that there are signs of an awakening to the fact that there can be no effective and lasting peace without a renewal of the spiritual foundation upon which peace must rest. He holds that national cooperation and agreements cannot succeed without the support of God and confidence in him as their Ruler and Guide. That is too true and we had as well become awake to the fact that such a peace is not just around the corner.

* * *

GOSPEL SERVICES seem to have been held in homes during the early days of the Christian movement and cottage prayer-meetings were common in religious circles during the early days of our country. Now it seems that in some sections religious people are not to be permitted to gather the waifs off the street for the purpose of teaching them the Word of God. The subterfuge under which certain parties are said to have been fined fifty dollars and ten dollars costs was the violation of a **"zoning ordinance."** It will not be long until such people may need asbestos fire protection—zoning will not be enough.

* * *

ENGLISH HYMNODY, according to a recent writer, really had its origin in the middle of the eighteenth century, and was largely influenced by the evangelism of Wesley and Whitefield. Previous to that period the Protestant hymns were metrical versions of the psalms and translations of the Latin and Greek hymns. Under the evangelistic impulse the hymns of Protestantism, which originated in Christian experience, became instruments of teaching and indoctrination. The singing of the Wesleyans had a large part in shaping the movement which later became the Methodist Church.

New Orleans
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C. MILTON CHALMERS, Publisher

EDITORIAL

PRESIDENT TRUMAN

The accession of Vice-President Harry S. Truman to the highest office in the nation marks one of the rare turns in American political events. He enters upon the duties of that exalted position without the academic culture, wealth, or other distinctions usually associated with that post. As a matter of fact, he is the only typical commoner so elevated in the last three quarters of a century and, with the solitary exception of Abraham Lincoln, the only one who has attained that eminence in the history of our government. Others have risen from humble beginnings, but most of them had educational and other qualifications of like nature which Mr. Lincoln did not have, nor does Mr. Truman seem to have. This turn in our affairs places us back on the time-honored philosophy of the poet:

"A man's a man for a' that;
For a' that, an' a' that."

We would not presume to offer a forecast of Mr. Truman's administration, but we think that it is not too much to say that, as was the case with Lincoln, he may find the going a little difficult because of the absence of the superficial marks of political accreditation. The absence of such factors will militate against an easy alignment of those who think in terms of cultural priorities and parchments. But, it will have its advantages as well. It will give an immediate incitement to energies which issue in individualistic adventure, and that may easily turn out to be a complete offset to any lack of political caste markings. In the end, the people, and even the President himself, may profit by the fact that he is a commoner and as such is placed somewhat upon his own resources.

There are examples in our history which indicate that a man's chief weakness may be a sense of dependence upon elite or manipulator advisers just as much as in a too rigid aloofness from counselors whose experience would make them valuable, whether the wisdom of their decisions is to be trusted or not. The President's dependence upon his own initiative and good judgment seems to us to hold signs of promise for the difficult and trying hour to which he has come. The challenge of the difficult has discovered many leaders in the course of our history. Like Moses in the days of the exodus, the new President may find the troublous times of the present an open road which shall lead to fame and immortality in his service to the people of America and the world. He is our President and, so far as we are concerned, he shall have a chance to execute the duties of his great office without emphasis upon badges of authority which appear to be wanting. Even though he may have the fullest cooperation and support of all, his task is destined to be distressingly hard.

REDEEMED LIVES vs. ADJUSTED TRUTH

There is a general impression that education with the label "Christian" is synonymous with Christianity in the sphere of academic culture. Too often the label is tacked on instead of being a fundamental factor of the process. No observant person can escape the feeling that it relates more to an ecclesiastical connection than to an unqualified commitment to the personal and all-inclusive values of Christianity as a following in the way of righteousness and revealed truth.

Some one made the statement recently that "intellectual unrest has reached all classes, and many who in the past accepted traditional beliefs with comparative docility are today themselves beset by doubts and questions." It is true that this condition of doubt was charged to "science and the scientific attitude of life," but those making the admission were offering church-sponsored education adjusted to "different levels for different intellectual capacities of students" and accommodated to "their outlook and interests."

As for ourselves, we could never agree to such a fantastic plan for neutralizing and curing religious doubt. It is founded upon an intellectual caste idea not consonant with the basic interests of Christianity. Just what education graded to intellectual levels could accomplish is certainly not clear to us. We see no chance for inspiring a man attached to "traditional beliefs" by classing him as an intellectual underling. We cannot admit that the educational responsibilities of the Church can be met by anything less than an uncompromising devotion to the ideals and the content of the gospel. It will never be met by a scheme for the intellectual adaptation of truth.

It is easy to tack an engaging label upon any form of religious activity, but the cure for an "intellectual unrest" which permeates every strata of church life must create anew allegiance to the things of God. When it became necessary for Jesus to deal with doubt and intellectual caviling, the one "level" of which he made mention was moral, not intellectual. "Ye are of your father

the devil, and the lusts of your father ye will do." Church-sponsored education needs less emphasis upon intellectual differentiations and to drive home with relentless insistence the moral differentiations which "Christian" implies, whether for individual character or in education. The sooner we realize this, the better it will be for the multitudes who waver in their allegiance to the Church and the better it will be for the Church itself.

AFTER TWENTY-FIVE YEARS—WHAT?

Twenty-five years ago Benito Mussolini, son of a blacksmith and brought up in that trade, had failed in a labor rebellion in his country and was in disfavor both with capital and with labor. Between that time and the present, he became a world figure and had an ambition to restore his empire to a position of power and influence among the nations of the world.



B. P. Brooks

Adolph Hitler, the paper-hanger, was in 1920 a spy in the intelligence office of the German army. He was ill-advised enough to attempt a revolution in Munich, was defeated and sentenced to jail for high treason. In the brief span of a quarter of a century, he went from prison cell to the dictatorship of the greatest military empire of his day and almost attained his desire for world domination.

In this same period of time, Joe Stalin, son of a Georgian shoemaker, and five times a prisoner and four times exiled for his seditious tendencies, became probably the most powerful single human being in the world.

Likewise, Winston Churchill, twenty-five years ago—who had just prior to this time failed in the Dardenelle campaign in World War I—resigned from the government almost in disgrace and went to France as an infantry officer. Even as late as 1929, he was ousted from government when labor won control and the ensuing national government wouldn't have him. For ten years he lived in retirement, and then stepped forth to be one of the dominant characters of the twentieth century.

Our own beloved Franklin Roosevelt, twenty-five years ago, was a disappointed, disillusioned man who had been defeated as a candidate for office largely because he was too little known by the voters of the nation. Today, he is recognized as one of the really great characters of all times whose name shall grace the pages of history as long as recorded time shall last.

What has been said about individuals can be said about nations. Space will permit the mention of only two illustrations. Just a few years ago, as late as the thirties, France was the most powerful military nation in Europe. Not only was her army the best organized and equipped of any continental machine, but she rested secure in her entrenchment behind the powerful Maginot Line. Look at her now—a defeated, prostrate nation, her armies scattered and her Maginot Line a paper shell!

At the end of World War I, Germany had suffered defeat; her government was bankrupt; suffering, confusion, and revolution were everywhere. In just a few years, however, Germany had trained and equipped new armies and so prepared herself that she would have become the conqueror of Europe, and possibly of the world, if God and freedom-loving peoples had not rescued civilization from such a fate.

We are facing today the most critical period in the history of the world's upward progress. What will be the situation twenty-five years from now? No one knows, of course, but this we do know, that armies and navies and great air forces will not alone determine the destiny of nations in the days ahead. Righteousness, truth, justice, tolerance, faith among men and nations will decide which shall fail and which shall succeed.

President Roosevelt said this of our nation and, if it is true, and as long as it is true, we need have no fear of future years:

> "The state of this nation is good;
> The heart of this nation is sound;
> The spirit of this nation is strong;
> The faith of this nation is eternal."

B. P. B.

"CURFEW SHALL NOT RING—"

That was the voice of liquor dispensers when the decree went forth from Director Byrnes of the War Mobilization Board that saloons, night clubs, theaters, and other amusements cease operation at midnight as a war measure. One interested party said it was "an insidious move by the drys to bring back prohibition." Of course, the wet night-revelers have a holy—or unholy—horror at the very thought of prohibition.

Just why this man contrasted prohibition with night revelry he did not state, but unintentionally he paid prohibition a compliment and indirectly confessed that prohibition actually prohibited some things.

It was said during the prohibition fight that if you let a wet talk long enough he would be sure to contradict himself, and this is an illustration.

Another opponent of the curfew order declared it would be " a definite invitation for the return of the horrors of the speakeasy." Again it was a condemnation of the liquor business, indicating that it is a business that takes the place of the speakeasy and flourishes best after the midnight hour.

That characteristic of the business has followed it from away back, for Paul gives us a peep into the situation in his day when he said that "they that be drunken are drunken in the night." The liquor regime is a nocturnal plant. How it loves the dark!

Another wet blared forth his objection to the midnight curfew, saying, "It is not a war move, it is a dry move"—another witness to the fact that there is a vital connection between prohibition and decency.

Mayor LaGuardia, of New York, who never was a friend of prohibition, defied the War Mobilization Board and refused to enforce the order. Looks a good deal like a man deciding what orders he would obey and which he would refuse to obey. And when the matter was brought to the attention of the President he said that he couldn't do anything about it!

Yes, midnight closing would hurt the booze business and the houses of revelry. The more shady the business

the stronger its opposition to midnight closing. There are a lot of people still who love darkness rather than light because their deeds are evil.

But remember, it was the booze dispensers who connected midnight closing with prohibition.—Editorial in Religious Telescope.

JACKSON-MEMPHIS AREA CRUSADE

As I leave for the Council of Bishops Meeting and the Crusade Executive Meeting in Chicago, April 23-27, I am happy to report that the Area, as of April 20, has oversubscribed the Crusade asking of $772,650.



Bishop J. L. Decell

The Memphis Conference, with a quota of $300,825, paid and pledged $319,237.95, overplus $18,412.95; the Mississippi Conference, with a quota of $245,675, paid and pledged $248,493, overplus $2,818; the North Mississippi Conference, with a quota of $226,150, paid and pledged $205,221.96, leaving a balance of $20,928.31 to be secured.

All districts in the Memphis Conference went over; and five of the six districts in the Mississippi Conference went over; only the Vicksburg is unfinished. Only the Aberdeen and Greenville in North Mississippi have reported out, and three districts' final reports have not been received. Of course, the final reports from those three are expected to liquidate or greatly reduce the balance from that Conference and increase our Area surplus.

Reports received as of April 21 indicate that around sixty-five per cent of the Crusade amount has been paid in cash.

We appreciate the very fine cooperation of district superintendents, pastors, and members in this Crusade effort. Let the work go on until each member has been given the privilege of having a part in this world-wide ministry.

We have laid a good foundation for success in the important continuing phases of the Crusade. On with Evangelism!

J. L. DECELL.

BOOKS

"The Little Fellow," Drawings by Diana Thorne, story by Marguerite Henry. The John C. Winston Company, Philadelphia. Price, $2.

This is the story of a colt named Chip and its mother, Chocolate, written by Marguerite Henry for children from six to eight years. The drawings by Diana Thorne give the story action and the horses go galloping across the pages with such naturalness as to make the youngster tingle with delight. The author has a dozen or more children's books to her credit, in addition to numerous story articles. Diana Thorne's drawings give the book the charm to be found only in gift books. Every horse, colt, and character is drawn true to life and the simplicity of it makes the book its own interpreter.

"Stocky, Boy of West Texas," by Elizabeth W. Baker. Illustrations by Charles Hargens. The John C. Winston Company, Philadelphia and Toronto, pp. 188. Price, $2.

Stocky is a story of Texas in the time of the pioneers on the vast Western plains, as those scenes and incidents are lifted from the memory of one who later drove over the plains, visited on the ranches and heard the story of cowboys, cattle rustlers, buffalo hunts and many other thrilling narratives of daring adventure from the type of men who were the actors in those dramas of the West. The book is understandingly done and told in a manner to catch the attention of any real boy. Its thrilling adventures and miraculous escapes will hold the interest of any boy from the beginning to the very last page, and the illustrations give vividness and add living reality to their telling.

"Sturdy Rogue," by Magdalen King-Hall, illustrations by Addison Burbank. The John C. Winston Company, Philadelphia and Toronto, pp. 215. Price, $2.

In the pages of this volume by Magdalen King-Hall, we have a story of realistic history mixed with adventure. It is a story of Heroic England in the days of the Spanish Armada. The hero left his home in Cornwall, England, in 1574, upon the second marriage of his mother, and in the course of the years which followed he shared the rough life of the shiftless and the homeless, but by good fortunte finds Captain Penruth, with whom he fought against the Spanish Armada. Curiously enough, he lands back at home in the end. The illustrations give the story the atmosphere of London in the days of Charles Dickens, and the battle with the Armada gives it the touch of the heroic coloring of today's world in battle array. The story is informative and a book of exciting adventure.

"Public Relations for Churches," by Stewart Harral. Abingdon-Cokesbury Press, New York, Nashville, pp. 131. Price, $1.

This little volume is a study of the problems and interests of ministers, or a manual of church leadership, by the director of press relations at the university of Oklahoma. The author, in addition to his academic connection, is an experienced newspaper man and a capable counselor in all matters relating to publicity. In a way, it follows the plan of Christian F. Reisner, except that it is more than an exhibition of plans of advertising which may be used. It is primarily an analysis of public relations and an adjustment of the pastor, the church and the publicity to the situation and to the ends to be achieved. Any minister interested in effective publicity kept in subordination to the primary aims of the church will find in these pages a mine of helpful suggestions, illustrated in a manner to make them readily understandable.

"Outline Studies in Mark," by John L. Hill. Abingdon-Cokesbury Press, New York, Nashville, pp. 181. Price, $1.50.

Dr. Hill, who is book editor of the Sunday School Board of the Southern Baptist Church, Nashville, and of the Broadman Press, gives here an excellent devotional interpretation of the Gospel of Mark. It consists of fifteen divisions or chapters, beginning with a detailed analysis of the whole passage under consideration, which have their bond of unity in the chapter title. In keeping with the style and brevity of the Gospel itself, it is more of a series of brief action stories than of homiletical discussions. It is, however, a presentation of the vitals truths of Scripture and is so arranged as to make it useful as a study-book on the Gospel of Mark. From first to last it is Christ-centered rather than text-centered.

"New Testament Commentary From the Aramaic and the Ancient Eastern Customs," by George M. Lamsa, B.A., F.R.S.A., etc. A. J. Holman Company, Philadelphia, pp. 648. Price, $3.75.

Dr. Lamsa, the author of "Gospel Light," now brings from the press of A. J. Holman Company, Philadelphia, another of his very interesting and informing studies of the New Testament. While this is a "Commentary," it is somewhat topical in its approach, treating of customs, practices, and symbolisms without a knowledge of which it is often difficult to reach a clear understanding of the meaning of many Scripture references. Mr. Lamsa, a native of Assyria and a translator of original Aramaic manuscripts, is able to throw much light on the New Testament as it appears in our translations. The book is not designed to replace other New Testament commentaries, but its use as supplemental material will bring to the Sunday School teacher a degree of assurance and understanding which he would not otherwise have. It is so arranged and indexed as to make it easy to refer immediately to any ceremony, rite, custom, or incident. It is handy in size, arranged as to Books of the New Testament, texts treated, and subjects involved.

"Hilltop Verses and Prayers," by Ralph Spaulding Cushman. Abingdon-Cokesbury Press, New York, Nashville, pp. 119 and index. Price, $1.

In this newest volume by Bishop Cushman is presented his collected poems, arranged with prayers and scripture references for devotional use. There are one hundred and five poems inbreathed with the author's devotional thought, and the meditations of which they are part express his devotional secret—seeking Him in the morning. The meditations are of such variety as to meet a wide range of needs, moods, seasons, and aspirations.

"The Eighth Fear and Other Sermons," by Lewis Robieson Akers. Abingdon-Cokesbury Press, New York, Nashville, pp. 128. Price, $1.

This book is not what its title would seem to suggest today. It is a book of sermons, the title of which is taken from the one on the text: "The fear of the Lord, that is wisdom, etc." Dr. Akers is an Ohioan and has published at least two volumes previously to this one. He does not seem to be so much concerned about bringing a great message as about its being centered in the life and thinking of the world at the moment. The sermons abound in gripping phrases such as "This is no time for a muffled gospel, or a bootleg religion." "We are told that every forty-second person in our country has a prison record." "The most deadly danger confronting the world today is that its affairs may be directed by men who possess ten-talent minds but who are morally blind and spiritually dwarfed." The author shows a wide range of reading and a discriminating use of fresh and bracing illustrations.

Be ashamed to die until you have won some great victory for humanity.

—Horace Mann.

There is only one real failure in life possible, and that is not to be true to the best one knows.—F. W. Farrar.

CONFERENCE NEWS AND PERSONALS

New Orleans Christian Advocate

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W. C. NEWMAN.....Church School Lesson Writer
MRS. E. L. DIAMOND.....Editorial Secretary
C. MILTON CHALMERS.....Publisher

Rev. W. C. McCay reports that he is getting along well at Houston, Miss., where he has $1,600 in a fund for building a new church when the removal of the war restrictions will again permit construction.

Mrs. Malva T. Jackson, of Moss Point, Miss., places us in her debt by the statement that of all church periodicals the New Orleans Christian Advocate is first with her, as it gives her the information she desires.

Rev. G. W. Harkins, pastor at Harrisville, Miss., says that when he can get one of his members to subscribe to the Advocate they always become interested, and we hope that that tendency may grow in his charge as well as in others.

Rev. C. J. T. Cotten, pastor at Bonita, La., sends in a list of 11 subscriptions, all of which are new, and he says that he is going to do his part to try to put the Advocate in every home on his charge. Bro. Cotten has been one of the most consistent and faithful friends the Advocate has ever had.

Rev. C. M. Morris, pastor at Heflin, La., is active in his efforts to keep his people abreast of the whole program of the church and also to create in them an increased spiritual emphasis. Bro. Morris' interest in the Advocate cause does not abate with his change of appointment. Always and everywhere is he faithful and true.

Dr. Henry T. Carley, who is now living at his home in Satartia, Miss., attended the Founders' Day celebration at Millsaps College on Wednesday of last week. He was looking well indeed and says that he is not decrepit but lacks resistance. His appearance gives every indication of a return to a fair measure of health at least in the near future.

CRUSADE FOR CHRIST REPORT, LOUISIANA CONFERENCE

District	Quota	Total Subscribed
Alexandria	$ 33,230.00	$ 35,607.00
Baton Rouge	44,400.00	49,333.00
Lake Charles	40,000.00	51,094.00*
Monroe	36,023.25	38,853.28
New Orleans	38,536.00	48,252.00
Ruston	39,095.50	42,369.00*
Shreveport	48,031.00	56,200.00
	$279,315.75	$321,708.28

* Not final report—amount as of March 4.

Summary—Area and Conference

	Conference	Area
Total reported	$321,708.28	$885,266.55
Quota assigned	279,315.75	731,915.75
Oversubscribed	$ 42,392.53	$153,351.80

MRS. J. A. GATEWOOD KILLED IN STORM

Friends of Miss Grace Gatewood, deaconess at First Church, Shreveport, La., will be grieved and stunned to learn of the tragic death of her mother, Mrs. J. A. Gatewood, who was killed in a storm which swept Myra, Texas, on April 12. No other details of her death were given in the notice which appeared in the Methodist Messenger issued by First Church, Shreveport.

PFC. WILLIAM MARTIN LIPSCOMB WOUNDED

Pfc. William Martin Lipscomb, son of Rev. and Mrs. T. D. Lipscomb, was seriously wounded with General Hodges First Army somewhere in Germany on March 24. He was traveling in a jeep and somewhere beyond Cologne they struck a mine. His left ankle, back, and left ear were injured, and according to last reports he had been moved to a hospital in Belgium and was improving. He had seen service in two major battles.

TRINITY CHURCH, RUSTON, LA., MAKES GREAT RECORD

You may be interested to know that Trinity Church has again done the unusual by raising $12,576.65 on a quota of $6,540 for the Crusade for Christ; $10,511 of this amount was raised in cash. Four weeks later, on Easter Sunday, we raised $3,500 for our Orphanage. Surely this is an unexcelled record in Louisiana Methodism.

Cordially yours,
JOHN J. RASMUSSEN.

REV. W. M. CAMPBELL IMPROVING

Dear Dr. Duren: Mr. Campbell has been in the Methodist Hospital at Memphis for ten weeks and was glad to be able to return home last Saturday. He has been very ill, but is much better now, and we are hoping that he will soon be entirely well. Dr. Heddon has been sending the Advocates up to our room so we have been keeping up and enjoying them as usual. We look forward eagerly for the Advocate each week. Mr. Campbell remembers you as one of his best friends and sends his love. Please notify our friends through your Advocate that he is improving and has returned home. Thanking you,

Sincerely,
MRS. WALTER M. CAMPBELL.
Lake Cormorant, Miss.

CHRISTIAN WORKERS' TRAINING SCHOOL, JACKSON, MISS.

This training school will be participated in by all Methodist churches of Jackson—Capitol Street, Galloway Memorial, West Park, Grace, Millsaps Memorial, Glendale, Leavell Woods, and Bessie Shands. The classes will be held at Capitol Street Methodist Church on April 23-27. The time of meeting is 7:30 to 9:30 p.m. Galloway Memorial has charge of the worship services. Capitol Street will arrange for a banquet on one of the nights. Dr. Otto Porter will serve as Dean of classes. C. S. Hudspeth is registrar. The classes and instructors are as follows:

"The Teachings of Jesus," Dr. M. S. Stokes. Dr. Stokes is associate professor of Christian Doctrine at Emory University in Atlanta, Ga.

"Reaching More People With Christian Teaching," the Rev. W. G. Henry, Jr. Mr. Henry is executive secretary of the Board of Education in the North Georgia Conference.

"The Use of the Bible in Methodist Curricula," the Rev. G. W. Bowles. Mr. Bowles is executive secretary of the Missouri Conference Board of Education.

"Missionary Activities in the Children's Division," Miss Faye McRae. Miss McRae is with the General Board of Education of the Methodist Church.

J. D. WROTEN, JR.

DISTRICT MISSIONARY INSTITUTES, NORTH MISSISSIPPI CONFERENCE

We have just finished a series of District Missionary Institutes in the North Mississippi Conference. These institutes were sponsored by the Board of Education, Board of Missions, Board of Evangelism, and the Woman's Society of Christian Service. Approximately 660 church leaders and workers attended the six district meetings.

Rev. E. H. Lovell, a missionary from the Central Congo, was the representative of the General Board of Missions and Church Extension. He stirred the hearts of all who heard him with a message of hope, light,



and life as he told us of the fruits of missionary labor in that needy field of opportunity and service.

Rev. A. C. Bishop, Conference Executive Secretary, and Miss Sue McCormack, Conference Youth Director, with the district directors in the respective districts, ably represented the program of Christian education, emphasizing Church School Day, Vacation Church Schools, camps, and other phases of Christian education.

Rev. S. E. Ashmore, Conference Secretary of Evangelism, and Rev. W. V. Stokes, president of the Board of Evangelism, espoused the cause of Evangelism. Bro. Ashmore looked after the literature and Bro. Stokes spoke at each meeting. All who heard him were challenged and made more conscious of our responsibility for winning souls to Christ and becoming personal workers for our Lord and Savior.

Mrs. E. M. Sharp, Mrs. N. N. Maxey, and Mrs. W. R. McCormack, Conference officers of the Woman's Society of Christian Service, and others, emphasized the work and program of this arm of our church life, and proved by their planning and efforts that they are ready, anxious, and willing to cooperate zealously and faithfully in "continuing the Crusade." Rev. Walter Russell, president of Wood Junior College, presented the opportunities at this school as an "Open Door."

We had the hearty cooperation of our district superintendents and district missionary secretaries in all of our efforts, and feel that much was done to promote the cause of the Church in these institutes.

SHED HILL CAFFEY,
Conference Missionary Secretary.

MEMORIAL MERCY HOME-HOSPITAL

The Memorial Mercy Home-Hospital is an institution that through the years has rendered great service to the unfortunate young women who have come there and to their children.

Due to the emphasis upon the Crusade for Christ offering, our pastors have not yet presented this cause to our people. By Easter Sunday it is hoped every church in Louisiana will have raised its quota upon the Crusade. The Conference itself is already well beyond the quota given it.

Our ministers are aware of the needs of the Memorial Mercy Home-Hospital, and I am sure will present this sacred cause to our people as early as possible.

Paul E. Martin

Memorial Mercy Home-Hospital

The Memorial Mercy Home-Hospital is indeed a house of mercy and a door of hope. The Church would keep the way open for recovery and restoration as Christ did.

Our people will respond to this cause, and I am sure our pastors will give them an opportunity to support this service of mercy and helpfulness in both of our Conferences.

J. L. Decell

Bishop, Mississippi Conferences.

Memorial Mercy Home-Hospital

Dear Brother Pastor:

The second call in the Crusade for Christ generally closed with great success throughout our Church Easter Sunday. The Church will get over the 25 millions no doubt. This call was extra in our budgets for the year, but we know that your purpose and loyalty to the regular program of our Church has found you planning when to take the offering for the Memorial Mercy Home-Hospital.

The day set aside for this work of mercy by your Conference was the second Sunday in March, but we believed you would not want to bring two collections so close together, so we waited to write to you to remind you that it has always been provided that the pastor could use any Sunday that would be more convenient to his people and more helpful in his opinion to the cause.

All we ask is that while the Church is providing for the needy boys after the war that we do not fail to be generous in this tragic need for these young girls and their little babies, whose fathers are for the most part overseas, fighting for our liberty. They are all our children fallen into sin. While we preach forgiveness and hope for penitence, we must provide for their care in this hour of distress and rehabilitation. Yes, the girls and their families contribute to help in the expenses, but it still leaves the Church to care for four-fifths of our budget. Your generous gifts last year are helping us to run on a cash basis this year.

Please be kind enough to give your people the definite facts, and of the needs of this work we have all underwritten and we will be grateful for your efforts and satisfied with the results.

Sincerely yours,
REV. J. G. SNELLING.

Memorial Mercy Home-Hospital

Dear Brother Pastor:

At the request of the district superintendent and pastors of the north end of the Lake Charles district, I am passing on to you a resolution which was passed at our last meeting. I trust that it meets with your approval:

"Inasmuch as the Crusade for Christ overshadowed every other offering during the first part of the year, and inasmuch as the Memorial Mercy Home-Hospital offering could not be taken at the time designated by the Annual Conference, and inasmuch as the Home will suffer by this fact unless something is done to offset it, therefore be it

"Resolved, that the Lake Charles district fix Mother's Day, May 13, as Memorial Mercy Home-Hospital Day, and that every charge which has not taken this offering do so as near to that day as possible."

There was not a dissenting vote to the above-stated resolution, and we hope that it will meet with the approval of all the other churches of the district.

I have heard from several district superintendents and Board members, saying they had also chosen Mother's Day for the offering.

J. G. S.

You may work your Golden Cross offering into your schedule whenever it is convenient. Most of us have this offering in the budget anyway.

J. HENRY BOWDON.

THE BAYOUS MISSION, MORGAN CITY, LA.

A brief report of activities during the high water in April, 1945.

During the first week in April, a warning to all citizens in the Atchafalaya Basin came to the people of this area, stating that, due to the high water stages in the Mississippi and its tributaries, the levees at Morganza, La., was to be cut, turning loose millions of gallons of water into the Atchafalaya Basin. The warning carried with it the forecast of a much higher stage than this basin had seen in many years.

Excitement and hysteria gripped our people, which brought about disorganization and confusion throughout this territory.

I, as pastor of our Bayou people in this area, got in touch immediately with each community and called a meeting at our church in Morgan City, with a fair representation of our area. We discussed together plans that we were to follow, and in each community there seemed to be no great fear of loss of life, which was our deepest concern. We assured our people of all help in case the water reached the danger point.

The Red Cross immediately sent a representative here, who set up an organization for relief work. Our services were offered, and we are giving full cooperation.

Dr. W. W. Holmes, of New Orleans, our district superintendent, accompanied by our district missionary secretary, came over and made a careful survey of the possible needs of our people in case of a flood disaster. They assured us of the financial backing of our great Church, should the necessity arise, which gave heart to us all.

I have been spending some time during this week in visiting our people on the Bayous by boat. I have been visiting from house to house, giving any words of comfort and having prayer. I have spent two nights among our people on the Bayous, sleeping one night in a camp boat.

Our Bayou people are very courageous and accustomed to water and are very resourceful during a crisis such as we were afraid was upon us.

We have recently been notified that the Morganza levee will not be cut, and that we will escape the disastrous flood that had been forecast.

Most of the lowlands in this area are now covered with water. Most all of the traffic must be by boat. There has been no loss of life among our people as a result of this flood.

I held a service at one of our homes on Bayou Shaffer this Monday night, with fifty per cent attendance. All except those living in the house where the service was held, came by boat, as did the preacher. They were all cheerful and happy. We spent much time in singing the great gospel songs and hymns of the Church.

Our Bayou people appreciate very much the interest that our Church has in them, and especially during these trying days.

D. B. BODDIE, Pastor.

It is time gained, rather than lost, which is given to prayer before beginning a day's work. If one must start his work a little before daylight, he would do well to start praying a good while before daylight.

—Henry Clay Trumbull.

Above all things, cultivate your own spirit. A word spoken by you when your conscience is clear and your heart full of God's Spirit is worth ten thousands words spoken in unbelief and sin. Remember that God, and not man, must have the glory. If the veil of the world's machinery were lifted off, how much we would find is done in answer to the earnest prayers of God's children.—Robert Murray McCheyne.

PERSONAL NOTES AND INCIDENTS

Bishop J. L. Decell, of the Jackson area, writing upon the eve of his departure for the Bishops' Meeting, says that he expects his area to reach nearly $800,000 for the Crusade for Christ offering when all the reports are in. As will be found elsewhere, the Area has already gone over the quota.

Mr. Fred J. McDonnell, until recently superintendent of the Mississippi Methodist Home, Jackson, Miss., has been elected to the superintendency of the Georgia Industrial Home, at Macon. This is a nonsectarian institution and Mr. McDonnell has already taken over his new task, according to a letter to the editor. His many friends will be pleased to know of his new connection and wish for him great success.

A letter from Mrs. Lula McDougal reports that she is moving Rev. and Mrs. J. G. Galloway from Crystal Springs to Vaiden, Miss., Box 144. Mrs. McDougal is a niece of Mrs. Galloway and Mrs. Galloway herself was a native of Carroll County. Bro. Galloway and his wife have become too feeble to live alone any longer, and they have sold their place at Crystal Springs and will spend the remainder of their time at Vaiden. The approach of the setting sun is always a distressing incident, but it is good that these devoted and faithful servants of the Church can have those who will not permit them to lack.

CRUSADE RPORT, SOUTH CENTRAL JURISDICTION

The South Central Jurisdiction was second in all Methodism to report "over the top" in finances in the Crusade for Christ. Congratulations to every one of you—the Bishops, the district superintendents, the pastors, and the loyal laymen! (Correct amount, $4,817,689).

Now for Evangelism and Church School Enrollment.!

RAUL D. WOMELDORF,
Executive Secretary.

BATON ROUGE DISTRICT PREACHERS' MEETING

The Baton Rouge District Preachers' Meeting was held at Hammond, La., on April 2, 1945, Rev. Virgil Morris, district superintendent, presiding. Reports were received from each pastoral charge covering the period of Easter and Holy Week, in addition to summary reports for the Conference year to date. These reports showed a total increase for the district of 425 members. The total amount raised for the Crusade for Christ to date is $50,043.

The following district goals were unanimously adopted:

1. An increase of 1,000 on profession of faith and of 800 by transfer of letter. The report on this endeavor to be made at the last district meeting before Annual Conference. Although it was recignized that this goal would be more difficult in some churches than in others, it was expected that each would contribute as greatly as possible to its attainment.

2. The organization of a Sunday School in every congregation in this district.

3. A 20 per cent increase in church attendance, using the last three Sundays in April as a basis of comparison. It was urged that an accurate count be made in determining the number.

4. The organization of at least three new congregations and the establismhment of a mobile mission chapel.

5. A 10 per cent increase in Church School enrollment and a 10 per cent increase in Church School attendance for this Conference year over the last Conference year.

6. A revival and a Daily Vacation School in each church some time during the year.

Announcement was made of the Vacation Church School Institutes: Pine Grove, May 9, at 10; North Baton Rouge, May 10, at 10; Bogalusa, May 11, at 4 p.m.

All treasurers are urged to send in Crusade collections immediately.

A Bible Conference will be scheduled in every church which desires one. For arrangements contact Rev. Hubert Gibbs or Rev. Henry Rickey.

All of the preachers agreed to cooperate in a work camp at Bluff Creek, May 21-22. Come prepared to work, bringing whatever tools you have.

Dates for your book:

April 20—Youth Fellowship District Meeting, Istrouma.

April 24-26—Camp Planning Conference.

April 26—W. S. C. S. District Meeting, Baton Rouge, First Church.

May 6-13—Christian Home Week.

May 21-22—Work Camp at Bluff Creek for all preachers.

May 30—District Conference, Live Oak.

June 3-7—Daily Vacation Church School Demonstration School, Ponchatoula.

June 11-15—Pastors' School.

June 18-22—Intermediate Camp.

June 23-24—Adult Camp.

June25-29—Young People's Camp.

September—(exact week to be decided), District School of Evangelism, Bogalusa.

SOUTHEASTERN JURISDICTIONAL COUNCIL

Information has just been received from Dr. J. Manning Potts, Associate Director of the Crusade for Christ, and Dr. Thomas B. Lugg, treasurer, that in the securing of cash and pledges to cover Crusade quotas the Southeastern Jurisdiction is first, the South Central second, the Northeastern third, and the North Central fourth. The other two jurisdictions are not yet out; however indications are that the Central Jurisdiction will probably pay its quota in cash first.

The Southeastern Jurisdiction is also making a remarkable record in the payment of cash. Just as soon as the figures are available they will be given to the Church. Dr. Potts comments on the fact that the Southeastern Jurisdiction has also paid approximately $140,000 more than last year for the same period of time on World Service. The total amount which has been paid in this Jurisdiction from June 1, 1943, to March 31, 1944, is $771,308.

WM. F. QUILLIAN,
Executive Secretary.

PICKENS DELIGHTED WITH PASTOR

Dear Dr. Duren: I have noted, with pleasure, one or two notes in your delightful Advocate, sent in by our new pastor, Bro. Noel Hinson, from Pickens. He spoke of our nice parsonage, etc., and how he liked us. Now, I want to tell you how we like him. He is a young man and very up-to-date and we are delighted with him, if he don't overwork us. We had a sweet memorial service in our Methodist church Saturday afternoon, the young Baptist pastor assisting. His name is Mr. Ashby. Mr. Hinson conducted the service. We have stewards meeting every month now and we used to have about one or two a year, one just before the Annual Conference, and send two sisters all around to the members, collecting, so as to get our pastor off to Conference with a good report.

Mr. Hinson has taken a picture of our parsonage and had it tinted and framed, and it's so lovely we told him not to take it to Conference and show it to the Bishop and tell him how much money our church has deposited in bank, for he might come here himself and make Mr. Hinson lose his "good place" (?)

Really, what I am writing about is this: Bro. and Mrs. Hinson had a little girl, born March 29, 1945, and named her Mary Alice. She is the first baby of our new parsonage. We have had several grandbabies there, but this is the first baby to belong to the parsonage—"Papa was a preacher." She is a pretty baby and we are fond of her. Please put a notice of her arrival in your Advocate.

Bro. Hinson has a church bulletin and has all members lined up for work, and we are hoping for a wonderful year.

Hope I haven't taken up too much of your valuable time, but I haven't told you nearly all we are doing.

Yours sincerely,
JOSEPHINE BURTON.

PASTORS CAN ENCOURAGE G. I. JOE TO GO TO A CHURCH COLLEGE

If the pastor is on the job when G. I. Joe returns, he will have an unusual opportunity to serve as his personal counselor. Some will fall heir to their old jobs, but most of them will back up and get a fresh start in civilian life. In most cases, they will do better, in the long run, if they avail themselves of the marvelous opportunity offered by the G. I. Bill of Rights, to continue their education and training.

He may feel a pressure to learn a trade, as quickly as possible, and get to work. He must learn, however, something besides making money at a trade. He must learn how to think and feel. He must acquire a philosophy of life, and a scale of values. He must learn to put first things first. Mere vocational training will not do this.

His pastor can help him build securely and permanently for the future, if he can encourage him to go to college. It may seem tame or monotonous to the veteran of many continents, but it opens the way for him to become the sort of person he could become, if he is willing to pay the price.

A thoughtful pastor could do no better than to encourage him to go to a Christian college, like our own Centenary College, in Shreveport. Contact with Christian professors will help him replace hate with love; help him learn once more to make his own decisions in life; give him a satisfactory period for adjustment, from the horrors of war, to the standards and values of civilian life; place him in closer contact with men and women of Christian ideals; and provide him with the best opportunity to straighten out his thinking.

The G. I. Bill of Rights offers to finance the returning veteran's education, provided,

1. He has honorable discharge.

2. He was not over 25 years of age when he entered, or if his education or training was interrupted.

3. He was in service 90 days or more.

4. He begins this education not later than two years after discharge.

If he completes one year's course satisfactorily (except refresher or retaining courses) he is entitled to additional education or training, not to exceed the length of time he was in service, up to four years.

He may choose his own school; he may select his own college or university.

The Veteran's Administration will pay all tuition, laboratory, library, infirmary, and other fees, and all textbooks, supplies, and equipment, up to $500 for a school year.

In addition, a subsistence allowance of $50 a month is allowed, if he has no dependents, and $75 a month if he has dependents.

The Government offers to pay the bill. He needs Christian influences. The pastor can encourage him to go to a Christian college, like Centenary.

Seven district superintendents in the Louisiana Conference, and 209 pastors, now have the best opportunity they have ever had to get actively in behind their own Church College. At the same time, they could render a valuable service to these returning veterans, who deserve the best, but may choose that which is worse, unless they receive guidance.

HENRY A. RICKEY.

WORLD SERVICE

With World Service receipts reaching $494,169 in March, an increase of $12,757 over last year, total contributions to Methodism's program of missionary and educational work amounted to $3,863,221 for the first ten months of the fiscal year, it has been reported by Dr. Thomas B. Lugg, treasurer of the General Commission on World Service and Finance.

Part of the increase of $380,796, or 10.93 per cent, in the income for the June-March period is attributed by Dr. Lugg to the willingness of Methodists to support all worthy causes when they are informed of the needs.

"Methodists give gladly to World Service when they are fully informed of the vital service and missionary program of our Church. In all parts of the United States our people are rejoicing that World Service is increasing at the very time when large sums have been raised for the Crusade for Christ," Dr. Lugg declared in his announcement of the figures.

"The vital test of Methodist interest in the year-round program of World Service comes in the months of March, April, and May. The fiscal year closes May 31, and every district, conference, and area should show an advance," Dr. Lugg said.

All but four of the 33 episcopal areas reported gains for the fiscal year at the end of March, while 81 of the 109 Annual Conferences also showed increases.

As of April 19, receipts for the Crusade for Christ Relief and Reconstruction Fund in the treasurer's office totaled $11,061,995. Gifts to the Fellowship of Suffering and Service for the June 1 to March 31 period were $468,228, Dr. Lugg reported.

ARE WE HELPLESS?

WPEN, one of the most popular radio stations in Philadelphia, recently ruled out all religious paid broadcasts. The Lutheran Hour, which formerly used this outlet, will be compelled to find another station. The fact is that no other station of comparable power is available. The action of Mutual's WPEN station closes the doors rather effectually to the Lutheran gospel message over the air in the Philadelphia area.

We are a bit curious as to the reaction of our people? Are we content to do nothing? Are we helpless?

Today our boys fight for the freedom of religion, and yet in our own America that freedom is being curtailed. Yes, we know that all major stations donate a certain portion of time to various denominations. But sustaining time is cleverly manipulated. Today "free" time is largely controlled by the Federal Councils of the Churches of Christ in America and its affiliates. Our Lutheran Church, including the Synod of Missouri, Ohio, and other states, has been given its apportionment of several thirty minute periods for the entire year. But our readers are intelligent enough to notice that the majority of religious broadcasts in America today ignore the preaching of the cross. And that fact causes us concern.

Those who insist that the cross is the power of God unto salvation have an issue. Programs which preach the old-time gospel are being restricted. Christ is being stopped!

Are we helpless?

—Editorial in the American Lutheran.

GETTING A KICK OUT OF LIFE

By William L. Stidger

Not long ago I was speaking in Gloversville, N. Y., for Dr. Paul Hydon, one of our scholarship boys from Boston University School of Theology. He took his Ph.D there. He is now the pastor of the North Main Street Methodist Church; everybody loves him and his wife; his laymen swear by him; say he is a strong preacher; have increased his salary five hundred dallars every year he has been there, and live in mortal fear that some church will take him away from them. I have often heard it said that the process of getting a Ph.D. drains the milk of human kindness out of the heart of a preacher; that the very process teaches him "more and more about less and less;" that the process builds an intellectual dreadnaught which they can't even get out of the docks. Dean Briggs, of Harvard, gave me that thought years ago, so I am not to blame for it.

However, here is what I found in this young Ph.D. from our school. I found him a much loved pastor, an efficient administrator, a strong preacher who has taken a place in his community which is second to no man. I found that he had gone over the top with his Crusade for Christ campaign. Not only that, but that in the process he had gone out for and got $20,000 to clear the debt on his own church and get ready for a new building. I got a kick out of the every-day, lowly work of this friendly young scholarship boy. The process of getting that degree didn't dry up the milk of human kindness in his heart by a long shot.

Not only that, but in the campaign there were four unusual contributions: one a check for $500 from a Jew, one a check for $500 from a Roman Catholic, one a check for $500 from a Christian Scientist, and one a check for $500 from a member of the Lutheran Church. I got a kick out of that story and, to my way of thinking, it is the best Crusade for Christ story that has come to my ears and might well be used all over the church world as an inspiration for church unity. It is a great story of the generosity and the effective friendly work of a young minister who evidently looks as John Wesley did upon the world as his parish.

It is only fair to say that Frank Robison, one of Paul Hydon's loyal and efficient laymen, who runs a modern laundry in Gloversville, had a good deal to do with enlisting this Jewish, Catholic, Lutheran, and Christian Scientist generosity in this Methodist Church. But, in any case, I got a real kick out of that interchurch experience and out of that "Ph.D." who knows how to get down to earth in his ministry.—Zion's Herald.

SHINE

I would not give much for your religion unless it can be seen. Lamps do not talk; but they do shine. A lighthouse sounds no drum, it beats no gong; and yet far over the water its friendly spark is seen by the mariner. So let your actions shine out your religion. Let the main sermon of your life be illustrated by all your conduct and it shall not fail to be illustrious.

—C. H. Spurgeon.

THE MONKEY'S DISGRACE

Three monkeys sat in a cocoanut tree,
Discussing things as they're said to be.
Said one to the others, "Now listen, you two!
There's a certain rumor that can't be true,
That man descended from our noble race.
The very idea is a disgrace!

"No monkey ever deserted his wife,
Starved her babies and ruined her life.
And you have never known a mother monk
To leave her babies with others to bunk,
Or pass them on from one to another
Till they scarcely know who is their mother.

"And another thing you never see;
A monk build a fence around a cocoanut tree,
And let the cocoanuts go to waste,
Forbidding all other monks to taste;
Why, if I put a fence around a tree,
Starvation will force you to steal from me.

"Here's another thing a monk won't do;
Go out at night, and get on a stew,
Or use a gun, or club, or knife.
Yes, man descended, the ornery muss,
But—brothers—he didn't descend from us."

—Anonymous.

When the Devil engaged with Job's patience in battle,
Tooth and nail strove to weary him out of his life;
He robbed him of children, slaves, houses, and cattle.
But, mark me—he ne'er thought of taking his wife.

But Heaven, at length, Job's forbearance rewards;
At length double wealth, double honor arrives.
Heaven doubles his children, slaves, houses, and herds—
But we don't hear a word of a couple of wives.

—Anonymous.

WHEN IN NEW ORLEANS
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WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

Pushmataha

* By Clayton Rand

"Nothing is known of the strange origin of Pushamtaha, except that he first saw the sun his tribe worshipped somewhere near the sacred city of Naniah Waiya, in what is now Winston County, Mississippi, in about 1764.

"Often asked about his birth, he was wont to say, 'I had no father, no mother, no brother, no sister. The winds howled, the rain fell, the thunder roared and the lightning flashed; an oak tree was shivered, and from its splinters stepped forth Pushmataha.'

"His ashes lie in the Congressional Cemetery of the city of Washington, with those of our other glorious dead, and this simple epitaph is inscribed upon the shaft that marks his resting place:

" 'Pushmataha, a Choctaw Chief, lies here. This monument is erected by his brother chiefs. . . . Pushmataha was a warrior of great distinction. He was wise in council, eloquent in an extraordinary degree; and on all occasions, and under all circumstances, the white man's friend. He died in Washington, on the 24th day of December, 1824, of the croup, in the 60th year of his life.'

"At about 20 years of age, escaping from an engagement with the Collageheahs west of the Mississippi, Pushmataha found refuge in a Spanish settlement, where he lived for five years.

"He returned to the Red River four times for revenge upon the tribe to bring back to his people the scalps of his victims. Some time before 1812 a party of Creeks burned the house of Pushmataha while he was away at ball play, and again and again he waged war upon the Creeks.

"In the Creek war, primarily fought in the Mississippi Territory, he was the first to lead a party against the British and their Indian allies. In a war in which Sam Houston, David Crockett, and Andrew Jackson, from Tennessee, and F. L. Claiborne, Thomas Hinds, and Sam Dale, of Mississippi made history, Pushmataha rendered heroic service. Following the war, General Claiborne bought Pushmataha a uniform of regimentals, with gold epaulettes, a sword, and silver spurs.

"Pushmataha was one of the two chiefs who represented the Choctaw Nation at the all-important Treaty of Doak's Stand in 1820, ceding to Mississippi 5,500,000 acres, out of which nine counties in the heart of the state were carved.

"In 1824 Pushmataha led a delegation of Choctaw chiefs to Washington, where he had once gone as a younger man to see Thomas Jefferson.

"His visit to Washington coincided with the triumphant tour of General Lafayette. In speaking before the venerable Frenchman, the Chief of the Choctaws said, 'Nearly fifty snows have melted since you drew the sword as a companion of Washington. With him you fought the enemies of America. You proved yourself a warrior. We have heard these things told in our distant villages and our hearts longed to see you.'

"Pushmataha was received by President James Monroe and Secretary of War John C. Calhoun, and was royally entertained by others. Unaccustomed to rich food and strange drinks in such abundance, he fell sick from over-indulgence and never recovered.

"While ill he spoke to his warriors, gathered around him, 'I shall die, but you will return to your brethren. As you go along the paths you will see the flowers, and hear the birds sing, but Pushmataha will see them and hear them no more. When you shall come to your home, they will ask you, 'Where is Pushmataha?' and you will say, 'He is no more.' They will hear the tidings like the sound of the fall of a mighty oak in the stillness of the woods.'

"President Monroe sent a medal to his eldest son, as a tribute to his father's memory, and Senator John Randolph of Virginia eulogized him in the Senate.

"He was withal the most picturesque man the Choctaw Nation ever produced. A colorful character, he was a strange mixture of the savage and the statesman. He stood six-feet-two, was Herculean in strength and in single combat had no equal.

"He knew Spanish, some French, used fluent English, but when he spoke his mother tongue he was the personification of all the elements. Those who heard him woo his audiences with seductive phrases and spit liquid fires of fierce defiance testify that only Tecumseh, the great Shawnee chief, could match his eloquence. Majestic in his barbarian mien, animated in voice and gesture, his flow of words was as the thunder of the clouds, the murmur of rustling leaves, the patter of falling rain. Living close to nature, his speech, like his personality, was primarily primitive. Andrew Jackson said that Push, as he affectionately called him, was 'the greatest and the bravest Indian I have ever known.'

"When Senator Jackson rushed to the bedside of the dying chief, he asked, 'Warrior, what is your wish?' And Pushmataha answered, 'When I am dead, fire the big guns over me.' His funeral procession was more than a mile in length. He was given a military burial, and the big guns were fired.

"Great hunter, brave warrior, Choctaw Chief, matchless orator, and fearless patriot, Pushmataha was proud that neither he nor his people ever 'drew bows against the United States.'

"What a Mississippian!"

* A few years ago the Mississippi Power Company enclosed with its statements each month a leaflet, giving a sketch of some outstanding Mississippian, written by Clayton Rand, of Gulfport. Your editor saved these leaflets and Mrs. E. E. Dean has secured permission for the use of two of them on this page. We appreciate this permission. These sketches have been incorporated in Mr. Rand's book, "Men of Spine."

* * *

The Love Gift

At the educational conferences and seminars held in January, it was suggested that as one of the results from the study of "The American Indian," each society make a love gift, to be used in helping to make more attractive the church which will soon be purchased or built on the Choctaw Reservation near Philadelphia, Miss.

Since that time, the Mississippi Conference W. S. C. S. has assumed a $300 special for the Indian Mission in Oklahoma.

At the enlarged executive committee meeting held in March, it was agreed that all money going to the Conference treasurer from these love gifts, marked "For the Mississippi Indians," will be held in trust for the work near Philadelphia. If it is not marked for this purpose it will go on the $300 special for the Indians in Oklahoma.

The Catholics in Belgium have built an attractive Catholic church on our Mississippi reservation, and we understand the Baptist church is also attractive. The little house which we have provided for the Methodist Indians may be compared to a "cotton house."

Six hundred dollars has been allowed by two Conference Boards ($300 from each Board) for a new church, which will not provide the kind of a building of which we can be proud. It is hoped that our love gifts for the Mississippi Indians will make it possible to increase the fund so that our church will compare favorably with those of other faiths.

Remember, if your society wishes its love gift for the Indians to go to the Mississippi Indians, mark it "For the Mississippi Indians" and send it to Mrs. C. E. Mullins, Brookhaven, Miss.

* * *

We Must Carry On

During his twelve years as our President, Mr. Roosevelt worked untiringly for those principles and ideals which we, as Methodists, say we believe. It was his dream, as it is ours, that these ideals may be incorporated in the plans for a new world order.

Our new President has said it is not enough to desire peace; we must also work for it.

So, we come to this crucial moment in our history when we must join in the battle by praying and pushing.

Watch for the proposals which will be appearing before our Congress and write to your Senators and Representatives, letting them know how you stand.

We hope, too, that every society and every Methodist woman will write to our new President, encouraging him to follow through. Just address him, "President Harry S. Truman, White House, Washington, D. C."

BISHOP CHEN BACK IN CHINA

Bishop W. Y. Chen, of China, who has spent recent months in the United States speaking in the interests of Chinese Methodism and of the China National Christian Council, of which he is executive secretary, arrived back in Chungking by airplane on April 14. In Kunming he met his son, an officer in the Chinese Air Service. "All China mourns President Roosevelt," he cabled from Chungking to the Board of Missions.



WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. M. E. ARMSTRONG, EDITOR, JONESTOWN, MISSISSIPPI

Attention—Important Letter

150 Fifth Avenue,
New York 11, N. Y.
April 6, 1945.

To Conference Secretaries of Christian Social Relations and Local Church Activities and Wesleyan Service Guilds.

Dear Friends:

On March 23 a small group of church leaders went to Washington to discuss the next steps for church groups in the realm of World Order, with special reference to the purpose of the San Francisco Conference. The following materials will be available for free distribution in very limited quantities at your nearest Literature Headquarters (Cincinnati, New York, or San Francisco). Additional quantities may be secured from Federal Council of Churches, 297 Fourth Avenue, New York 10, N. Y. (Please send postage cost).

1. Proposals for the United Nations Organization, with pictorial chart.

2. A series of Foreign Affairs Outlines on problems of (a) Prevent War, (b) Promoting Prosperity, (c) Social Progress, (d) Freedom—a series of four-page folders.

3. A Wall Chart in two colors, with illustrations showing proposed structure and functions of the United Nations Oranization. (Size 20x27 inches).

4. Building the Peace, a radio series on Foreign Policy, featuring discussions with high officers of the State Department.

You may want to secure a small quantity for distribution to leaders in your Conference. It is so important to promote studies on these important matters now.

Please note the new study pamphlet entitled "From Cleveland to San Francisco"—a study of the pending issues in San Francisco in the light of the Cleveland Conference. This pamphlet may be secured in single copies for ten cents each; on quantities of 50 or more, 5 cents each. Order from Federal Council of Churches, 297 Fourth Avenue, New York 10, N. Y.

With deep appreciation for your work on these urgent issues, I am,

Sincerely yours,
THELMA STEVENS,
Ex. Secty., Dept. C.S.R., L.C.A.

(Note: This copy reached my desk too late for last week's issue. Mrs. E. M. Sharp, Conference President, expresses the hope that each local society will do some reading before and during the San Francisco Conference. Let us be much in prayer during this important meeting.—Editor).

* * *

Lord, make me an instrument of Thy peace!
Where there is hatred, let me sow love;
Where there is injury, pardon;
Where there is doubt, faith;
Where there is despair, hope;
Where there is darkness, light;
Where there is sadness, joy.
O Divine Master, grant that I may not so much seek
To be consoled as to console;
To be understood as to understand;
To be loved as to love,
For it is in giving that we receive;
It is in pardoning that we are pardoned;
It is in dying that we are born to eternal life.

—St. Francis of Assisi.

* * *

Organization and Promotion

Dear Co-Workers:

It has been my privilege to attend two of the District Missionary Institutes this month. All our leaders are eager and alert, and anxious for the work to move forward.

There are two or three points in the recommendations from our Enlarged Executive Committee Meeting which I would like to emphasize. First, we set a goal of 10 per cent net increase in membership. We are counting on each society to accept its full share of this increase. May I urge you to hold your members, not only for the sake of the society but for the stabilizing effect such fellowship and work has upon the women themselves. You will want to be very accurate in reporting the number of members.

Another point of emphasis is your pledge. We recommend that every member in every society prayerfully make a pledge, no matter how small. We, as Christian women, must not wrap our gifts in the same "small package" in this year of unsurpassed need throughout the world. Life Memberships and Week of Prayer should be talked about and planned for all the year.

Mrs. Clyde Hall, our new secretary of Youth Work, suggests that your secretary of Youth from your society be the same person, if possible, who works with your Youth Fellowship. That is a good suggestion, and if you have not a secretary of Youth already, let me urge you to comply with this suggestion right away.

In connection with promotion being restricted by travel inconveniences, too much emphasis cannot be placed on zone meetings. Your district secretaries and zone chairmen have planned meetings in each district; some of them have already been held. These meetings are proving, and will continue to be, of great help to our women.

My report for the past quarter has been sent in. You made it the best first quarter's report that I have ever sent to Division Headquarters. Some of you are new officers, and because of delay in new report blanks a few reports were late. Still fewer went to the wrong person. All corresponding secretaries in the local societies send reports to your district secretaries. Thank you for making this report possible, and to the last woman in the last society may we join hands in lighting the torch of faith as we enter the "Doors of Progress" to tomorrow's world.

Yours sincerely,
MRS. N. N. MAXEY,
Secty. of Organization and Promotion.

Bible Study, "The Word of His Grace"

Chapter VII

Fill in the blanks:

1. Mr. Gladstone said that there was only one question to be settled, and that it was ..... and must be settled at ..... 2. He said, "The homes of the people are the ..... of the nation." 3. One of the greatest of all the contributions which Judaism and Christianity have made to the world is their ideal of ..... and ..... life. At Ephesus, ... was the popular pattern of womanhood, and in that ancient world woman was considered an inferior being: a ....., a toy, or a ..... 5. There is no human relationship comparable to the bonds of ..... 6. When Paul says, "Wives, submit yourselves unto your husbands," he means a ..... submission, prompted by ..... 7. "The ..... is the head of the wife, even as ..... is the head of the church." 8. Marriage should be like "..... words to ..... music set," the two blended into a lovely song. 9. Marriage is mutual .... 10. ..... to parents is the first step in the religious training of a child. 11. Paul says if we honor our father and mother, we will live..... on the earth. 12. Parents are to bring their children up in the ..... and ..... of the Lord. 13. An ordered home is a little ..... where a child may find all the ..... of the larger world. 14. "Servants" means ..... or ....., and they are cautioned to be ..... to their masters. 15. The Lord is master of us all and there is no "..... of persons with Him."

Chapter VIII

1. How does Paul describe the Christian life? 2. What is one of the direst needs of our time? 3. How may we be able to withstand the evil in the world? 4. How do we "wrestle" in the Christian life? 5. Explain what Paul meant in his list of equipments for the Christian warrior: (1) "having your lions girt about with truth;" (2) "having on the breastplate of righteousness;" (3) "your feet shod with the preparation of the gospel of peace;" (4) "the shield of faith;" (5) "take the helmet of salvation;" (6) "the sword of the Spirit." 6. Tell how Christ met the temptations in the wilderness. 7. In what attitude should a Christian live and work? 8. Who will tell the Christians at Ephesus about Paul? 9. What is Paul's farewell blessing? 10. Describe Christian love. 11. What teaching in Ephesians has impressed you most? 12. What teaching in Ephesians will you put into practice in your daily life?

(Note: Other questions for the above Bible study appeared in the Advocates of March 15 and March 29.—Editor).

"O Beauty of Age, thy wonderful years
Are cheers, not tears, are joys, not fears.
Thou showest us glory; life's mystery clears
In the faith that endures and the love that endears."

—Selected.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

Edited by The Executive Committee of Louisiana Conference

By Mrs. J. J. Davidson, Jr., Conference Secretary of Literature and Publications

The Secretary of Literature and Publications

"The secretary of Literature and Publications has for her goal the task of interesting every woman of the church in its most vital concern—the bringing of the world to Christ. Her working tools are the leaflets that tell of the missionary work in the various fields, textbooks for mission study classes, Spiritual Life material, program and worship services, handbooks and leaflets for the guidance of officers, and the **Annual Report.** She represents our two magazines, the **Methodist Woman,** published by the Woman's Division of Christian Service, and **World Outlook,** the general missionary magazine of the Church." It is her duty to promote a wider distribution and a more intelligent use of all literature and publications of the Woman's Division of Christian Service and the publication issued for the entire Church through the Joint Division of Education and Cultivation.

The office of the secretary of Literature and Publications "is not only important but indispensable to the growth of missionary knowledge. This service is a link between mission stations at home and abroad and the membership of our Woman's Society." (From the new leaflet on the duties of the secretary of Literature and Publications. Order from Literature Headquarters, 420 Plum Street, Cincinnati, Ohio).

* * *

With Flying Colors!

A number of societies have completed the first quarter's work with flying colors, having reached the first goal for the department of Literature and Publications...."Every Officer a Subscriber to the **Methodist Woman** and **World Outlook.**" Let's continue full speed ahead toward achieving the second goal—"a ten per cent increase in subscriptions."

The societies reaching the first goal are:

Alexandria District—Ville Platte.

Baton Rouge District—Amite, St. Francisville, Clinton, Elizabeth Sullivan Memorial of Bogalusa.

Lake Charles District—Jennings, New Iberia, Rayne, Gueydan.

Monroe District—Rayville, Stone Avenue of Monroe.

New Orleans District—Morgan City, First Church of New Orleans, Canal Street of New Orleans, Rayne Memorial of New Orleans.

Ruston District—Minden, Haynesville.

Shreveport District—Belcher, Haughton, Park Avenue of Shreveport, Noel Memorial of Shreveport.

* * *

Let's Not Fly Blind!

The **Fifth Annual Report** is off the press! Through it our course is charted; it serves as the radio beam guiding us to real accomplishment in our society. Let's get on the beam!

Among the new features added to the **Report** this year are brief human interest stories which have come directly from the fields of work. The attractive titles, "Buses and Blues," "No Need of Songs," and "Two Treasures of China," and others, should help meet the often-expressed need of "more missionary stories to tell." A page in the front of the book suggests ways of using the **Annual Report.** The "Foreword," written by Mrs. Bragg, our president, best expresses the value of this book to all Methodist women.

From Mrs. Bragg

"This is not an ordinary report; it is an extraordinary document. It should be studied and used in many ways—as the basis of programs in meetings of the Woman's Society of Christian Service or its circles, in the Wesleyan Service Guilds, or in Summer Schools and Institutes. It becomes a great source of information on the progress of the present work of Methodist women and the unfolding opportunities for service in the coming years. The title is truly expressive of the content: 'Leaves for the Healing of Nations.'"

* * *

If Brazil Can, Why Can't We?

The **Missionary Voice (Voz Missionaria),** the magazine of the Woman's Society of Christian Service of Brazil, has a subscription list which exceeds three times the Society's membership. Membership 5,912; subscribers 21,230!

The **Methodist Woman** has but one woman in seven a subscriber. Membership 1,262,947; subscribers 183,161.

What about this as a challenge? Should we not equal if not surpass the zeal of the Woman's Society of Brazil?

* * *

Round and Round We Go!

A reading society is an informed society; an informed society is an interested society; an interested society is a working society; a working society is a reading society. Is your society reading?

* * *

A New Guide

A new edition of "The Guide" is being planned by our editors. It will probably be available about May 15th. Watch page 32 of the **Methodist Woman** for further information.

* * *

Mrs. Ed Conger, Secretary of Children's Work

Missionary Units in the Spring Quarter

During the months of April and May, in churches using the Closely Graded Church School Courses, primary and junior children will take part in the study of missionary units. The plan of the church provides that additional sessions be held at the same time.

The major emphasis for juniors deals with the work of the Methodist Church in Southeast Asia. One unit for use in additional sessions considers the church's work among American Indians. The emphasis for primary children is "Child Helpers Around the world."

Opportunities for Friendly Sharing

As children take part during the spring quarter in the study of missionary units, there are many ways in which they can show their friendliness and concern for people in this country and in other parts of the world where the Methodist Church is at work. Boys and girls can help to—

1. Rebuild homes, schools and churches in Southeast Asia which war has destroyed. A regular part of the offerings of children on World Service Sunday and in all additional sessions is being laid aside now, and kept until missionary work can be resumed once more in Malaya, Sumatra, Borneo, and the Philippines. It is very important, therefore, that gifts for this on-going work be made by children, and that the offerings be sent through the regular channels that the church has made available.

2. Send new clothes to children in Europe. The Methodist Committee on Overseas Relief, through its agency, the American Friends Service Committee, has provided a plan in which children here can share what they have with children in Europe. It is called "Togs in a Towel." The plan is for a class or group of boys and girls to buy an outfit of new clothing for a child of any age, to pack it in a towel and send it to the American Friends Service Committee, who will speed it on its way to make some child warm and happy.

For a description of the project see the leaflet, entitled "Togs in a Towel," which may be ordered from MCOR, 150 Fifth Avenue, New York 11, N. Y., or from AFSC, 20 S. 12th Street, Philadelphia 7, Pa.

In consultation with the Methodist Committee on Overseas Relief, the Woman's Division of Christian Service has approved the plan, "Togs in a Towel." Where groups of Methodist children participate in this activity, and where the children and their leader so desire, it may be reported by the secretary of Children's Work or any leader, through the local secretary of Supply Work of the Woman's Society. If this is to be done, the blank entitled "Shipment of Goods" should be secured from the secretary of Supply Work, filled in, and pinned to the outside of the towel along with the tag already mentioned containing the name and address of the sender. The "Togs" should then be wrapped and sent to the AFSC as indicated. "The Statement of Goods" will be signed by the American Friends Service Committee, and returned to the sender, by whom it may then be given to the secretary of Supply Work, and included in her report under the caption "Togs in a Towel."

3. Supply American Indian Children with books for their library, with new games, or with materials for vacation church schools. The books should be new or in good condition. The gifts may be sent to any of the following addresses:

Navajo Methodist Mission School, Rev. Willard P. Bass, Farmington, New Mexico; Rev. and Mrs. Linn Pauahty, Ponca Methodist Mission, Ponca City, Oklahoma. Miss Jewel Mantooth, West Oklahoma Conference Rural, Anadarko, Oklahoma; Rev. C. A. Burris, Nespelem Methodist Indian Mission, Nespelem, Washington.

(Continued on page 16)



MILLSAPS COLLEGE—1892

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON, APRIL 29, 1945

By W. C. Newman

PERILS IN A NATION'S LIFE

Lesson Text: Judges 2:6-7, 11-12, 18-19; 6:11-16.

Golden Text: Be strong and of good courage; be not affrighted, neither be thou dismayed; for the Lord thy God is with thee whithersoever thou goest.—Joshua 1:9.

Prophets of doom are never loved, seldom heeded, and frequently hated. Even after their prophecies have proved true they are sometimes blamed for having warned the people of coming retribution. I have little hope that it will be any different with this lesson on our nation's perils.



W. C. Newman

But those perils are very real. I have lived long enough to have seen some of the prophecies made by preachers in my boyhood become unhappy realities. And such prophecies can be made with accuracy because God has ordained certain laws of the moral realm which, if violated, bring sure consequences. We are, indeed, in peril. Were we wise men we would be afraid.

"In Peril of My Own Countrymen"

First of all, I think a nation is on dangerous ground when it surrenders to the leadership of men who seduce its youth with commercialized evil. Jesus once asked about fathers, "if his son ask of him bread, will he give him a stone?" The answer is, "Of course he will. Some fathers." If our youth ask to have some fun, we, the people of this nation, place before them liquor to make them do foolish things, and to imagine they are having fun. And that has come about because the sentiment throughout America has been bought with lobbies from Washington to Podunk. $7,000,000,000 spent for liquor in one year is our record—and the trend is upward.

America is literally in the hands of the liquor distillers. Senators and Congressmen, sheriffs and state legislators, bow to their will. Today's paper states flatly that liquor will reign at San Francisco next week as men undertake to make a peaceful world. That is insane. We will all pay a heavy penalty. But no one will pay any attention to what is said about it in this lesson.

In Peril of Motion Picture Morals

The greatest spiritual force of our nation is the motion picture. It exerts a more profound influence than does the whole of religion; it preaches to more people than all the preachers combined; it has changed our social and moral ideas more radically than has any other one thing.

Keeping that fact clearly in mind, take a good look at the source of the motion pictures—Hollywood. None but a temporarily insane nation would accept the unchallenged domination of such people. Their eternal scandals, their open and flagrant indecencies, disqualify them in the mind of any reasonable person for moral leadership.

But we flock to them by millions, send our children daily to be instructed of them, docilely allow them to stamp their miserable pattern of living upon our society.

And this lesson will not change the situation one iota.

In Peril of Decadent Religion

"Crisis religion" is a term aptly used to describe the religion of fear, the faith of a man who has blithely ignored God all the days of his life, until he faces danger or trouble, then runs to God naively, expecting that God will forget all his wickedness in the flash of an eye, and save him. No thought of repentance, no effort to atone for his sins. "Just "Come a-running, God. I'm in trouble."

That is pretty much what people of America have done as the war has progressed. Statesmen who have not had a word or day for God suddenly begin to mouth prayers for God to give us victory. Newspaper columnists like Walter Lippman, who mocked preachers and decried the church, suddenly begin to ask why the Church did not save us from all this disaster.

Let no one take these things too seriously and vainly imagine we are truly religious. We are not. There isn't enough shame and penitence in our prayers; there isn't the ring of sincerity in our bargaining with God. We have not even promised to do better. We only want to be sure we haven't overlooked a bet. Maybe there is a God, after all. And we can't afford to take a chance.

We have not come to our knees. And we will not come to our knees. Our war has been bought with too little suffering on the part of most of us. We are rich, and proud, and powerful, and wicked. And no one is going to take this lesson, or my preaching, very much to heart. Because our religion is only skin deep. It does not run to the heart of the nation.

DR. WALTER W. VAN KIRK CONSULTANT

Dr. Walter W. Van Kirk, secretary of the Commission on a Just and Durable Peace of the Federal Council of the Churches of Christ in America, has been designated by the president of the Federal Council, Bishop G. Bromley Oxnam, to attend the United Nations Conference at San Francisco as a consultant to the American delegation, it was announced recently.

The appointment was made in response to the invitation extended by the Secretary of State to forty-two labor, business, professional, and religious organizations to send consultants to San Francisco.

Bishop James C. Baker, of Los Angeles, as chairman of the International Missionary Council, and Dr. O. Frederick Nolde, of Philadelphia, as secretary of the Joint Committee on Religious Liberty of the Federal Council and the Foreign Missions Conference of North America, have also been appointed by the Federal Council as assistants to Dr. Van Kirk.

In addition to participating in the consultants' group, Dr. Van Kirk, in collaboration with Dr. Nolde, will prepare bulletins of information on developments at the Conference for the religious press of the country. Reports will also be sent to state and local councils of churches, and to the agencies of the churches dealing with social education and international relations.

Dr. Van Kirk has also received press credentials as an NBC broadcaster. His weekly radio program, "Religion in the News," will be broadcast from San Francisco, beginning Saturday, April 21, over the NBC Network at 6:45 p.m., Eastern Wartime. In these broadcasts Dr. Van Kirk will interpret the developments at San Francisco from the standpoint of the religious interest and the recommendations set forth in the pronouncements of such church groups as the recent National Study Conference on the Churches and a Just and Durable Peace held in Cleveland, Ohio.

Unless man has the wit and grit to build his civilization on something better than material power, it is surely idle to talk of plans for a stable peace.—Francis B. Sayre.

If your name is to live at all, it is so much more to have it live in people's hearts than only in their brains. I don't know that one's eyes will fill with tears when he thinks of the famous inventor of logarithms.

—Oliver Wendell Holmes.

ATTENTION, CHRISTIAN WORKERS

Trained Christian workers needed for Methodist Hospitals, Homes for Aged, Children's Homes.

Experienced Administrators, Nurses, Technicians, Social and Child Welfare Workers, Dietitians, Engineers.

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of the Methodist Church
740 Rush Street, Chicago 11, Illinois

THE CHRISTIAN FIRESIDE

TWO BOYS

By Vivian T. Pomeroy

Dennis and Jeff were brothers; but they were as different as chalk from cheese. Jeff would fly into a temper in no time; Dennis was rarely out of temper. Dennis had much the best time; it is so very inconvenient to lose one's temper.

At the time this story begins they both were in a scrape. They had been discovered in a field, each with a small pile of stones. They had almost finished the frolicsome job of breaking every window in the garage of one of their father's neighbors—a very good neighbor, too. And they had been caught.

Father was pretty angry. "What in the world made you do such a crazy thing?" he asked. Jeff was silent. Dennis answered: "Well, it's kind of fun seeing how many you can do. There's something good about breaking glass." "Oh, is there?" said Father, grimly. "Well, you'll see how good it is to pay for it. You'll both give every penny of pocket money till it's paid, and you'll now go to Mr. Brown and tell him so."

They went.

Jeff said, "We're going to pay for all that glass, and it'll take a long time; it's too bad."

What is too bad?" said Mr. Brown.

"That we've got to pay for it," said Jeff, and he smiled at Mr. Brown. "But I guess we deserved it," he added.

Dennis said: "I don't mind paying. It was worth it, and I've got plenty of money."

"I think you might have the decency to say you're sorry," said Mr. Brown.

"Well, I guess I am," said Jeff, agreeably.

"I'm not," said Dennis. "I don't see, if we pay for it, why we should be sorry."

Mr. Brown looked at Dennis curiously and then showed them out.

When they got home, Father said, "Now, then, to complete the day's fun, there's no supper for either of you, and off you go to bed."

Jeff burst into angry tears. "I'm hungry," he said. "I want my supper."

"I'm not hungry," said Dennis. "I was just thinking I couldn't eat any supper if I tried, and to go to bed is just what I want" —and he stamped off.

Jeff raged and made a fuss; Dennis made none. "You crazy loon," said Dennis to Jeff upstairs, "don't you see it makes them all the more mad when nothing they can do seems to punish you? You get it on them anyway."

"Oh, shut up!" cried Jeff, throwing the wet rag at him.

"Thanks," said Dennis. "That saves me washing my face."

They both went to bed.

At eight o'clock Father came up. He looked worried. Jeff's heart melted. "Good night, Father," he said. "I won't do it again." Father smiled a little. "Right!" he said. "Don't." And he said good-night quite cheerfully and went out.

He went into Dennis' room. "No reading in bed, Dennis," he said, taking away the book. "That's O. K. by me," said Dennis. "I don't want to. I've just finished the last chapter."

Father sighed and waited. "Good night, Dennis," he said. "Good night," said Dennis, pretending to yawn. "See you in the morning."

And I leave you to puzzle out why, when the two boys grew up, Jeff, in spite of his temper, made and kept his friends, and Dennis made no close and constant friends at all.—Reprinted by special permission of the author and the Christian Leader.

Now Many Wear
FALSE TEETH
With Little Worry

Eat, talk, laugh or sneeze without fear of insecure false teeth dropping, slipping or wabbling. FASTEETH holds plates firmer and more comfortably. This pleasant powder has no gummy, gooey, pasty taste or feeling. Doesn't cause nausea. It's alkaline (non-acid). Checks "plate odor" (denture breath.) Get FASTEETH at any drug store.

BISHOP PAUEL E. MARTIN EXPRESSES GRATITUDE

My Dear Fellow Worker:

I would like to express my appreciation to you and to the churches of the Area for the magnificent response that was made to the Crusade. I do not have all the reports from the districts since Easter, but the ones that have arrived indicate that the total will be far larger than we anticipated. You have given magnificent leadership here.



Bishop Paul E. Martin

I want also to tell you that I am grateful for the fine way in which you have maintained, even advanced, World Service during the canvass for the offering in the Crusade for Christ. The World Service Bulletin issued the last of February indicated throughout the Church an increase of 12.26 per cent over the same period last year. This is indeed a remarkable showing in view of the large response to the appeal in the Crusade for Christ.

At the same time, I am sure you are aware that in order to maintain the fine showing which has already been made and to reach the goal of 10 per cent increase set by the General Conference, it will be necessary to raise a considerable sum during the months of April and May. As you know, the fiscal year of the Church closes May 31. I will greatly appreciate it if you will endeavor to send to the Conference treasurer as large an amount of your World Service offering as is possible during these two months. I found when I was a pastor that it was always very valuable for me to raise a large part of the World Service amount before the meeting of the district conference. Our World Service offerings are responsible for the great regular program of the Church.

I am confident that you are already making your plans for the achieving of the other objectives of the Crusade. It is my earnest hope and prayer that our success in these phases may be as great as it has been in the financial objective.

Assuring you that I remember you and yours in my prayers daily, I am,

Sincerely yours,

PAUL E. MARTIN.

SOUTHEASTERN JURISDICTIONAL COUNCIL

By Wm. F. Quillian, Executive Secretary

America Turns to God

The death of President Roosevelt has sobered the American people and made them realize that no human leader is indispensable. One radio commentator said: "As never before, the American people must pray, not that we might have God on our side, but that we might be on God's side."

When the death of the President was announced, all commercial programs were taken off the air and everything was done to honor this great American leader. Prayers were offered, great hymns were sung, multitudes gathered in churches and synagogues and cathedrals to call upon God. The heart of America is deeply touched, and in an hour like this our people should be called to repentance, to a change in their attitude toward God and the Church and to earnest prayer that wars may soon be ended and peace and good-will prevail among all people throughout the world.

President Truman, in closing his splendid address to the assembled Congress of the United States, said: "I humbly pray to God, in the words of Solomon, 'Give therefore thy servant an understanding heart to judge Thy people, that I may discern between good and bad; for who is able to judge this Thy so great a people?' I ask only to be a good and faithful servant of my Lord."

Late reports coming direct from the Bishops of the several areas of the Southeastern Jurisdiction disclosed the fact that this Jurisdiction has secured in cash and pledges more than $6,602,000 on a quota of $6,052,250. Fourteen of the seventeen Conferences have over-pledged their quota. In the Florida, South Carolina, South Georgia, Western North Carolina, and Upper South Carolina Conferences each district has pledged its quota, with a good surplus. This is probably true of other Conferences, but the final reports are not in. The amount of cash paid in is rapidly increasing and a statement will be issued at an early date covering this item.

While the above splendid record has been made on the Crusade, it is significant that on World Service the Southeastern Jurisdiction has paid $136,568 more than last year for the period, June 1, 1943, to March 31, 1944, a total of $771,308.

The plan of providing "Kits for Russia" has been approved by the Bishops of our Jurisdiction. These kits are being sent by many churches throughout the nation. The Director is Mr. P. L. Johnston, Russian War Relief, 226 Peachtree Street, Atlanta, Ga.

A Religious Census has been conducted in the Richmond (Virginia) public schools. This census asks the following questions:

1. How many of the pupils are church members?
2. How many attend Church School?
3. How often do you attend church and Church school?

The results of this census will be tabulated, and Protestant, Catholic, and Jewish names will be given to their respective denominations. There is a growing conviction that the Bible should be read and prayer offered in the public schools of this nation. This can be done without denominational bias. Children who are taught the ordinary branches of an English education should realize that emphasis is placed upon the Bible and the Church in developing moral character.

(Continued on page 16)

MRS. C. W. POMEROY

On March 30, 1945, Mrs. C. W. Pomeroy, of Bastrop, La., found release from months of suffering and pain. She had lived through sixty-four eventful years, rearing her large family of four sons and five daughters to adulthood. She had carried their problems in her heart, encouraged them all the way, and taught one son to hear the call of God to the ministry of the Methodist Church.

Mrs. Pomeroy was born in Decatur, Ill., on January 1, 1881, and married Cree W. Pomeroy in Carmi, Ill., on April 11, 1897, as a girl of sixteen years. But despite her youth, she had the quality which makes for sturdy home life. They moved to Collinston, La., in 1909 and moved to Bastrop four years later, living through the days of the town's real modern life, and being a part of every good movement since that time.

She was a member of the First Methodist Church in Bastrop, a charter member of the Woman's Missionary Society and of the Woman's Society of Christian Service, the Ladies Bible Class and, until her health failed, was always in her place. The type of homelife the Pomeroy's had is the best possible index to the faith and character of the woman, for every one of the family is a loyal Methodist and Christian.

Mrs. Pomeroy suffered much during her last months, but her spirit was excellent through it all, and her pastor was a welcome guest always. She kept a steady faith and had the poise of one who has long walked with God down to the last hours of unconsciousness. The family had expected she could not get well, and all but one son, her baby boy, Jimmie (Dr. Pomeroy), of Portland, Oregon, stood by.

We mourn her passing, not through anxiety for her, but because it marks the end of a lovely marital relationship and a wonderful home. But her mantle can fall upon the shoulders of many of her children who have in themselves the quality of character which made her home beautiful.

JOLLY B. HARPER, Pastor.

DEATH CLAIMS REV. BYRON P. PATTERSON

Rev. Byron P. Patterson was born on November 26, 1862, in Calhoun County, near old Bently. He was a graduate of the University of Mississippi and was an honor student. On August 24, 1890, he was married to Miss Lucy Driver, of Mathiston, Miss. After graduating from Old Miss. he taught school in Texas and in Mississippi. He joined the North Mississippi Conference in 1894 and served in this Conference the next three years. He then went to Vanderbilt University the next three years and did graduate work in a Biblical course, finishing in 1900. He then came back to the North Mississippi Conference and served two more years before his health broke down and he had to take the superannuate relation. He retired in 1902 and moved to Mathiston to live. He lived there and served in the Methodist Church as superintendent of the Sunday School and other ways for many years, never missing a quarterly conference or an Annual Conference as long as he was able. He was a devout Christian and a neighbor in the full sense of the word. He was up and about until one week before he died. The end came on April 4, at 7:50 a.m. He leaves the wife, one brother and one sister.

The service was held at the Methodist church in Mathiston on April 5, at 3 p.m., by his pastor, Rev. R. E. Wasson, assisted by Dr. Weber and Rev. S. M. Butts, of Mathiston. Burial was in the Spring Valley Cemetery.

R. E. WASSON, Pastor.

EYE COMFORT

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IN MEMORIAM

On Tuesday, April 10, 1945, the soul of our beloved sister co-worker, Maydell Latham Weilenman, passed from this earth to the realms of glory. Patiently she suffered for eight years, never complaining, but always ready to help and give advice. Her cheery smile and comforting words are so fixed that they will be of a lasting memory to all of us who knew her. Her worth as a sister co-worker and as a Christian citizen cannot be enumerated, for hers was a Christian life directed by the Word of God. Therefore, be it

Resolved, as it has been the will of the Almighty God to call her to that haven of rest, she will be missed from our circle. She was a charter member of the Leland Methodist church and served many years in the Missionary Society, and,

Whereas, she was an ardent worker in her community and church for the betterment and uplift of all of those about her, and,

Whereas, she was especially interested in the welfare of the young people and always ready and happy to give advice, and,

Whereas, she was an honored and trusted member of the Woman's Missionary Society of Leland, Miss. We therefore ask that these resolutions of respect be made a part of the minutes of the Missionary Society, a copy given to the sorrowing family, and a copy given to the following papers for publication: Leland Progress, The Delta-Democrat, published in the city of Greenville, Miss., and the New Orleans Christian Advocate.

Signed by the following committee:

MRS. S. C. TANNER,
MRS. BEULAH PRATT,
MRS. EUGENE GERALD.

LOUISIANA W. C. T. U.

The Woman's Christian Temperance Union of Louisiana is growing in membership as well as enthusiasm.

In a meeting in Baton Rouge last week an interesting program was presented and a short but very beautiful memorial service was held. Mrs. W. I. Thompson, directing the program, placed in the hand of Mrs. H. W. Sheppard a white lily and she, in turn, placed it in a white vase, representing "Peace," for which our great President gave his all.

Mrs. J. C. Werner, of the parish P. T. A., told of the chapel service being given in the schools, and then introduced Miss Jennie Violet, who told in detail of the character building being done.

Mr. Nish spoke briefly on the Y. M. C. A. work, after which Mr. Carl Davis, the new director of the Y. M. C. A. work in Baton Rouge, was presented and he gave a splendid talk on helping our boys to help themselves.

The W. C. T. U. has a very efficient corps of state officials and directors.

T. M. RIDDLE,
Publicity Director.

THREE NEW MISSIONARIES TO SERVE INDIA

By W. W. Reid

Three new Methodist missionaries from America to India, and one returning there from furlough spent in America, arrived safely in India on April 12, according to information received by the Board of Missions.

The Rev. Henry M. Emerson, who has been a missionary in the Central Provinces since 1928, has returned there and will be assigned to general missionary service—both evangelistic and educational—at Jagdalpur as a center.

The new missionaries are the Rev. Donald E. Rugh, of Vineland, N. J., who joins the staff of the Ingraham Training Institute in Ghaziabad; Arthur Wesley Howard, of Huntington, Ind., who will become head of the Physical Education Department at Lucknow Christian College; and the Rev. Robert D. McFarland, of Southington, Conn., who will carry on religious work among American troops in Lucknow and vicinity.

According to the Board of Missions and Church Extension, there are other new missionaries and returning missionaries on the high seas en route to India.

VASHTI SCHOOL RECEIVES GIFTS FROM CIVIC CLUBS

By W. W. Reid

A check for $1,000 was presented to Miss Mary F. Floyd, superintendent of Vashti School, Thomasville, Ga., recently by the local Kiwanis Club at a luncheon meeting which the club held at the school. In presenting the check, Odis Johnson, lieutenant governor of the Third Division, pointed out the club's interest in the school and its service to the community. He stated that the check was to be used as Miss Floyd desired, for something which would benefit both staff members and students.

Following a recent meeting of the Rotary Club of Thomasville at the school, Miss Floyd received a $100 bond to be applied on the school's building and improvement fund. As members of the club left the tables they left about $75 in "change," to be used "for the girl's pleasure."

Programs of special music were presented at both meetings by the school glee club. Members of the domestic science department prepared and served the meals to the visitors, following annual customs of both clubs.

"Prayer is the first prop that holds aloft your two-fold banner of faith and testimony."—"Four Girls" by E. Allen.

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SOUTHEASTERN JURISDICTIONAL COUNCIL

(Continued from page 14)

Rev. B. C. Gamble, of the North Georgia Conference, has the unique distinction of having secured in **cash plus** the Crusade quotas for two churches. Dr. Gamble was pastor at Marietta and his church paid the full quota before the session of the Annual Conference last November. He was moved to Milledgeville and on a quota of $2,776 has sent to the Conference treasurer a check for $3,200. He states that "more will follow."

A special convocation was held at Southern Methodist University on February 6. At that convocation, Mr. and Mrs. Joe J. Perkins, leading Methodists of Wichita Falls, Texas, presented to the Theological School $1,350,000. Of this amount, $550,000 will be used for buildings and the remaining $800,000 will be an endowment fund. In making this gift, Mrs. Perkins said: "What we have done here is very small in comparison with the gifts of these men who give their lives. I am appealing to every preacher here to go back to his church and find the finest young man in his community and lay it upon his heart to enter this School and train for service in God's Kingdom through the Church."

CLEVER 'COONS

I once saw a demonstration of how quickly firemen at an "engine house" prepared to mount their apparatus the instant of the alarm. What intrigued me most was the speed with which some of them slid down a brass pole, four or five inches in diameter, from their second-story quarters.

Some time ago, there was published the story of an Oklahoma farmer who had been bothered by the depredations of some raccoons that made frequent raids on his corn, cleverly evading both the farmer and his dog.

One night, wakened by the dog's barking, he took his flashlight and gun, went toward the barn and saw a big raccoon on a branch of a cottonwood nine feet above and nearly four feet out from the comb of the barn roof. As he took aim from beneath the tree, the 'coon mysteriously vanished.

Hearing several soft thuds on the foor, the farmer darted out from under the tree and saw five 'coons hurrying along the comb of the roof to the other end of the barn.

Ten feet out from that end of the barn stood a thirty-foot section of twelve-inch iron pipe set in concrete. The top of the pipe, eight inches lower than the comb of the roof, supported one end of a steel track, four inches wide, that carried the big hay fork used inside the building.

The first raccoon walked fearlessly out on the narrow track, hugged the pipe with his front legs, slid down and vanished, the other four following in rapid succession and, in less than a minute, vanishing over the creek bank, leaving the farmer so amazed that he forgot even to try to use his gun.

Now, who learned first to make haste by sliding down a pole?

—Etta W. Schlichter, in Our Dumb Animals.

Swearing is just the blundering of a bully. It is conversation's cesspool.

—Edward Wertheim.

LOUISIANA W. S. C. S.

(Continued from page 12)

The Family and its Horizons

Elective Study Course for Parents

In the opening paragraphs of the unit for parents, "The Family and Its Horizons," found in **The Christian Home** for February, 1945, Dr. Earl F. Ziegler writes as follows:

"The family is a social and religious instrument for seeing and interpreting life. Whichever direction it looks there are horizons. The family has the power to keep these horizons very short, or to expand them until the far reaches of the earth become its horizons. In the Christian family it is assumed that its members will seek to see just as far as they possibly can. No other choice is possible in a world where there is one God, one Christ, and one blood that flows through all human veins."

This study course planned for four sessions includes stimulating and thoughtful questions for discussion that parents will find helpful today as they try to make their home a center of friendliness that does stretch out to the far reaches of the earth. As children during the spring quarter consider the current missionary emphases, it is hoped that parents also will take part in the study of a course that will help them to guide their boys and girls in growing experiences of appreciation and friendship with people of different national and racial groups. This elective unit, "The Family and Its Horizons," in **The Christian Home** may well be used. (**The Christian Home** may be ordered from the Methodist Publishing House. Price $1.25 a year. Single copy, 25 cents).

* * *

May and June Programs of Woman's Society Deal With Interests of Children

Emphasizing the significance of the observance of National Family Week, the May program of the Woman's Society of Christian Service centers about a study of the Christian home in the United States and in other lands. The program for June will give attention to juvenile protection and the responsibility of the church to cooperate with community agencies to see that adequate plans for the welfare of its children are made.

For these programs, secretaries of Children's Work may wish to share with the Woman's Society some of the ways in which the leaders in the local church school are working with parents and with social agencies in the community in the interests of Christian family life and the better protection of children.

A soldier parked an army jeep in front of a parking meter, got out and started to walk down the street. A policeman saw him and called after him, "Hey, buddy, drop a nickel in that parking meter."

The soldier yelled back: "Put it in yourself! That jeep belongs as much to you as it does to me."—Sibert News.

A member of the House of Representatives, who was very much impressed by the dignity of his position, was awakened by his wife one night with, "John, there are burglars in the house!"

"You must be mistaken, my dear," replied the solon sleepily. "There may be a few in the Senate, but in the House—the idea is preposterous!"—Exchange.

Those who forget the past are co... to repeat its mistakes.—Santayana.

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—Henry Parry Liddon.

THE PRAYER-ROOM TODAY

An Easter Prayer of W. E. Orchard

O Thou who turnest the shadow of death into the morning, on this day of days our hearts exult with heavenly joy. The clouds are vanished from the sky, doubts are driven from the mind. Pain has been our portion here, but now we know that in all pain there lies the promise of redemption. Thou dost plan our lives to cross the Valley of Humiliation, to climb the Hill of Difficulty, and then at last descend where waits the shadow feared by man. But now we know it is a shadow only. The grim-barred gates of death swing back, and the glory from an endless world shines through, beyond the mind's imaging, beyond our heart's desire. Praise be unto Thee, O Lord most high. Amen.

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In Time of War

By Laura Russell

"I will lift up mine eyes unto the hills"
(Psalm 121:1)

Fret not thy mind, at setting sun,
Thy daily duties past and done,
Renew thine efforts in the light,
Let shadows vanish with the light.

Break not thy heart, for other days
Half-hidden in the distant haze,
Time passing onward, as it will,
Is bringing many mercies still.

Grieve not thy soul, that one no more
Sits by the fireside as of yore,
Sweet memories are everywhere,
And round about the vacant chair.

Lift up thine eyes, and pray to heaven,
Thy faults, and fears, may be forgiven,
A quiet calm shall fill thy life
Amid the strain, and stress, and strife.

—Primitive Methodist Journal.

WALLET OF THE WEEK

INDICTABLE CRIMES IN IRELAND are reported to have increased one hundred and fifty per cent in the four years from 1938 to 1942 inclusive. The number for 1938 was 3,602 and for 1942, 9,026. An Irish paper is quoted as saying: "Crime still increases week by week in Eire, stricter Civic Guard vigilance failing to stem the rising tide of theft, burglary, housebreaking, crimes of violence, and sex offenses." The reform schools and other agencies for handling juvenile delinquents are overcrowded. The social debacle appears to be world-wide.

* * *

DR. WILBUR CLEMENS, general secretary of the New York State Council of Churches, comes forward with a scheme for solving the chaplaincy problem by drafting clergymen for service in the Armed Forces. He argues that there can be little use for keeping three or four young ministers in a town of five to eight hundred persons when one or two could adequately do the work. He wants to relieve the man power shortage in the Service by conscripting the surplus in other areas. He probably advanced the plan before he had heard from Congress on the subject of drafting man power and nurses.

* * *

PROTESTANT CHRISTIANS to the number of a million and a half, according to Professor Basil Mathews, of Boston University, have come under Japanese rule in Southeast Asia. Professor Mathews, who is widely acquainted with missionary operations,, says that the future of this vast army of Christian comrades is a matter of profound concern to us in America. Despite our deep interest in them, we have practically no dependable information as to what is happening to them in these days of their subservience to the ruthless and vengeful Japanese invaders.

* * *

VACANT PULPITS are said to be the problem of all churches in England. Church of England statistics show that two hundred and forty-four deacons were ordained in 1944 as compared with five hundred and ninety in 1938. At present there are about two thousand vacant posts and that does not include some eight hundred men and women needed for work abroad. Older men are being accepted for ordination partly because of an unwillingness to lower the standard requirements for younger men. Free Church needs are similar with only Wales as a prospective source of supply in the near future.

* * *

THE INTER-CHURCH WORLD MOVEMENT of a generation ago seems about to be revived in the form of a Layman's Movement for a Christian World. It is said that the body, composed of Protestants and Catholics in twenty-seven states and Canada, has called upon church leaders to "consult and confer with each other over matters of common concern and different opinion" before giving such differences publicity. We concur in the belief that much good might result from such mutual understanding, but a mere rule of ecclesiastical behaviour does not go far enough. The utter lack of authority in such a body is sure to cause it to break down in the face of the problems which will confront it.

WHEN ACTING PATRIARCH ALEXI, Metropolitan of Leningrad, was unanimously elected Patriarch of the Russian Orthodox Church, it marked a new era of influence for the national church which has been scarcely more than a name for the past quarter of a century. The council was held in Sakolniki Cathedral, Moscow, on February 2, and was composed of three hundred bishops convened from all over the world. Besides the official members of the council, many government and diplomatic representatives were also in attendance.

* * *

THE SALVATION ARMY is reported to have had the assistance of fifteen denominations, one hundred and fifty local churches, and fifteen hundred voluntary colporteurs in its campaign to place the Scriptures in a million Mexican homes. Cities, towns, villages, and ranches were covered in the states of Puebla, Tlaxcala, Veracruz, Mexico, Morelos, Michoacan, Guanajuata, Jalisco, Coahuila, Nuevo Leon, and the Federal District. Although the Salvation Army is leading the effort, it could not achieve the great end without the full cooperation of these other agencies.

* * *

AN ALL-RUSSIAN SOBOR (Council) was held by the Russian Orthodox Church at the end of January. It is said to have been a thrilling experience for the Church which had been in exile for a quarter of a century. Many churches had been turned into centers of atheism and under the most favorable circumstances religion was just tolerated. It was a strange experience for the bishops, archbishops, archimandrites, metropolitans, priests, and laity to go trooping to the capital for a solemn conclave and the choice of a Patriarch. The ancient splendor and gorgeous ritual seemed too strange to be true.

* * *

THE BRITISH METHODIST EDUCATION COMMITTEE, according to a public appeal now being made, is sponsoring two training colleges, one hundred and ten day schools, and thirteen boarding schools. As might be expected, the effects of war on those Methodist-supported schools has been very severe, both as to student patronage and financial support. That would not be an insignificant load even in normal times, and it is a distressing burden for people bankrupted by war and for thousands made homeless by years of incessant bombings, added to the daily disasters on the battle fronts.

* * *

A JERICHO CEMETERY, where the city's dead were buried from the earliest times, was discovered in 1932. The tombs had been concealed by the sands of the plains and their contents were untouched because the tombs had not been found by plunderers. Fifteen hundred pieces of unbroken pottery, representing the so-called Bronze Age, have been found, and many types of primitive jewelry, some fine flutes, and eighty scarabs inscribed with the emblems and often the names of the ruling Pharaohs. The scarabs establish the dates of interment and help to identify the pottery. The dated scarabs range from 1501 to 1377 B.C.

New Orleans
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EDITORIAL

GERMAN WAR PRISONER CAMPS

General Eisenhower's request that a committee of Congressmen and editors be flown to Germany for a first-hand inspection of German prison conditions has an ominous sound. It seems to mean that the conditions are too horrible to be fully accepted without a more disinterested investigation than can be made by enraged soldiers. The moment does not lend itself to calm and judicial discussion and we have no intention of making such an attempt until the facts are fully known.

Personally, we may say that we are less surprised than are some at the situation indicated. From the beginning of World War I until now we have insisted that there is no ground for making distinction between the German government and the German people. As we saw them inside Germany, they were generally a likable people. We did not have opportunity to make a study of their attitudes and feelings, but in two instances where veterans of the first World War were involved we did feel that there was evidence of fixed national bitterness. In the city of Cologne, Mrs. Duren chanced to drop a bit of paper on the sidewalk and an elderly civilian flew into a rage and his manner was abusive. No one of us understood what he was saying. At Aschaffenberg, which our armies cleared street by street, block by block, and sniper by sniper, our hotel proprietor had lost a leg in the war and there was no doubt about his feeling toward us. He was not discourteous except that he let us terribly alone. As an incident which points in the same direction, we recall that when the Germans overran Holland they carried ex-Kaiser Wilhelm in triumph to Potsdam Palace. We have maintained all along that the attitude of softness toward Germany and Japan was and is still carried too far.

We have felt much concern during the progress of the present struggle because of those who have constantly peddled their softness under the guise of a super piety. Many of them occupy positions which seem to indicate the blessing of their churches. We do not presume to criticize the motive of any individual, but at the same time we refuse to credit any of them with being holy crusaders whose zeal is a rebuke to those who fight to save the world. The effect of pious resistance to our war effort has been that of "running interference" for the enemies of civilization. Many church people are beginning to exhibit concern for the returning G. I. Joe. As church people, it might be well for us to remember that the first and sanest step toward winning him is our loyalty to him now in the desperate task of defeating the vicious champions of hate—the robber barons whose career of pillage and destruction began fifteen hundred years ago. We must be just before we can be generous.

THE CRUSADE FOR CHRIST REPORT

Elsewhere in this issue we carry the financial report on the Crusade for Christ as of April 23, and showing returns by Jurisdictions. Only two Jurisdictions, the Central and the Western, are short of their quota assignments. It now seems likely that neither of those Jurisdictions will reach its quota. The Southeastern and the South Central Jurisdictions lead the campaign in the order named and each by an impressive margin, the Southeastern by $751,366, and the South Central by $415,266. We call attention to another fact. The overpayment in those two Jurisdictions is more than four times the excess in the other four Jurisdictions combined, and the overpayment in the Southeastern alone exceeds the overpayment in the Northeastern and the North Central by $143,444.

This report indicates the loyalty of the Methodists of the South to the program of the Church. It gives equal emphasis to the religious loyalty of the Southern people. In our own territory only a small deficit exists in any Conference and the indications are that these deficits will be fully liquidated. As it is, every area is beyond its quota. We have special pride in the showing which our section of the Church has made in the first real test of loyalty in the united Church.

Unless we miss our guess, these same two Jurisdictions will set a mark for the others in the Church School enrollment and Evangelistic phases of the Crusade. It is certain that they will not rate as excess baggage in any aspect of Methodist progress. Yes, we are from Dixie.

LAWLESSNESS AS A FACTOR IN THE DECLINING PRESTIGE OF THE CHURCH

We were amazed when we saw in **Pathfinder** of April 23, under the section ,"Religion," the following item regarding the New Hampshire Conference:

Smoking Morals

"I do not intend to refrain from smoking unless it becomes clearly evident that the cause of Christ is being damaged," said Rev. Robert G. Friend, 28, refusing the

usual promise made by applicants to the New Hampshire Methodist Conference.

First the Conference voted to reject him; then, because a layman participated in the discussion, the clerics balloted again, and accepted pastor Friend.

"A minister's use of tobacco affects those who are steeped in the anti-dancing, anti-card playing type of ethics," Rev. Friend said, "but even here I suspect that the proper approach is the rational one based on health considerations, rather than the 'moral' one based on supposed guilt and sin."

How a self-respecting Conference of Methodists could exhibit such indifference to the law of the Church is amazing to us. But that it would reverse itself under such a moral lecture from an "Accepted Supply" is something new in Methodist practice. We do not believe that the admission was legal and we know that it will not enhance the prestige of the Conference. We need not hope for the respect of the world unless we have the moral stamina to demand obedience on the part of units which operate under Methodist law. The case in question involves the integrity and the honor of the whole Church and no Conference has a right to set aside that law for the sake of any person or by an interpretation in the interest of any opposer of the law. The Judicial Council and not an Annual Conference decides what the law means and what it allows.

EXIT MUSSOLINI

It would not be becoming to exult over the body of a fallen foe, and it is not our intention to pillory the ill-fated Il Duce, for it would serve no good end to heap reproaches upon the corpse of the Fascist dictator whose bad international guess brought him to an end exactly opposite to what he had expected. We saw Italy when the evidences of postwar recovery spoke well for his leadership of the Italian people.

Unfortunately for him and for the people of Italy, he became power-intoxicated and fell for the illusions of empire which had proved the undoing of many before him. We heard the bellowing speech of the braggart when he plunged his hapless country into war. For a time, it seemed that success might crown his efforts, but now his dishonored corpse lies in the Piazzo Lorenzo with that of his nameless mistress and other traitors to the interests of the Italian people.

Perhaps it is the repetition of the story of a small man rising to power and being made dizzy by the glamor and exaltation to which his ambitious conceits were not adjusted. He rose to eminence from the ground and he has now returned to the soil to which he belonged by birth, by nature, and by fate. He was shot in the back as a traifor, but with promises of fabulous empire mingled with unheroic cries of fear upon his lips. Thus was the tragic exit of the egotist and the despot whose constructiveness must be expressed by a minus sign. The man who promised an empire ended as a national scourge.

SAN FRANCISCO—THE GOLDEN GATE

In this title we hope there is an omen, an augury for a better world. Let us pray that the United Nations assembling there today have their minds and hearts set on giving the names used at the head of this article a universal connotation, a global meaning—a meaning that shall include mankind and his future welfare and peace. For the very name San Francisco means nothing more than St. Francis. It was named by our Spanish explorers for the great medieval saint of Assisi, that saint whose love embraced all tribes and races, even the birds and animals, to whom he preached in all simplicity and sincerity. If our representatives of the United Nations will only come to conclusions about the issues affecting all people in the spirit of this saintly man of the middle ages, who lived so like his Master, then we need not worry about the results.



Dr. A. P. Hamilton

Also, we call this the Golden Gate Conference. Gold was discovered in California a hundred years ago, hence the name Golden Gate, or at least one reason for the name. But the world is at the Gate Beautiful today as was the lame man of old asking alms and help. Let us pray that our representatives there can answer as Peter of old did, "Silver and gold have I none" —or at least we would wish that the material gold symbolized by California might be transmuted into a Golden Rule for the world, a spiritual legal tender of the Kingdom that shall give us the immaterial coin of His realm in terms of a peace that can be approved by the Prince of Peace himself.

In the first place, it is going to have to be a just peace to be enduring. That doesn't mean that one side shall be treated justly and the other side not. Too many small nations have been ground into the dust of humiliation and cruelty and starvation that justice should not have done; both to those who have been beaten and robbed and left by the roadside to die as well as justice to those who perpetrated the bestiality and cruelty on them.

Of course, right here arises the question, 'What is it to be just?" and this is the crux of the decisions to be made.

The wrong attitude on some of these crucial questions might wreck the whole peace structure and sow seeds for another world war, even while we are engaged in the avowed business of making an enduring peace.

Pierre van Paasen has said that the plan of Jesus is the only one that will work at this time in the planning for a world social order and peace. He has been in all parts of the world, has observed all sorts of conditions of men.

Wendell Willkie has told us that this is "One World." If we try to make a peace without this in mind, we shall also fail. It can't be made on the basis of the old "balance of power."

Small nations simply must be represented and given a voice in the affairs of the world for the future, if we expect to create a world that is fit to live in, or even if civilization itself is to endure.

Our very life hangs on the results of the San Francisco Conference.

A. P. H.

ADDRESS OF CHOCTAW LEADER

Head-Mingo of the Choctaws, east of the Mississippi, in reply to the Agent of the United States:

Brother: We have heard your talk as from the lips of our father, the great White Chief at Washington, and my people have called on me to speak to you. The Red man has no books, and when he wishes to make known his views, like his fathers before him, he speaks it from his mouth. He is afraid of writing. When he speaks, he knows what he says; it gives birth to error and to feuds. The Great Spirit talks; we hear him in the thunder, in the rushing winds and the mighty waters, but he never writes.

Brother: When you were young we were strong; we fought by your side; but our arms are now broken. You have grown large. My people have become small.

Brother: My voice is weak; you can scarcely hear me; it is not the shout of a warrior, but the wail of an infant. I have lost it in mourning over the misfortunes of my people. These are their graves, and in those aged pines you hear the ghosts of the departed. Their ashes are here, and we have been left to protect them. Our warriors are nearly all gone to the far country west; but here are our dead. Shall we go, too, and give their bones to the wolves?

Brother: Two sleeps have passed since we heard your talk. We have thought upon it. You ask us to leave our country, and tell us it is our Father's wish. We would not desire to displease our Father. We respect him, and you his child. But the Choctaw always thinks. We want time to answer.

Brother: Our hearts are full. Twelve winters ago our chiefs sold our country. Every warrior that you see here was opposed to the treaty. If the dead could have been counted, it would never have been made; but alas! though they stood around, they could not be seen nor heard. Their tears came in the rain-drops and their voices in the wailing wind, but the pale faces knew it not, and our land was taken away.

Brother: We do not now complain. The Choctaw suffers, but he never weeps. You have the strong arm and we cannot resist. But the pale-face worships the Great Spirit. So does the Red man. The Great Spirit loves truth. When you took our country, you promised us land. There is your promise in the book. Twelve times have the trees dropped their leaves, and yet we have received no land. Our houses have been taken from us. The white man's plough turns up the bones of our fathers. We dare not kindle our fires; and yet you said we might remain and you would give us land.

Brother: Is this the truth? But we believe now that the Great Father knows our condition—he will listen to us. We are as mourning orphans in our country; but our Father will take us by the hand. When he fulfills his promise, we will answer his talk. He means well. We know it. But we cannot think now. Grief has made children of us. When our business is settled we shall be men again, and talk to our Great Father about what he has proposed.

Brother: You stand in the moccasins of a great chief; you speak the words of a mighty nation, and your talk was long. My people are small; their shadow scarcely reaches to your knee; they are scattered and gone; when I shout I hear my voice in the depths of the woods, but no answering shout comes back. My words, therefore, are few. I have nothing more to say, but to tell what I have said to the tall Chief of the pale faces, whose brother stands by your side.—History of Mississippi, Claiborne.

(The circumstances leading up to the delivery of this speech are these: After the Choctaw lands in North Mississippi were ceded to the U. S. in 1830, all this tribe agreed to move west except 75 or 80. The U. S. Commissioners agreed that the U. S. would grant them land sufficient for their needs, if they remained here, but they were eager for them to go. For 12 years they tried to persuade them to make the move, but they would not go. Finally, during Tyler's administration, commissioners were sent again to make a last plea. William Tyler, the brother of the President, was one of these commissioners. The Indians refused to leave and the enclosed speech is the reply that was made to the agent. Today there are about 1,600 descendants of these living in Mississippi).

IMPRESSIONS FROM THE FIRST PLENARY SESSION, CONFERENCE OF THE UNITED NATIONS ON INTERNATIONAL ORGANIZATION

By Walter W. Van Kirk and O. Frederick Nolde

"The United Nations Conference on International Organization is now convened." These words, spoken by Edward R. Stettinius, as temporary president of the Conference, mark an indispensable step in the struggle of our generation for world peace and order. The threat to the convening of the San Francisco Conference which appeared in the form of disagreements among the major powers during the recent weeks has not materialized. Cautious hopes inspired by an emerging world consciousness in this country, by the Atlantic Charter, Moscow, Cairo, Teheran, and Yalta, are revived. The Conference is now a reality.

Forty-six flags formed an impressive background on the nostrum of the Memorial Opera House. Only forty-six! Inevitable, to be sure, under the circumstances of war. But what provisions will the Charter make for admission of other nations? Will the world organization be a closed agency? Will acceptance to membership of those nations who are now our enemies be unduly delayed? Or, will the Charter "specify that all nations willing to accept the obligations of membership shall thereupon be made members of the Organization" (Cleveland)?

Delegates from the forty-six nations found their assigned places with comparative ease. A scene of sharp contrasts. And yet the distinction between the picturesque robes of the Saudi Arabians and the quiet business attire of most delegates, while startling to the eye, paled into insignificance with the thought of more profound differences. What wide variations in culture, political philosophy, social outlook, creed! Will it be possible to find a sufficiently high common ground to establish an organization for effective international cooperation? What do Christian people expect of San Francisco? Will the provisions of the hoped-for Charter come sufficiently close to their ideals to enlist their willing support? Will they be perfectionists to the point of opposing whatever Charter may be agreed to here?

Directly behind the delegates, in the rear of the Orchestra, was seated a group of consultants to the United States delegation. Forty-two agencies had been invited each to designate a consultant and two associates. Here sat representatives of business, labor, law, education, women's organizations, civic clubs; here were representatives of the religious forces—Roman Catholic, Jewish, Protestant. From the standpoint of the churches, there was no complication of church and state relations. The significance of religion for international order was recognized. By invitation of the government, the churches were to have a part in the Conference as observers, maybe as advisers; they were to have no organic relationship with the Conference, nor any assignment in the way of political decision. Exactly what functions the consultants are to perform has not yet been defined. Their very presence behind the delegates bespeaks an experiment in democratic procedure; in a sense, it offers a demonstration of the reality of democracy.

The note of justice, in its context to be construed as fairness and right, was strongly sounded by President Truman:

"If we should pay merely lip service to inspiring ideals, and later do violence to simple justice, we would draw down upon us the bitter wrath of generations yet unborn. We must not continue to sacrifice the flower of our youth merely to check madmen, those who in every age plan world domination. The sacrifices of our youth today must lead, through your efforts, to the building for tomorrow of a mighty combination of nations founded upon justice for peace. Justice remains the greatest power on earth. To that tremendous power alone, will we submit."

The Cleveland Conference had urged that "A preamble should reaffirm those present and long range purposes of justice and human welfare which are set forth in the Atlantic Charter and which reflect the aspirations of peoples everywhere."

The reference to justice brought to mind the suggestions which the Chinese government had proposed for consideration at San Francisco and which had been released only the preceding afternoon:

"1. The Charter should provide specifically that adjustment or settlement of international disputes should be achieved with due regard for principles of justice and international law.

2. The Assembly should be responsible for initiating studies and making recommendations with respect to the development and revision of the rules and principles of international law.

"3. The Economic and Social Council should specifically provide for the promotion of educational and other forms of cultural cooperation."

The four governments initiating the United Nations Conference have agreed to join in sponsoring these proposals at San Francisco. The similarity between the first two Chinese statements and the second improvement urged by Cleveland is reassuring. "The Charter of the Organization should clearly anticipate its operation under international law and should provide for the development and codification of international law, to the end that there shall be a progressive subordination of force to law." It is to be noted that no action has been taken by the Conference. Nevertheless, there is merit in the very fact that the proposals are being sponsored by four major powers.

What is San Francisco seeking to accomplish? President Truman defined its aims as follows:

(Continued on page 16)

CONFERENCE NEWS AND PERSONALS

New Orleans Christian Advocate

Publishing Committee:
Louisiana Conference—J. W. Reily, Chairman; B. H. Andrews, R. R. Branton.
Mississippi Conference—J. T. Leggett, Vice-Chairman; J. E. Gray, C. C. Clark.
North Mississippi Conference—V. C. Curtis, Secretary; A. T. McIlwain, S. E. Ashmore.

W. L. DUREN, D.D. .....Editor-Manager
HENRY T. CARLEY, A. P. HAMILTON and B. P. Brooks .....Associate Editors
W. C. NEWMAN.....Church School Lesson Writer
MRS. E. L. DIAMOND.....Editorial Secretary
C. MILTON CHALMERS.....Publisher

Mrs. Earl Harris, organist at Columbia, La., lost her husband recently as a result of a heart attack. Mrs. Harris is a daughter of Mrs. R. R. Redditt, of Columbia.

Rev. S. A. Seegers and his son, of Columbia, La., were visitors in the city recently and paid the Advocate office an appreciated call. Bro. Seegers is delighted with Columbia and reports favorably of his work.

Rev. O. S. Lewis, district superintendent, Vicksburg, Miss., reports that some fine records are being made by the preachers of his district. Bro. Lewis is giving to the district a faithful and energetic adminstraton.

Rev. J. L. Nabors, Jr., pastor at Tishomingo, Miss., reports everything as moving along splendidly on that charge. He is to have the assistance of Rev. T. H. Ferrell for a meeting beginning May 13.

Rev. C. C. Clark and his daughter, Valda, were in the city recently and honored the Advocate office with a call. Bro. Clark says that the board of stewards at a recent meeting authorized a $10,000 improvement program which will be launched at an early date.

Bro. Mack Moore, Plantersville, Miss., sends a list of ten subscribers for the Advocate and with it a personal word regarding the Advocate and its meaning for him. Needless to say, we are glad to be assured that it has a valued place in the life of our readers.

Rev. R. G. Lord, district superintendent at Greenwood, Miss., reports that he is fully recovered from the illness which he had in January and February. He has been going with a full schedule for the past few months. He reports the work going forward in fine shape as the second round of quarterly conferences comes to an end.

Mr. and Mrs. Frank Culpepper, of Meridian, Miss., received a telegram on January 9 stating that their son was missing in action. A few days ago they were made inexpressibly glad by a cablegram from the son announcing that he was well and safe. He is in a hospital, however, and has lost forty pounds in weight.

Rev. C. C. Bennett, Advocate representative at First Church, Water Valley, Miss., never lets the Advocate down. He is keeping the matter of the church paper constantly and consistently before the people of First Church and as a consequence is building up a good subscription list in his congregation.

The list of Methodist chaplains for March includes the names of Rev. W. Baylis Alsworth for the Army and Rev. Samuel Percy Emanuel and Rev. Randall Stewart Smith in the Naval Reserve; also Rev. Robert E. Langford promoted from first lieutenant to captain. All of them from the Mississippi Conference.

Mrs. W. N. Duncan, whose home is in Drew, Miss., reports that she has spent a very pleasant eight months in the high school English department at Crowder, Miss. She is now at her home in Drew for the months of the summer vacation, but will return to Crowder for the opening of the next session of the school.

The Men's Bible Class at First Church, Hammond, La., has an offer of a chicken and spaghetti dinner when the class reaches a membership of forty and maintains that attendance for three consecutive Sundays. The chairman of the membership committee thinks that he can smell the chicken and spaghetti cooking now.

Mrs. C. B. Hill writes us that Mrs. B. T. Crews, whose late husband was a member of the Louisiana Conference, has been very ill since January and is still in the sanatarium and very little improved. Mrs. Crew's address is 1515 Coty Street, Shreveport, La. We hope to have a better report from her in the near future.

Dr. A. M. Serex, pastor of First Church, Monroe, La., in addition to doing a splendid work in carrying out the general and local programs, is not forgetting the New Orleans Christian Advocate, but is maintaining his splendid record of the past in its promotion. He is far out in front of the field in the Advocate campaign of this year with a credit of 107 subscriptions, practically all of which appear to be new subscribers.

Before another issue of the Advocate comes from the press, Bishop Paul E. Martin and a group of leaders of the Louisiana Conference will have met in Shreveport to plan for the next step in the Crusade for Christ campaign. It is the desire of Bishop Martin and of the Methodists of Louisiana that the next step shall not be less effective and fruitful than the first phase, which has been brought to splendid conclusion in this area.

Mrs. C. M. Martin, consistent friend of the New Orleans Christian Advocate, a member of East End Church, Meridian, and one of the very best workers any church ever had, has been compelled to dispose of her household effects on account of the acute housing situation in Meridian. She now lives far from the church which means so much to her. She writes that she looks forward to the day when she will enter into possession of her "mansion in the sky" and "shall go no more out forever."

BISHOP PEELE SUFFERS ATTACK

Friends throughout the Church, particularly in our section, will regret to learn that Bishop W. W. Peele suffered a heart attack in Richmond, Va., on Sunday, April 22. He was carried to the hospital, and latest reports indicate that he is resting well. At the moment, the attack seems to have been mild, but his many friends will be anxious about him until they are assured that he is well on the road to full recovery, and many will be the prayers offered in his behalf.

STERLINGTON REPORT—A CORRECTION

Dear Dr. Duren: Bro. Pfost calls my attention to an error in the Annual for last year. Will you please run the following correction?

The Annual of the Louisiana Conference lists the grand total for Sterlington Church, Monroe District, $3,839. This should read $5,040. Thanks.

Cordially yours,
J. E. HEARN,
Statistical Secretary.

CHAPLAIN EMANUEL

Dear Dr. Duren: Recently my husband, Rev. S. P. Emanuel, former pastor of the Eden charge, Mississippi Conference, entered the Naval Training School for Chaplains at Williamsburg, Va. He is anxiously looking forward to receiving the Advocate each week. Please change his address to: Chaplain Samuel P. Emanuel, Naval Training School (Chaplains), College of William and Mary, Williamsburg, Va.

Our young son, Sammy, and I are making our home with my parents, Rev. and Mrs. Paul H. Grice, here in Rolling Fork while my husband is in service.

Yours sincerely,
MRS. S. P. EMANUEL.

MISS MOLING, MISSIONARY, PASSES

Miss Frances Moling, for 39 years a missionary of the Methodist Church in Mexico



and Cuba, died at her home in Kansas City, Mo., on March 28. In 1899 she was appointed a missionary to Mexico by the former Methodist Episcopal Church, South, and in 1914 was transferred to Cuba. She had been retired since 1938.

LATE PRESIDENT AND HIS SUCCESSOR REMEMBERED BY THE COUNCIL OF BISHOPS

At the opening session of the Council of Bishops in Chicago, a moment of silence was observed as a tribute to the late President Franklin D. Roosevelt, and a telegram was sent to President Truman, assuring him of their prayers and support in his administration of the great task which has fallen to his lot.

PEWS WANTED

We are in need of 20 pews. Will be glad to buy used pews in good condition. If you know of any church that has pews for sale please notify us at once.

EARL C. PRESLEY,
Mayersville, Miss.

BISHOP KING "FEELS" LIBERIA

When Bishop Willis J. King held his first session of the Liberia Annual Conference recently, in Monrovia, the President of the Republic, Dr. Tubman, together with his entire Cabinet, attended one session in a body. The President made an address in which he emphasized the value of the Christian missionary movement to Liberia, and suggested the formation of a "Board of Home Missions" within the Conference for the extension of the work of the Church among the unevangelized tribes in Liberia's hinterland.

"We have been in the country now six weeks and are beginning to get something of the 'feel' of the place," Bishop King wrote in March.

STEWARDSHIP REVIVAL AT HOLLANDALE, MISS.

Dear Bro. Duren: We are looking forward to having a number of good laymen and preachers hold our stewardship revival, beginning May 4. Bro. Sam Ashmore will start us off that night, and I have called on Mr. Edmund Taylor, of Greenville, Mr. E. A. Tanner, of Indianola, and Mr. Kye Bethany, of Macon, to help us. Besides these laymen we will have Mr. R. G. LeTourneau, of Vicksburg, to top off the meeting on May 8th.

By request of many who wish to hear Mr. LeTourneau, the Tuesday, May 8th, meeting will be held in the school auditorium. There is great interest manifest over this meeting, which will be in the place of the kind usually held. There has already been a good ingathering of members this year. We had a great spiritual blessing from raising the Crusade money. Every member contributed. Even the smallest child had a glass bank. On Palm Sunday we had a pageant at the 11 o'clock hour. The children brought their banks and laid them on the altar to help Christ come into his Kingdom by caring for the needy of the world.

The church paid its quota in cash and a hundred dollars over, and we are all very happy over it.

Now we are having this stewardship series to explore what greater things we can do for God.

N. D. GUERRY.

"I'M SCARED—WILL YOU PRAY FOR ME?"

By Sarah Elisabeth Evans

The attractive little chapel had just been opened at Union Service Men's Lounge—a tiny oasis of quiet in the midst of canteen activity seething about it in the heart of New York City's bustling theater section. Two soldiers approached the pastor of Union Church, the Rev. A. Van Harbin, Jr. Soon they would leave for service in the South Pacific.

"I'm scared, preacher," ventured one. "Will you pray for me?"

Thus was the chapel first used. That was in October, 1944. Since then, service men, alone or in small groups, have come there daily for meditation and prayer. Sometimes, as in the first instance, they feel the need of the pastor's guidance. At other intervals they kneel quietly alone at the altar.

Meeting the spiritual needs of service men in New York temporarily or for longer periods of time is prominent in the thinking and planning of those in charge of Methodism's cooperative project among service men, located at 229 West 48th Street, and familiarly identified as "99 steps from Broadway." During Holy Week special services were held, with communion on Maundy Thursday, and services of worship on Good Friday and Easter Sunday. All were well attended by service men, junior hostesses at the canteen, and other interested persons. One British boy came timidly to communion, hesitating because he feared the service would be strange to him. Assured that it was similar in many respects to the Anglican service which he knew, the young man attended. He returned on Good Friday and on Easter Sunday. After that service he confessed to Mr. Harbin that he had dreaded Easter in a foreign land. "But you have helped to make it one of the best Easters I've ever known," he said.

Repeatedly Mr. Harbin is asked: "Who runs this place?" Sometimes the reply adds to the bewilderment—that members of twenty-three Methodist churches in the metropolitan area contribute to the support of church and canteen program and also volunteer their time to maintain its activities. "You mean to say they pay for it and do the work, too?" some add incredulously, particularly those without previous church contact. "But why?"

"Because they are Christian people, and Christians receive their greatest joy in life through helping other people," Mr. Harbin tells them.

Sometimes such an explanation is sufficient. Sometimes a casual visit to Union Lounge constitutes the service man's first contact with practical Christianity. Of course, there is no accurate gauge of the permanent effect this may have had in the lives of the 200,000 men who have visited either the canteen or the church, since it opened on a part-time basis in November, 1942. (Since March, 1943, it has operated on a full-time basis). Yet those in charge know that the informal atmosphere, the opportunities for personal counseling afforded by Mr. Harbin with boys whose problems are too baffling to be faced alone, the program of religious and recreational activities have contributed much to make many a boy's New York stay a happier one. Every state in the Union and a number of foreign countries have been represented among those who have signed the register. Methodists throughout the country are urged to publicize the Lounge and to tell their friends visiting New York about it.

"I don't get to church very often," admitted one grateful Merchant Marine to Mr. Harbin recently. "But I want to leave something for the fine work you are doing here." He pressed a ten-dollar bill into the pastor's hand. Others, too, express their appreciation for the wholesome good times.

Influencing young men in the right direction by providing wholesome recreation and opportunities to meet girls under normal conditions continues to be one of the chief contributions of the Lounge, believes Mr. Harbin. The experience of one young man, stationed in New York for some time, illustrates his point.

"If I don't come here every night, you people ask me where I've been. I have to tell you. So I just give up and come here all the time!"

MRS. ETHEL GILBERT

Mrs. Ethel Gilbert, daughter of T. C. and Mary Smith Monroe, died at the Baptist Hospital, Alexandria, La., on January 11, 1945, after an illness of several months. She was born on September 12, 1907, and, besides her father and mother, is survived by her husband, Mr. Ivy Gilbert, a son and a daughter, of Melder, La.; two sisters and two brothers, one of whom is serving in the Armed Forces.

Mrs. Gilbert became a member of the Methodist Church in 1927, and was one of its most faithful members until her death. She served the Church and the Church School in nearly every capacity in which a layman can serve. She was the efficient Church School secretary and treasurer, as well as teacher of the Junior Class for a number of years before her death. Her passing brought sincere sorrow to a host of friends and relatives, and leaves a vacant place in the Melder Methodist church which will be difficult, indeed, to fill. Her fine spirit of loyalty and faithfulness to the church she loved will ever be an inspiration to those of us who were privileged to know and to work with her.

A friend,
MRS. H. W. GATES.

A WOMAN'S HANDBAG

Whiting Williams, the student of human behavior, contends that women will never get a permanent footing on the male level until they have pockets built into their clothes.

The custom is to park everything in a handbag, and handbags are forever being misplaced and lost. Without her handbag a woman is literally helpless and destitute, particularly when traveling, because it contains her money, checkbook, trunk keys, passport, mirror, and lipstick.

Some resourceful women may have mastered this dilemma.

A man's three-piece suit contains thirteen pockets, and it is seldom that any pocket is empty. It would be difficult, if not impossible, to rob a man of everything.

On the other hand, we heard of a woman who took off everything in a lower and put it all in her handbag, which she deposited under the berth. Believe it or not, the porter picked up the bag by mistake at Albany, so that when the passenger wakened near New York she did not have even a handkerchief.—The Imperial Magazine.

PERSONAL NOTES AND INCIDENTS

Rev. Charles E. Downer reports progress in his work on the Sharon charge, in the Mississippi Conference, where plans have been made for a year of effective work.

Rev. Tinsley B. Thrower says that his church at Kosciusko has its Crusade for Christ quota in full in cash and pledges and that the pledges are being paid promptly.

Mrs. T. B. Cottrell, whose home has been in Jackson, Miss., asks that her address be changed to Toomsuba, Miss., care T. H. Davenport, where she will be until further notice.

Dr. A. T. McIlwain, secretary of the Board of Pensions, Missouri Corporation, reports that the Board has closed another good year. The General Board of Pensions is now in session at Chicago.

Col. J. H. Johnson writes in high appreciation of Rev. J. W. Ward, pastor at Clarksdale, Miss. He says that Bro. Ward is having good congregations and that he is giving the people good pulpit service.

Rev. James T. Harris, pastor of Canal Street Church, New Orleans, assisted Rev. Porter Caraway in a meeting at West Monroe recently and then went to Bunkie, where he assisted Rev. A. W. Townsend, Jr.

Homer Rodeheaver, nationally known song leader, is assisting Dr. J. D. Grey in a meeting at First Baptist Church, New Orleans, this week. Mr. Rodeheaver, who was twenty years with the late Billy Sunday, is leading the song services, and the pastor is doing the preaching.

Mrs. T. M. Bradley, whose late husband was an honored member of the North Mississippi Conference, writes the editor an appreciated note from her home in Cleveland, Miss. Throughout the career of Mrs. Bradley and her husband the editor has enjoyed their friendship.

The address of the head of the Choctaw Indians in Mississippi, taken from Claiborne's History of Mississippi, was sent to us by our good friend, Judge W. D. Anderson, of Jackson, Miss. This will be a splendid addition to the material for the study of the Indians in Mississippi by the W. S. C. S.

Dr. Paul D. Womeldorf, Executive Secretary of the South Central Jurisdiction, is assisting Rev. G. W. Dameron in a meeting at Parker Memorial Church in New Orleans this week. He is thus giving himself as a pattern of evangelistic activity in that phase of the Crusade for Christ now beginning.

Dr. Franklin N. Parker, of Atlanta, Ga., says that his touch with the Advocate began with his father's editorial service and has continued until the present time, a period of approximately 75 years. The editor has no warmer friend or one more sincerely appreciated than Dr. Parker. We are deeply grateful for his word of commendation.

Rev. W. O. Byrd, who was chaplain with a paratroop unit, received serious injury in a jump from the plane in which he was being transported, according to report received at the Advocate office. We understand that he is now at Monroe, La., where he is making hopeful progress toward recovery from his injury. This notice is inserted that his friends may know about him, not to give details as to his injury or his condition.

REV. J. F. DRING DIES OF HEART ATTACK

News reached the Advocate office on Saturday of the death of Rev. J. F. Dring, of Gibsland, La., following a heart attack. The only information that we have received is that he was stricken with a heart attack on Tuesday and died. We presume that he died soon after the attack. Bro. Dring was admitted on trial at Bogalusa in November, 1923, was ordained deacon in 1925, and elder in 1927. He gave twenty-one and a half years of conscientious service in the Louisiana Conference. He was in his first year at Gibsland and it promised to be one of the happiest pastorates he had ever had. He was a man of pronounced religious views and was true to his convictions. An appropriate memoir will be published later.

CHAPLAIN SHEARER INVALIDED HOME FROM ITALY

Chaplain John B. Shearer, of the Mississippi Conference, had been with the U. S. Army in Italy since the opening of the Mediterranean theater of operations, but developed a condition which necessitated his being invalided home for hospitalization. He is now at LaGarde Hospital in New Orleans where he may undergo an operation in the near future. His friends in Mississippi and Louisiana can reach him at the LaGarde Hospital. Mrs. Shearer was expected in New Orleans on Sunday to be with him. He called the Advocate office himself and he is not confined to his bed.

MAXWELL-BRADLEY MARRIAGE SOLEMNIZED IN POST CHAPEL

Miss Ellen Portia Bradley, daughter of Mrs. T. M. Bradley, of Cleveland, Miss., and the late Rev. T. M. Bradley, became the bride of Flight Officer James Arlington Maxwell in the Post Chapel at Blytheville, Ark., Saturday evening, April 7, at 7:30 o'clock. The double-ring ceremony was performed by Chaplain George Marr.

Flight Officer Maxwell is the son of Mr. and Mrs. E. C. Maxwell, of Bonners Ferry, Idaho.

The bride wore a becoming suit of aqua with accessions of Dubonier Rose. Her corsage was white carnations with tuberoses.

Miss Joanne Chorley, of Sledge, Miss., served as maid of honor, and Lieutenant W. E. Myers, Jr., of Norfolk, Va., was best man.

The bride, who is enrolled at the Delta State Teachers College, and who expects to continue her studies there, is a member of Delta Singers and the Delta Playhouse at the Delta State Teachers College.

The groom was formerly employed at the Spokane Army Depot in Spokane, Wash.

The young couple are at present making their home in Blytheville, Ark.

—The Delta Democrat.

ENCOURAGE THE PUBLIC PRESS

By Rev. A. C. Lawton

The cooperation of the public press is very necessary in any reform move.

The liquor traffic has made a desperate effort to capture the public press, all magazines, the radio, and the picture show. If the church people allow this to happen the cause of sobriety will be sorely wounded. When an article comes out in the press favorable to beverage alcohol they immediately flood the editor with complimentary letters. They are too wise to criticize dry articles lest they offend. Are the church people that wise?

According to the Louisiana Press Association there are fifteen daily papers published in Louisiana and one hundred and fifteen weekly papers. What a power for good or evil! I imagine that every one of these papers has been severely criticized at times by the church people, and perhaps justly so. On the other hand, they all run church announcements and much church publicity free. Have you written them and thanked them? The public press renders a great service. Have you told the editor you appreciate what he is doing? When you read a good editorial or see a fine article in your daily or weekly paper do you phone the editor or drop him a card saying, "Thank you?" Jesus said, "Be ye wise as serpents and harmless as doves." Encourage your editor and compliment him every time he deserves it. A donkey can kick a piano to pieces in one minute while it takes many wise working men weeks to build one.

REPORT OF THE FINDINGS COMMITTEE—THE BROOKHAVEN DISTRICT, THE SCHOOL OF EVANGELISM

We rejoice in the happy privilege that has been ours in the School of Evangelism in visiting the homes of Magnolia, McComb City, and Summit in these days as representatives of the Christ. It is encouraging to note that out of 110 contacts, 13 people accepted Christ as their personal Saviour on profession of faith and have declared their intentions of uniting with the Church, and that in addition thereto 36 have requested that their certificates of membership be secured and placed in one of the local churches.

We recognize the value of the peculiar techniques of the School of Evangelism and the importance of certain factors that weigh into the success thereof. We therefore make the following recommendations:

1. That the Brookhaven district go on record as heartily approving the plans of the Conference Board of Evangelism, in connection with the Crusade for Christ, for the next Conference year.

2. That a School of Evangelism be held within the bounds of every charge of the district during the next Conference year.

3 That it be impressed upon each minister of the district that it is highly important he cooperate fully in this effort.

4. That preceding the School of Evangelism a detailed religious survey of the territory served by every charge within the bounds of the district be made.

5. That provisions be made whereby the laymen and laywomen to be used in these Schools shall receive adequate instructions as to the techniques of this type of work, and that literature for their own study be provided in connection with these instructional periods.

6. That the ministers of the district shall follow up the School of Evangelism, held within their respective charges, with a program of assimilation—guiding those who seek to identify themselves with the Church into a proper understanding of that which they do.

We recommend that a School of Evangelism be held in one of the rural charges (or area) of the district as soon as practicable.

We recommend, further, that the ministers of the district organize their churches for the reclamation of their "inactive" members and that the techniques of the School of Evangelism be followed in this work.

We express our appreciation to the churches of Magnolia, McComb City, and Summit, and their respective memberships, for the cordial hospitality with which they have received us into their midst; to the Rev. Thomas A. Carruth for his wise and considerate leadership; to our district superintendent, the Rev. Van R. Landrum, and all cooperating ministers of the district, along with the laymen, for all that they have done in making the School of Evangelism to be the success that it has been.

T. E. NICHOLSON,
ROY WOLFE,
FRANK A. DEMENT, JR.,
Findings Committee.

HOW TO ACQUIRE FAITH

By Dr. Smiley Blanton

(Dr. Blanton is an eminent psychiatrist whose training included greatest universities of Europe. One of the pioneers in the working partnership of religion and psychiatry. He understands people, and his wise and kindly insight will help you).

1. Neither physical nor mental health is possible without faith—faith not only in ourselves, but also in ideals above and beyond us.

2. Through faith it is never too late to tap the reservoirs of strength forever accumulating in each and every one of us.

3. You can acquire faith if you lay aside the cares of life; each day in a quiet hour of relaxation and self-examination dispel the barriers of self-deception and let your deeper creative forces restore you.

4. In difficult cases faith can be restored through psychological medicine and religious teaching.

Most people crawl through life on hands and knees. They have no faith to sustain themselves, to give them confidence in other people or trust in the Creator.

The spirit in them to do—to live to the full—repeats continuously, like the ticking of the clock: "I should have done . . . I should have done . . . I should have done . . ."

"But you have not," says the sum of their accomplishments, "and now it is too late."

Too late, indeed? It is never too late through faith to tap the reserves of strength that are forever accumulating deep in everyone; never too late through faith to find the sources of power which give men courage; never too late to acquire faith in one's self, and above all, faith in other people, in other causes, other ideals. With this faith, people very often do the impossible. Consider Ernie Pyle's story about a British aviator, who was pinned in his plane, which had crashed between the lines in France. Faith sustained him for eight days, and he came out alive.

Consider the patriots of occupied European countries. The Gestapo took their friends, their families were tortured, and their countrymen were cremated like wood for charcoal. Yet, with faith in their nation's final victory, they fought on and harassed the enemy.

Consider our nation. We lost a fleet at Pearl Harbor, but did we despair? With an unconquerable faith in our strength, we settled down to do the long job of beating the Japanese.

Without faith to rise up and carry on, life is empty. To some people even the void of death seems more desirable, for one cannot be physically or mentally healthy without faith. If you believe in nothing, why make sacrifices for others? Why endure pain and hardship?

Lack of faith, or loss of it, can also mean the end of even life itself.

Recently I saw a woman who was recovering satisfactorily from a major operation. She thought her marriage had been happy, but about a week after the operation her husband came to the hospital and told her he wanted a divorce. Suddenly there was nothing left for the woman to believe in; life collapsed with a black crash. She began to run a temperature, and refused to eat. In a few days she became unconscious, and died.

No physical reason for her death could be discovered. But her faith had been destroyed, and life was not worth the effort of living without it.

Lack of faith is particularly noticeable in young people, the very ones who should have the most enthusiasm for life. Some were unable to compete with older brothers and sisters and with adults, and their profound sense of failure crushed faith in their own abilities. Other children were brought up in loveless homes where parents bickered continuously, and anxieties and a sense of insecurity developed where faith should have been. In adulthood these attitudes have sunk more deply into their minds,

(Continued on page 12)

CRUSADE FOR CHRIST REPORT

RECAPITULATION

Jurisdictions	Quota	Amt. reported by D. S.	Amt. reported by Bishop in excess of D. S. reports	Total, including supplement of April 23
Northeastern	$ 5,955,875	$ 5,782,016	$ 521,839	$ 6,338,061
Southeastern	6,052,250	6,414,355	240,567	6,803,616
Central	796,300	424,538	195,309	619,847
North Central	6,206,525	5,959,872	472,389	6,432,261
South Central	4,494,700	4,823,739	87,227	4,910,966
Western	1,494,350	1,345,350	1,656	1,349,830
Grand total	$25,000,000	$24,750,166	$1,518,987	$26,454,531

GOLDEN CROSS WEEK

MAY 6th TO MAY 13th

NORTH MISSISSIPPI CONFERENCE

All North Mississippi Conference Golden Cross money helps to do Charity work at

THE METHODIST HOSPITAL

1265 Union Avenue, Memphis 4, Tenn.

North Mississippi Conference Golden Cross Fund in 1943, $1,286.49; 1944, $1,401.35.

Pastors, enroll your people in the Golden Cross.

Make 1945 a banner year for Golden Cross.

Order Golden Cross Envelopes from:

Dr. Henry Hedden, Supt., The Methodist Hospital, 1265 Union Avenue, Memphis 4, Tenn., or
Rev. T. B. Thrower, Conference Director, Golden Cross, Kosciusko, Miss.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

May, 1945—Family Month

1—Child Health Day.
4—May Fellowship Day.
6-13—National Family Week.
18—Goodwill Day.
20—Citizenship Day.
May Program—"At the Door of the Home"

* * *

Family Month

The Child:

The first day of May has been designated as Child Health Day and is promoted by all State Health Departments. Members of the Woman's Society of Christian Service should cooperate in its program.

The Community Family:

The May Fellowship Day, on the 4th, will be observed with a study of "Our Town." "At this moment when America is being called upon to take part in the creation of a new world organization with justice for all, we are stabbed by the consciousness of many shortcomings in our own country. Therefore, the United Council of Church Women calls us to meet together to consider each in her own town how she may minister to its needs."

The Church Family:

It is hoped that in the Mississippi Conference there will be a large increase in the number of churches participating in the program of National Family Week. Plans have been mailed to pastors, Church School superintendents and to secretaries of Christian Social Relations and Local Church Activities in all of the churches.

The Family of Nations:

Goodwill Day is not a new "special day, for it has been observed for a number of years, with the purpose of creating goodwill for the other nations of the world, primarily through the children of the public and church schools. If there was ever a time when this day should be carefully observed, it is now.

The Individual Member:

Citizenship Day, or "I Am an American Day," places emphasis upon the responsibility of each citizen of the American family—particularly upon those who are just assuming their citizenship, either by reaching the voting age, or by reason of naturalization. Programs for this day may be secured from the Federal Council of Churches, 297 Fourth Avenue, New York 10, N. Y., at a very small cost.

"At the Door of the Home:"

The May program from "Behold, I Have Set Before Thee an Open Door" is "At the Door of the Home." It gives glimpses of the Christian family life in a number of countries. "In times like these, men, women and children around the world have more than ordinary need of the strength which comes from love and understanding of families. . . Only as families are Christian can the Church be strong."

* * *

Important Legislation

Jackson, Miss.,
April 26, 1945.

Dear Methodist Women:

You have not heard from me for a long time, all of us being too busy to attend to all the things we need to do, so I have let you alone about Alcohol and Other Narcotics. However, there are certain bills before Congress which I think you should know about and on which I hope each church will take action.

These bills are for the protection of our men in the service, the preservation of food for more useful purposes than turning them into alcoholic beverages, and for ending the glamorous advertising of such beverages. Liquor forces are making every effort to prevent their passage; we who value human beings more than money should be using our influence in their behalf. These bills are under three heads, and I quote from a recent letter describing them:

"The Pace Bill (H.R. 752) much needed because our men are coming back from the European front and we should have fit camp surroundings for them. In World War I Congress passed as part of the draft act two sections—one giving the President power to fix zones round camps to keep alcohol out, and the other giving the Secretary of War and the Secretary of the Navy power to establish such zones for the purpose of eliminating vice. Within the zone so fixed the Federal Government can act to keep these out and most dealers in vice have a wholesome respect for the F.B.I. In World War I it kept drinking and the venereal disease rate down to a minimum so long as troops were in this country.

"The Pace Bill is the substance of this legislation. It gives power to fix both zones to the Secretary of War and the Secretary of the Navy, and adds gambling to the ban against vice and alcohol.

"In this war Congress passed part of this legislation—that directed against vice—but without the power to close taverns. The Committee on Health, Welfare and Related Activities, under Charles Taft, tried honestly to fight vice, but was badly handicapped.

"The Commanders of three separate Naval Districts—Philadelphia, Boston, and New York—have traced their venereal disease problem to the taverns. We have the horrible spectacle of little teen-age bobby-sox girls being used by the taverns to lure service men and being themselves spreaders of the disease. So, we need the Pace Bill —we need it immediately.

"There is the Bryson Bill .(H.R. 2082). This would re-enact some legislation also from World War I. A part of the bill governing the Department of Agriculture in that war, when we were faced with food shortages and manpower shortages, though not so acute as in this war.

"The Bryson Bill would suspend for the duration of the war and until the termination of demobilization the manufacture, sale, transportation, importation and exportation of alcoholic beverages.

"You will note it automatically expires at the termination of demobilization and no permanent policy will be established until the soldiers are at home to vote for it.

"The Johnson Bill (S. 623) will for all practical purposes stop liquor advertising over the radio for the duration, since Canada already bans such advertising."

Congressman Bryson has introduced his bill into this new Congress as he did last year. No bill passes just because it is introduced; it requires unremitting work and action to bring it to pass. Your Congressman will vote for a bill if he knows his people back home want it.

Petitions for signatures are being sent to local secretaries of Christian Social Relations and Local Church Activities and are to be returned to Mrs. Stanley Wilson, 2212 15th Street, Meridian, Miss., after they have been signed by the members of the society.

Aside from the petitions, your Congressmen should have personal letters telling of your interest in the passage of these bills. Each church and community must be heard from if public opinion is to have an effect commensurate with the need. Will you do your part?

MRS. R. L. EZELLE, Chairman,
Alcohol and Other Narcotics.

* * *

Conference School of Missions

The Enlarged Executive Committee of the Mississippi Conference Woman Society of Christian Service approved a recommendation from the Conference Committee on Study and Action, that since the Board of Managers of Pastors' School has decided to cancel that school, the W. S. C. S. hold a Conference School of Missions on the same dates and at the same place.

Arrangements were made with Millsaps College for this school. However, since March the government has decided to send another group of boys to Millsaps College for training, so the school will be held at Belhaven College.

Our women who have attended the Conference Retreats at Belhaven know that it is an ideal spot—quiet, beautiful, and accessible.

The place: Belhaven College, Jackson, Miss.

The dates: June 25th-29th. Monday noon through Friday afternoon.

The expense: $8 for room and board (each person to furnish her own linens); $1 registration fee.

Mrs. Paul Arrington will teach the accredited course in the Leadership of Study Groups, using the course "The Church and Uprooted Americans." Mrs. Stanley Wilson will conduct a seminar on "Families in a New World;" Mrs. E. E. McKeithen will conduct the vesper services.

Members of the local committee on Study and Action should attend this school.

* * *

Commencement, Prentiss Institute

The Prentiss Institute, which is under the direction of Prof. J. E. Johnson and his wife, who have done so much for the Negro boys and girls of Mississippi, will hold its 38th annual commencement exercises May 6-10.

Governor Thomas L. Bailey will be the feature speaker for the graduation exercises; Dr. J. N. Brown, of the First Presbyterian Church of Gulfport, will preach the

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WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. M. E. ARMSTRONG, EDITOR, JONESTOWN, MISSISSIPPI

Program of Work—May, 1945

1. Business.
2. Plan World Outlook and Methodist Woman campaign.
3. Cooperate with Children's Workers in plans for the Vacation Church School.
4. Program meeting, with items from the Methodist Woman.
5. Continue study, "The American Indian," or study with the pastor, "Christ After Chaos."
6. Observe "May Fellowship Day," May 4, 1945.
7. Continue to pray daily for the San Francisco Conference.
8. Cooperate with your pastor in plans for evangelistic services in your local church.

* * *

May—Fellowship Day

Purpose: We are living in a tragic but also a high moment of history. The Christian Church plays its part with growing unity and strength. The churches of our town must increasingly meet the urgent call of our time. On the fourth of May the women of the Christian Churches of our country will come together with united purpose to study one of the most important issues in "Our Town"—the problem of returning personnel.

Let the purpose of this day be: (1) To lay definite plans by which the women of our churches may, united, more adequately meet the great human needs of our town; (2) To strengthen our organization that, united, the churches of our town may more effectively become God's instrument in our nation and in the world.

Committee: Wherever there is a local council of church women, undoubtedly there is a May Fellowship Committee. Where there is no council, let a local church organization or the World Day of Prayer Committee take the responsibility of initiating plans for forming a May Fellowship Day Committee. Such a committee will need to adapt the program to its local needs; to secure sponsors who represent the best traditions of the community; to plan the social part of the day, to promote it effectively.

Time and Place: There are no arbitrary instructions. The purpose of the day is the important factor. Many will continue their traditional luncheons, with last year's emphasis changed from "luncheon" to "fellowship." While the social values of the day should be preserved, satisfying the mental and spiritual hunger of individuals in the year 1945 is primary. The ideal situation would have the program in a church, with a simple luncheon or tea planned. The program is such that it may be presented in a one-half day session, or it may be expanded to an all-day institute.

Program: The program sets forth some of our most compelling problems, enhanced by the war, and the part church women can play in helping to solve them. One immediate problem demands our attention—the return to our communities of more than a million service men and women, and the ultimate return of all. It is extremely important that wives, mothers, and sisters understand this problem. Special emphasis will be given in the May Fellowship Day program to the families of service men and to returning service men and women. Order the 24-page program booklet, "Our Town," from United Council of Church Women, 156 Fifth Avenue, New York 10, N. Y.

Offering: The United Council came into being the very week of Pearl Harbor. It is responsible for promoting the World Day of Prayer, World Community Day, and May Fellowship Day. May Fellowship Day is the only one of the three days, sponsored by the United Council of Church Women, when an offering is taken from the local communities for the support of the united work of Protestant women. One-third of the gifts stays in the local community, to strengthen its united work; one-third goes to the State Council of Church Women, and one-third to the United Council of Church Women for its national work.

* * *

Junior Wesleyan Service Guild Organized in Kosciusko, Miss.

Officers and members of the Kosciusko Senior Wesleyan Service Guild, under the leadership of the president, Mrs. W. L. Strickland, met at 7:30 p.m., Tuesday, February 27, 1945, at the Methodist Church with members of the younger group of employed women and organized a Junior Wesleyan Service Guild. There were ten members present and the following officers were elected: Mrs. Harry Simmons, Jr., president; Dr. Nell Cochran, vice-president and Program chairman; Mrs. Jimmie Crosby, secretary, and Mrs. Sprugeon Williams, treasurer. Mrs. Walter V. Davis, teacher of the Bible and Missionary Studies for the Woman's Society of Christian Service, met with the group and will teach these courses for them. Mrs. Z. O. Graham, member of the W. S. C. S. who helped organize the Senior Wesleyan Service Guild several years ago, also attended this meeting, and invited the Junior Wesleyan Service Guild to meet in her home for their first regular meeting on March 5.

Much interest has been shown in the organization of the Junior Wesleyan Service Guild. The first regular meeting was held on March 5, in the home of Mrs. Z. O. Graham, with 23 members and 1 visitor present and these members pledged $90 for missions. They decided to have two meetings a month—the second and the fourth Mondays. At this meeting the following committee chairmen were appointed: Miss Sarah Niles, Missionary Education and Studies; Mrs. Mary E. McMillan, Christian Social Relations and Local Church Activities; Mrs. William Ganan, Social and Recreational; Mrs. Tommy Tucker, Membership; Miss Hortense Becham, Library and Publicity; and Miss Eleanor Guyton, Music.

Leland

The Silver Tea and Book Review given by the Leland Methodist Woman's Society of Christian Service on Monday afternoon, April 16, 1945, at the Garden Club House, was attended by approximately 75 women, including four visitors from Greenville.

Miss Blanche Pence, of the Pence Studio of Speech and Dramatic Art in Memphis, gave a most interesting review of the book, "Anything Can Happen," by George and Helen Papashvily. Her ability to bring out the humor and good philosophy of the book as well as her delightful personality, won the admiration of all present.

Mrs. Robert Carr, president of the society and personal friend of Miss Pence, presided at the gathering. She said the purpose of the tea was to stimulate fellowship among all women and to share her friend, Miss Pence, with them.

Preceding the Review, Mrs. Frisby Marble, accompanied by Mrs. Joseph Aldridge, delighted the audience with a group of three favorite selections.

The club house was beautifully decorated with roses, iris, and other mixed arrangements. At the tea table, which was covered with a cutwork cloth, Mrs. Ben Jones served ice and Mrs. Elizabeth Gray served cakes. They were assisted by members of Circle 5.

MRS. CHAS. C. ROSE.

* * *

Memorial

On Tuesday, April 10, 1945, the soul of our beloved sister co-worker, Maydell Latham Weilenman, passed from this earth into the realms of glory. Patiently she suffered for eight years, never complaining, but always ready to help and give advice. Her cheery smile and comforting words are so fixed that they will be of a lasting memory to all who knew her. Her worth as a sister co-worker and as a Christian citizen cannot be enumerated, for hers was a Christian life directed by the word of God.

Therefore, as it has been the will of the Almighty God to call her to that haven of rest, she will be missed from our circle. She was a charter member of the Leland Methodist church and served many years as president of the Woman's Missionary Society, and,

Whereas, she was an ardent worker in her community and church for the betterment and uplift of all of those about her, and,

Whereas, she was especially interested in the welfare of the young people and always ready and happy to give advice, and,

Whereas, she was an honored and trusted member of the Woman's Society of Christian Service of Leland.

We therefore ask that these resolutions of respect be made a part of the minutes of the Missionary Society, a copy given to the sorrowing family, and a copy be printed in the Leland Progress and The Delta Democrat-Times, published in the city of

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WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

Edited by The Executive Committee of Louisiana Conference

Mrs. D. M. Campbell, Secretary Organization and Promotion

District Meetings and Organization

In line with the recommendations of the Woman's Division, complete district organizations are being perfected this spring at each of the Louisiana Conference Woman's Society of Christian Service district meetings. The first one of these meetings was held Wednesday, April 25, at Lake Charles, and as this is being mailed, meetings are being held in Baton Rouge and New Orleans on April 26 and 27 respectively.

All these meetings will have as guest speaker Mrs. J. W. Mills, of Beaumont, Tex., vice-president of the Woman's Division, and all will follow much the same program.

Due to the flood situation in North Louisiana, the district meetings had to be postponed and are now scheduled as follows:

Ruston district, at Ruston, La., May 2.

Shreveport district, at Shreveport, May 15.

Alexandria district, at Alexandria, La., May 16.

Monroe district, at Rayville, La., May 17.

These meetings will have as guest speaker Mrs. Wiltz Ledbetter, of Shreveport, member of the Board of Missions and Church Extension. It is hoped that postponing these meetings will not dampen the enthusiasm of the women, and a full attendance is urged. The recommendations being presented at this time are your working chart for the rest of the year; study them carefully and endeavor to carry out as many of them as you possibly can.

Following is a brief account of the Lake Charles meeting:

The Lake Charles district meeting of the Woman's Society of Christian Service was held at Simpson Methodist church, Lake Charles, La., on Wednesday, April 25, 1945, beginning at 10 a.m.

Mrs. J. B. McIvers gave a short address of welcome, and the devotional was given by Miss Eva Crenshaw, district deaconess.

Mrs. J. B. Pollard, Conference president, gave a very inspiring address, telling of the purpose of District Organization and its need. She stressed the need of growth, both in numbers and spirituality. She pointed out that the membership of the societies in Louisiana had not shown an increase in the last three years and that if each district would add one hundred and forty members there would be an increase of one thousand this year. Increase of membership would likely be followed by increase in pledges and that Louisiana had first place in per capita giving. She pointed out that the building of a Christian world is costly and that peace is also costly, and that they cannot be built on pocket change alone. There is a channel of service for every woman and it is necessary that every woman find the work that she is best fitted for and then get to work. She said that this is a dangerous as well as a promising time to be alive. Mrs. Pollard told of the necessity of Missionary Education, of the shortage of workers at home and abroad, and that the need should be presented to the young people so that they would consider making Christian work their life work. Supplies are needed in all places, and that the spiritual life is most important to strengthen all departments of the work.

The report of the research committee was then given by Mrs. John J. Miller, chairman, and the following officers were elected for the district:

President, Mrs. A. A. Gibson, Sulphur; vice-president, Mrs. S. A. Mayo, First Church, Lake Charles; recording secretary, Mrs. Owen Johnson, Gueydan; treasurer, Mrs. P. W. Lasseigne, Rayne; secretary Organization and Promotion, Mrs. Lonnie Clark, Lake Charles; secretary Missionary Education and Service, Mrs. Don Colette, Lake Charles; secretary Christian Service, Mrs. Saline Haufpauir, Crowley; secretary Student Work, Mrs. M. B. LeMaire, New Iberia; secretary Youth Work, Mrs. Sam Nader, Many; secretary Children's Work, Mrs. R. L. Haines, Welch; secretary Supplies, Mrs. H. E. Jester, Rayne; secretary Literature and Publications, Mrs. O. A. Newport, Lafayette; secretary Spiritual Life, Mrs. L. L. Harris, Lake Charles.

The conference hour was led by Mrs. E. A. Sartor, chairman of Young Women's and Girls' Work, using the theme, "Worlds." She was assisted by Mrs. J. J. Davidson, Jr., Mrs. J. W. Mills, and Mrs. Clarence Shaffer. They used a group of very attractive charts to illustrate their messages. Our world needs a new axis, a Christian one, was the main thought stressed.

The morning session was closed with a very inspiring and beautiful prayer for the United Nations Conference at San Francisco.

Luncheon was served by the ladies of the Presbyterian Church in the First Methodist Church social hall to about two hundred.

After the luncheon, Mrs. Clarence Shaffer gave an address relative to the sacrificial gifts, which was most inspiring.

Mrs. Guy Hicks conducted the memorial service and was assisted by the five zone leaders. She said that the service was in memory of President Roosevelt as well as those of the organization that had gone on to their reward during the past year. It was most impressive. This was followed by presentation of Life Memberships.

Mrs. L. B. Kilpatrick gave a report of the finances for the past year and distributed copies for use of the different societies in the district.

Mrs. J. W. Mills, Divisional vice-president, gave a very fine message, using a chart showing the proposed set-up of the United Nations Conference, and urged all to be posted and read material relative to same, as this is a most important conference and one that would affect every one. There is much to be done by Christian women and it is up to them to help. She stressed the need of new members in the Woman's Society, giving five points ()1 want them, (2) find them, (3) get them, (4) keep them, (5) teach them.

The meeting closed with prayer by Mrs. L. L. Harris.

HOW TO ACQUIRE FAITH

(Continued from page 9)

manifesting themselves in lack of belief in friends and in the ideals which make life worthwhile.

But some adults fail to understand the cause of their inability to acquire faith. Speak to them about it, and they will give you a multitude of reasons other than the true one. They alibi that they lost their jobs because their work was unappreciated and they were not treated fairly. Actually they might have been inefficient.

Besides such self-deception, another barrier to acquiring faith is refusal to accept suggestions and the feeling that other people can't be "trusted." Naturally, one must beware of well-wishers, but most people who refuse to take any advice at all are morbidly obstinate. Their minds are closed and their hearts are hardened even to the suggestions of people who like them and who have their best interests at heart.

The third barrier to faith is the refusal to accept help, a feeling that you can and must do everything yourself. Persons with this difficulty cannot delegate authority, for they feel no one can do the job as well as themselves; they are so self-centered that they cannot believe in any power or ideal above and beyond themselves. They refuse to admit that they need the help of friends, doctor, minister, or even God.

How can these barriers of faith be dealed? In difficult cases, a very effective method is the combination treatment of psychological medicine and religious healing. Psychological medicine is often necessary first to break down the barriers so that religious faith may be developed.

But many people can help themselves to faith through self-examination. Make a habit of spending some time by yourself every day, of relaxing in an easy chair, or on a couch, where the cares and multiple little pinpricks of life can't take your attention, where the telephone can't call you and the radio can't make you tense with the latest news. Then think about yourself—honestly. Let your intelligence melt away the barriers to faith—the self-deception which says that bad fortune was never your fault, the negative attitude which prevents you from taking any suggestions from other people, and the self-sufficiency which drives you to try to do everything yourself.

Then, when you realize these barriers to faith, and these mental attitudes which get you flustered with life, relax even more—even beyond thinking. Slip into that thoughtless other world of reverie where lies the power to fortify you for the tasks of tomorrow.

Rebirth of faith comes to us only if we find the courage for self-examination. The vision of our own deeper selves is purely personal, but there is a yearning in all of us to think that we are new-born into a world of fresh opportunity. And new life, in a new world, can come to you—for the impulse to have it is as old as man, and as persistent.—**Guideposts.** Used by permission.

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MILLSAPS COLLEGE—1892

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON, MAY 6, 1945

By W. C. Newman

BUILDING A RIGHTEOUS NATION

Lesson Text: I Kings 9:1-7, 26; 10:26-28; 11:4, 11.

Golden Text: Blessed is the nation whose God is the Lord.—Psalms 33:12.

There is one matter on all our hearts today. Try as we will we cannot escape it. It is the war, and its attendant evils, and the grave danger that hangs over our world as leaders of the nations sit together to plan for the preservation of peace for the future.



W. C. Newman

This thought colors all our conversations. In our homes, on the streets, at every gathering, this is sure to push its way into our speech. Our laughter does not ring out with the same careless gaiety. The more thoughtful do not laugh lightly at all. For all our fine, high ambitions of freedom, and justice, and democracy are facing a new crisis. And no man knows what a day may bring forth.

It is time for Christian people to put into constructive action and into positive policies all our talk about a Christian world. What can we "little" people do about it? We who will sit at no peace table, occupy no places of national leadership?

Democracy Begins at Home

We must see to it that we have a real democracy in America. Not only have we faced the danger that democratic countries may be conquered and over-run by foreign powers, foreign ideologies. We are up against the very real possibility that democracy itself may be destroyed by our own people, by playing upon our own prejudices, perpetuating our own injustices.

Democracy is that form of government that promises freedom and justice for all—not just a favored few. That not only recognizes the rule of the majority, but recognizes and guarantees the rights of all minorities.

Honestly, now, do we have democracy here? In California soldiers of the United States plead for the protection of their families at home. Their homes were being attacked by Americans who fired guns into them, threatened the families, issued ultimatums to drive them out. The soldiers are Japanese-Americans who have distinguished themselves in battle for democracy only to find that they are hated, persecuted, and deprived of all rights in America.

In the territory around the city in which I live there are 300,000 Negroes, whose sons, like ours, are fighting and dying for democracy. But in that territory there is not one respectable hospital to which Negroes are admitted for treatment.

In the great and rich Mississippi Delta, where planters wisely maintain veterinarians to treat and save their mules, there is no hospital for their Negroes. In one county where there are 40,000 Negroes, 20,000 whites, there is not a single accredited high school for Negro children.

This is not democracy, nor can we hope to call ourselves a righteous nation if we continue to be so unfair. No man in his senses proposes what we call social equality, the indiscriminate mixing of the races, intermarriage, etc. No man in his senses will propose to deny fair treatment, opportunity for education, and facilities for health to any people in the land, particularly to those we have asked to fight and die for this land.

Honest Government

No danger from Europe or from Japan is more immediate than the danger that threatens us from within America—the breakdown of morale among our own people. Corruption in public office has been flagrant from Washington to the smallest rural precinct. Our disregard of moral standards in private life has been shocking even to those of us who are guilty of such disregard. Our juvenile delinquency record is appalling—but the most appalling part of it is the fact that it is a symptom of a far more universal delinquency of our whole population.

This is exactly the situation that prevailed in France previous to her humiliating downfall. It is inevitably the prelude to national disaster. Read your history. It has never failed.

England was saved from such a disaster by the Wesleyan revival. Can we save America for our children?

It is conceivable that a dictatorship can survive such corruption, if the dictator himself be strong and honest. But no democracy can survive it—because a democracy is the composite of all its people, and is completely dependent for its life upon such simple things as honesty.

Vital Religion

Once upon a time religion could be content with saving a few souls out of each generation. In that time it was enough if we could have good revival meetings every summer. Now all that is changed. We live in a world in which no man can be completely an individualist, saving himself while others are lost. We are going to rise or fall all together. Religion today must set about the task of saving the nation, then saving the world.

We know now that epidemics of contagious diseases must be prevented and controlled, for our own sakes, even when they break out in another race, or another nation. For disease can now be carried to the ends of the earth in a few hours.

Even so the deadly disease of evil must be prevented and controlled everywhere if people anywhere are to live in peace and goodness. Religion today faces the gigantic task of redeeming mankind, or religion itself will die for our generation.

The kind of religion and the kind of church we have had in our day is not adequate to so great a task. We must do better. Divided into hundreds of competing camps, too often engrossed in denominational trivialities, forgetful of the need for great sacrificial living, playing at the job of evangelism and Christian education, we have almost missed our chance.

We will miss it if we do not gird ourselves anew, and do valiant battle for a righteous nation.

THE USES OF FISH

Many are the ways in which man is dependent upon fish. Food, jewelry, isinglass, glue, leather—a great variety of the products of commerce come from various members of this large group of aquatic animals. Fish are also helpful to man in his war on certain diseases, in growing crops, in recreation, and in many other ways. These are all proof that fish play a very important part in our lives.

Fish—dried, canned, smoked, pickled—is a major food in every American home. That makes fishing a major industry—one of the greatest industries in the nation. Off the coast of Alaska, Washington, and Oregon, are the fleets of fish-boats of the salmon and halibut fishermen. California waters yield the tuna, anchovy, and several other valuable food fishes. From the Great Lakes region come the white fish and the lake sturgeon. And on our North Atlantic coast fish-boats enter port with their catch of cod, halibut, mackerel, and herring. Always, in every part of the nation, there is the daily urgent demand for fish.

Large canneries are constantly canning the fish in season that it might be a part of our food of those times of the year when those fish are difficult to obtain. But other very important products come indirectly from the canneries, too. From many the fins and heads that are waste when the fish are cleansed for canning become a source of income when sold to the gluemakers for the manufacture of fish-glue. From the vats from which the glue is drained comes fish-scrap or chum as a by-product—a poultry food pressed into cakes and sold to the poultry raisers of the nation.

You could never imagine fish scales to be very important. Remember the artificial snow you used last Christmas on your Christmas tree? The artificial snow sold during the Christmas season is usually made from the scales of fish. But that is not all. Artificial pearls are often manufactured from a solution of fish scales in some solvent which will dissolve them. A solution of fish scales is also used to produce the bronze or blue or maroon luster paints at one time so popularly used on automobiles.

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THE CHRISTIAN FIRESIDE

PURITY

To live a pure life is highly desirable. But can we attain unto it? Not in the fullest sense of the word. We can only try.

The White Flower of a perfect life can be ascribed to Christ alone. He was the one perfect man who lived a pure life here on earth.

We love to think of Him. It is only by His help that we can essay to the highest standard of living—a life with Christ in God:

"Pure religion and undefiled before God and the Father, is this—to visit the fatherless and widows in their affliction, and keep yourselves unspotted from the world."

Christ found His disciples willing, but weak. We are just like His disciples; "the spirit, indeed, is willing, yet the flesh is weak." His disciples deserted their Master, in the hour of danger. We have had a similar experience, in different ways.

Christ taught His disciples not only to pray, but to pray in faith—to work in faith. "Let no man deceive you; God is not mocked." He thereby enjoined them.

A man who was looking for information, at a certain point, found occasion to interrogate a railway ticket agent, as follows: "That half-breed Indian, over there, seems to know the country around here quite well."

"Yes, he does," the agent replied. "Perhaps too well."

The hint set the man to thinking—and he profited accordingly.

In order to profit spiritually, in any way, we must learn of Him who knows all things and who does all things well: Christ, the White Flower of a Perfect Life.—Marvin Newman Hildebrand, in Southern Christian Advocate.

AU REVOIR

Last spring I made a real pet of the little toad that lived in our garden. Eventually he allowed me to scratch his head softly and seemed to enjoy the sensation. He finally became so friendly that he would follow me about the garden. I named him "Bumpsy."

We have an outdoor porch, stone-paved, even with the ground. One day while sitting there, I saw Bumpsy hop onto the porch, something that he had never done before. He came close to my feet and remained there for fully half an hour. I wondered about it, wondered if anything were wrong and if he had a real reason for coming to me like that. Finally he hopped away. The next day he was missing, and the next day and the next. As days went by I again wondered if his close visit had had a purpose.

It was about two weeks later. I was sitting in my accustomed place on the porch when I saw Bumpsy hopping toward me, but—he was not alone! With him was another fat little toad. Straight to me he came, the other toad remaining a few feet away. I scratched his head and he blinked contentment. Finally he hopped back into the garden, Mrs. Bumpsy following.

I feel sure now, that his chummy prolonged visit to the porch was an attempt to say "Good-bye until I see you again."

With the advent of cool weather, my two little toads have gone into winter quarters. In the coming spring I fully expect to find Mr. and Mrs. Bumpsy awaiting me in my garden.

—Ethel M. Rice, in **Our Dumb Animals.**

MISNOMERS

You can't judge an animal by its name.

The title ant-lion, for instance, brings to mind a hazy picture of a ferocious lion with an appetite for ants, or maybe it's an ant which likes lions? The ant-lion is a tiny, ugly insect which digs pits in the sand to trap its favorite food—ants.

Nor is the ant-bird a bird which lives on ants. This bird gets its name from its habit of following ant trails in the hope of finding an abandoned scrap, or a wiggling tidbit which the ants do not want.

The camel's name has been taken in vain to identify a number of products with which it really has nothing to do. For years paint brush manufacturers have proudly advertised "camel's hair brushes." The closest these brushes ever got to a ship of the desert was in being used to paint a picture of one. Camel's hair brushes are made either from pony hair, or the hair of squirrel tails. As for camel's hair shawls, it isn't the humpbacked dromedary but the Cashmere goat which yields his precious wool for this purpose.—Ida M. Pardue, in **Our Dumb Animals.**

APOSTATE JEWS

Jewry is not exempt from apostasy from its own faith. Rabbi Shanfarber, of Chicago, says: "We Jews have given religion to the world, but we have little ourselves. We gave God to the world, yet we have little of God in our hearts. The Jews are not studying their Bible—other people are studying it. Our tremendous indifference is our worst ailment. We are troubled with the teaching of agnostic atheism, materialism, and Christian Science." Dr. Melamed, the eminent scholar, declares: "The Jews have now scarcely anything in common with the Jews of the Bible." In his induction sermon, the chief rabbi, Dr. Hertz, made this emphatic admission: "Hosts of our men and women of tomorrow are losing belief in Israel's future and are drifting into unbaptized apostasy."—The Pentecostal Evangel.

"Let your ligh tshine." Do not talk about the lantern that holds the lamp but uncover the light and let it shine.—George McDonald.

TO VISIT ALASKA MISSION POINTS

Several Methodist representatives of missionary interests in Alaska will visit Alaska early in May to attend the meeting of the Alaska Mission Conference from May 5 to 8, and to visit projects sponsored by the Board of Missions and Church Extension and to make recommendations for the expansion of mission work in the future.

Included in the group will be Mrs. Fred C. Reynolds, chairman of the Department of Work in the Home Fields, and Mrs. Robert A. Stewart, assistant secretary for Medical Work of the Woman's Division of Christian Service, and Dr. Clarence W. Lokey, executive secretary of the Section of Home Missions of the Division of Home Missions and Church Extension. Bishop and Mrs. Bruce R. Baxter, of Portland, Oregon, will also make the trip. Bishop Baxter will preside at sessions of the Mission Conference, which will be held at the Metlakahtla Mission on Annette Island.

Mrs. Reynolds and Mrs. Stewart will visit the two Alaska hospitals under the direction of the Woman's Division, Maynard-Columbus Hospital in Nome, and Seward General Hospital in Seward. They will also make plans for the re-opening of the Jesse Lee Home, formerly located at Seward and closed by army order during the war.

Dr. Lokey will visit as many points in the Mission Conference as possible, together with Bishop Baxter and the Rev. G. Edward Knight, superintendent of the Mission Conference. It is expected that plans for mission work for the next five years will be outlined in keeping with the allocation of the Crusade for Christ funds. Dr. Lokey and the Rev. Earl Jackman, of the Presbyterian Church in the U. S. A., will make a study of certain interdenominational work and will make recommendations for interdenominational procedure to the Home Missions Council of North America upon their return.

Even though it might have made us a millionaire we're glad our life work did not consist of manufacturing headache tablets.

—Selected.

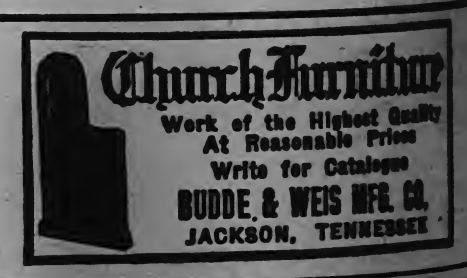
A soft answer is no answer if it doesn't reveal the information a wife or boss is trying to uncover.

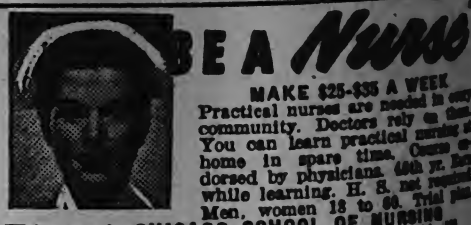
Action is one of the sovereign remedies for worry.—Selected.

Time does not become sacred to us until we have lived it, until it has passed over us, and taken with it a part of ourselves.

—JohnBurroughs.







WILLIAM TRAWICK GRIFFIN
1867—1944

William Trawick Griffin was born on February 18, 1867, in Summit, Miss. His parents were Young F. Griffin and Phoebe Griffin. Both were devout Presbyterians and their home was a center of refinement and culture. Summit was at that time known far and wide for its schools, its churches, and its cultured citizenship. In this atmosphere the son grew into manhood. He publicly gave his heart and life to God in a revival at the Methodist Church and united with that Church when about seventeen or eighteen years of age. For a number of years he was the efficient secretary of the Sunday School and at all times took an active part in every phase of the work of the Church.

We have not been able to get exact facts about his call to the ministry, but do know that he was licensed to preach at a session of the Summit quarterly conference held at Johnston station church in October, 1888, which was during his twenty-first year of age. Rev. B. F. Lewis was the pastor.

Bro. Griffin was admitted on trial into the membership of the Mississippi Annual Conference at its session in Brookhaven in December, 1891. He was admitted into full connection at its session in Hazlehurst in December 1893. He was ordained a deacon by Bishop Granberry at Natchez in 1892 and ordained an elder by Bishop Duncan at Yazoo City in 1895.

His appointments were as follows: Terry, 1892-1894; Beauregard, 1895; Mayersville, 1896-1899; agent for Mississippi Methodist Orphans' Home, 1900-1901; manager of Orphans' Home, 1902-1903; Rolling Fork, 1904-1906; Long Beach, 1907-1908; superintendent of the Seacoast Mission, 1909-1911; Seamen's Bethel, 1912-1913; North Gulfport, Seaman's Bethel, and Mississippi City, 1914; North Gulfport, Seaman's Bethel, and Handsboro, 1915; Seaman's Bethel, 1916 and one-half of 1917; Summit the latter part of 1917; Conference Evangelist, 1918; Summit, 1919; Conference Evangelist, 1920-1923; financial agent for Orphan's Home, 1924-1927; Conference Evangelist, 1928-1931; and Bonhomie, 1932-1933. This completed forty-two years of active service for Bro. Griffin and at the session of the Annual Conference held in Brookhaven in 1933 he graciously asked to be placed on the retired list in order that younger and more active men might take his place. His request was granted.

After being granted the superannuate relation, Bro. Griffin moved to Jacksonville, Fla., where he continued to live until the late fall of 1943, when he moved to Long Beach where he had spent so much of his active life as a minister. The end of his earthly pilgrimage came just at sunrise on the morning of Monday, December 4, 1944, in the little cottage home in Long Beach.

In 1934, Bro. Griffin served as supply pastor on the Spring Glenn charge and in 1936 as supply pastor on the Garden City charge, both in the Jacksonville District of the Florida Conference.

After moving back to Long Beach, Bro. Griffin was never right well but his interest in and attendance upon the services of his church never lagged. His last official act as a Methodist minister was the baptism of one of his great-grantchildren, just a few days before his departure.

Bro. Griffin was well trained for the work of the ministry through the home of his parents, the cultured community in which he was born and in which he grew to manhood, his business training as a pharmacist, and his wonderful native ability. He was a graduate of the Summit High School and did work at old Centenary College at Jackson, La.

There were many outstanding things in the personality of Bro. Griffin, but the three things which will never fade from the memory of those who knew him best were his unfailing smile in the sunshine and in the shadow, his great love for the underprivileged, and his untiring evangelistic zeal. The last two are clearly noted in the time he spent in work with lonely sailors on the coast, in various relationships with the Mississippi Orphans' Home, and as Conference evangelist. His heart warmed, his face glowed, and he never tired at either of these glorious tasks in which he spent twenty-six of his forty-two years of active ministry. All over the world sailors remembered his ministries to them. Hundreds of orphaned and underprivileged children were brought to understand God and our Christ better because of his unselfish ministry to them. Bro. Griffin was a good and a sound preacher. Multitudes listened to his gospel messages with profit and hundreds were converted under his ministry. But he really excelled as a husband and as a father, for he made of his home a bit of heaven on earth. Always gentle and kind, yet along with it the firmness that comes only through a glorious Christian experience.

There lived in Summit during the youth and young manhood of Bro. Griffin a cultured and consecrated physician—Dr. Bethea—who was also a local preacher in the Methodist Church. May was one of the daughters in this fine home, and she and Willie Griffin grew from childhood through youth in the same community. Bro. Griffin found in her the idol of his heart and wooed and won her hand and heart for his life companion. On February 18, 1890—the twenty-third birthday of the groom—they were happily married and for nearly fifty-five years walked life's highway together. Five children, all daughters, were born to them. The third one, Mary, died when only eight months old. The fourth one, Helen, who became Mrs. Carl Nolte, preceded her dear father to the better world some four years. The other three are Lollie Mae, who is Mrs. Hugh Watrous, of Tallahassee, Fla.; Elaine, who is Mrs. Fred Skellie, of Long Beach, Miss., and Billie, the baby and namesake of her father, who is Mrs. C. C. Rushing, of Itta Bena, Miss.

Even though never legally adopted, the Griffins took into their home three boys and reared them to manhood as if they were their own children. One of them, Jack Griffin, died some eleven years ago. The other two are still living and are brothers: C. A. and W. E. Paulk. These two, now near middle life, sat with the three daughters and Mrs. Griffin in the final service in the church at Summit. The only earthly father they had ever known had gone from them and there was in their hearts an aching void.

A brief service was held in the Methodist church at Long Beach where the family had worshiped for longer periods of time than in any other church. This was in the late afternoon of Tuesday, December 5, 1944. Rev. T. M. Dye, the pastor, led this service, assisted by the district superintendent, Rev. J. L. Neill. Rev. Iri H. Sells, who answered a call to preach under the ministry of Bro. Griffin, made the talk. Former members when Bro. Griffin was pastor of the church, friends from other churches, and many of the pastors of the Seashore district, were present for this service to pay tribute to one they had known and loved so dearly.

Early the next morning the body of Bro. Griffin was carried back to the old home community at Summit, accompanied by all members of the family and a number of friends. At noon the service was held in the Summit Methodist church, led by his pastor, Rev. T. M. Dye, and assisted by Rev. E. E. Nicholson, pastor of the Summit church, and Rev. Van Landrum, district superintendent of the Brookhaven district. The message was brought by J. L. Neill, whose first work as a Methodist minister was as Junior preacher under Bro. Griffin on the Long Beach charge in 1907. The church was packed with friends of other days, a number of retired ministers who had known Bro. Griffin throughout his ministry, and quite a large number of pastors from over the Brookhaven district.

Mrs. Griffin, three fine daughters, now heads of households of their own, fifteen grandchildren, two great-grandchildren, two of the foster children reared in the home, and a host of friends, are left behind to await the summons to join dear Bro. Griffin on the other shore. A considerate and tender husband, a kind and loving father, and a friend of all has gone on before us. He was ready for the call, and his Master surely said to him, "Well done, thou good and faithful servant; enter thou into the joy of thy Lord."

J. L. NEILL.

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MISSISSIPPI W. S. C. S.

(Continued from page 10)

sermon; and one of the outstanding events will be the dedication of the Home Economics Building, with Miss Ruth Wallace, State Department of Vocational Home Economics, making the address.

Friends of this Institute and its directors are invited to attend any of these events.

NORTH MISSISSIPPI W. S. C. S.

(Continued from page 11)

Greenville, Miss., and the Christian Advocate, published in New Orleans, La.

Signed by the following committee:

MRS. SMITH C. TANNER,
MRS. EUGENE GERALD,
MRS. BEULAH PRATT.



THE USES OF FISH

(Continued from page 13)

In many kinds of fish there is an air bladder. It is a baglike organ storing oxygen and has walls that are silvery in color. When the outer membranes covering these walls are removed and the transparent substance which remains is dried under a heavy weight, the substance known commonly as isinglass is formed. Much of this isinglass in America comes from New England and quantities of it have been imported from Russia.

Even before the white man came to America the Indians knew the value of fish as fertilizer. It was their custom to place a fish or two in each hill of corn they planted, that the corn might grow more rapidly and produce more ears for the harvest. Today the fish scraps from canneries are used in the manufacture of commercial fertilizers, and in many communities near the sea the fish themselves are used as fertilizer in the same way the Indians used them.

From fresh cod and halibut the livers are taken just as soon as the fishing fleet's cargo reaches port. And from these cod liver and halibut liver oil is extracted to become the vitamin-rich food we take to build up our bodies if they need additional nourishment. Livers used for the making of these medicinal oils must be perfectly fresh, so the oil they contain does not become rancid before it can be extracted and purified.

Malaria has been fought in this country by enlisting the help of fish. Carp, sturgeon, and other species commonly living in stagnant bodies of water are planted in sloughs, bayous and swamp land pools in regions where malaria is prevalent. These fish feed upon the eggs and wiggles of mosquitoes capable of carrying the germs of malaria and so, indirectly, become a check upon the spread of the disease.

The Chinese find shark-fins a dainty delicacy. The Russians' caviar, made from the eggs of fish, has become a common dish on American menus. In the Virgin Islands of the West Indies porcupine fish are dried to form ornamental lanterns. Every nation on earth has unusual uses for fish. There can be no doubt that fish, as a group, are exceptionally helpful and valuable to man.

—Raymond A. Wohlrabe, in Girls' World.

IMPRESSIONS

(Continued from page 5)

"It is not the purpose of this Conference to draft a treaty of peace in the old sense of that term. It is not our assignment to settle specific questions of territories, boundaries, citizenship, and reparations.

"This Conference will devote its energies and its labors exclusively to the single problem of setting up the essential organization to keep the peace. You are to write the fundamental charter.

"Our sole objective, at this decisive gathering, is to create the structure. We must provide the machinery which will make future peace not only possible, but certain."

What will the San Francisco Conference succeed in accomplishing? The answer may be, "Dumbarton Oaks and nothing more." It may be "Dumbarton Oaks with a minimum or maximum of improvement." As the deliberations of the Conference move along, Christian people will appraise results in the light of the **Statement of Guiding Principles** and the **Six Pillars of Peace.** They may profitably keep in mind as a more specific yardstick and as a guide for subsequent effort the action of the Cleveland National Study Conference on Dumbarton Oaks.

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The Real Ameri

The real America is not dead, jus occupied with the war. The great for freedom in America and therefore world, will come after Victory.

A post-war awakening to what has happening within the nation will citizenry into vigorous action and our trend toward the "hell" into which nations fell when their state-ism the totalitarian level.

When Freedom's great opportunity the clergy of America can be counted for vigorous, courageous leadership half of Christian, American, anti-Collect anti-Stateist ideals.

Fourteen countries were collectivised between 1926 and 1939 in the death march of nations. In each instance leaders and impractical idealists assured the people that basic freedoms and spiritual ideals would be preserved. None were! None ever can be! Where the state is all powerful, there is no place for God!

Help prepare for Freedom's big moment! The nation has a right to expect the clergy to lead this fight. Associations of business men, farmers, professional men, responsible labor leaders as well as rank and file citizens need leadership at the spiritual, non-partisan level.

Are YOU interested in receiving the monthly bulletins of this ten year old, expanding Crusade? Have YOU had experience that will enhearten and help your fellow-ministers to be effective in this "Fight for freedom" —for constitutional government, the democratic process, free pulpit, free speech, free enterprise, free assembly and free press— the freedoms BELONGING to man, a child of God? Let us hear from you!

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The Christ we preach to all the world is the Christ who first bore the hail and shattering agony of sin, rose through it with the burden and the ache of it in His living heart, and went straightway to Simon, chief of sinners, and forgave him.—F. Warburton Lewis.

THE PRAYER-ROOM TODAY

Bring me, O Lord, into the secret of Thy fellowship. I thank Thee for those good moments when I have been able to feel Thee near, for days of sorrow when I have not been left uncomforted, and hours of perplexity when guidance has not been withheld from me. But help me to know that Thou art always near. Help me to count upon Thy help, to face with Thee each new day as it comes. Let me prove for myself what life can be for those who have Thee for their Friend. Amen.

Vol. 92. No. 19.

NEW ORLEANS 12, LA.
THURSDAY, MAY 10, 1945.

Mother's Day

The period of a woman's life that makes the most indelible impress upon her heart and that fills her life with keenest joy and pain are the years when her little children cling to her knees and come to her with their countless joys and sorrows. Notwithstanding the toil, the many little aches she must soothe, and the self-denial which it all involves, those are the happiest and the richest years of her life. Those are the years which sustain her when her life reaches the period of the yellow leaf.

By the same token, the years when she is surrounded by little children are the years of her greatest opportunity and responsibility. Every ache, bruise, and broken toy of babyhood opens to the responsible mother the empire of a soul in the making. It is then if ever she must sow the seeds which may germinate and grow into worthy and saintly character. In such hours and experiences she can sow the seeds which will make glad the sunset hour of her life, and leave behind worthy representatives to carry on when she is gone. Mother, do not fail your fretting child today, for now you may write a record which shall be his creed tomorrow. Son, daughter, do not let the sacrifices of your noble mother go unrequited and do not pass her tender counsel unheeded. Let this day be your reminder to make every day of the year a Mother's Day.

WALLET OF THE WEEK

CERTAIN HORNED FROGS of South America, says **Our Dumb Animals,** bark and bite if they are disturbed. They grow to the size of a small dinner plate and live in the forests where their green and brown coloring helps to conceal them among the fallen leaves and other rubbish on the ground. Their bark is said to be something between a squeal and a bark and they bite and hold on like a turtle. Naturalists have learned to keep their fingers beyond the reach of their powerful jaws, for the wounds of their bite are painful.

* * *

THE HUMMING BIRDS are said to be native to the Americas and are without close relatives in the Old World. It has been estimated that their wings make two hundred strokes per second. On the wing they can sustain a motionless poise, fly backward, rise straight up into the aid, and can fly at the speed of a mile per minute. One variety regularly migrates the distance between Alaska and Brazil, and the Rubythroat crosses six hundred miles of water to Bermuda and five hundred miles of the Gulf of Mexico to Mexico and Yucatan.

* * *

THE FORESTRY SERVICE, Southern Region, reports fifty-five per cent more timber cut from the Southern National forests for the past nine months than for the same period a year ago. The U. S. Forest Service is seeking a cut of four hundred eighty-four million board feet for the fiscal year 1945. This means that two hundred and two million feet must be felled in the next three months. One-fourth of the proceeds from this timber harvest goes to the school and road funds of the counties from which the timber is cut.

* * *

A NATIONAL BIBLE READING PERIOD has been proposed in a resolution introduced in the House of Representatives by Representative Jerry Voorhis. The period indicated is from Thanksgiving to Christmas, and the resolution goes to the Committee on the Judiciary. Perhaps it is far less important that such a resolution be passed than that the American people of the chaotic world in which we live should be brought face to face with the moral and spiritual values inherent in the Word of God. A routine observance of such a period would be far less important than our commitment to the need for the Scripture message.

* * *

CHURCH, CHARITABLE, AND EDUCATIONAL properties which bear revenues have been exempted from taxation in Kentucky by a decision of the Court of Appeals. The decision really reaffirms a decision handed down by the Court more than fifty years ago. It is but one of many attempts to lay tribute upon religious, charitable and educational foundations, and it reflects the financial straits of state governments. They must find new sources of revenue to meet the steadily mounting costs of administration. We do not believe that a large part of the increasing costs is justified, but neither do we believe that the issue will be settled by the decision.

PALESTINE SHOE FACTORIES are said to have a capacity of two million pairs of shoes per year. In addition to the fifty shoe factories in operation, there are sixteen hosiery factories with an annual output of two hundred thousand pairs of socks, and twenty-three plants for making knitted goods. The only newsprint factory in the Middle East is located near Tel Aviv in Palestine. This is but a fraction of the enormous industrialization which has taken place there in recent years and by which the status of poverty has been greatly relieved.

* * *

A WAVE OF SPIRITUALISM is said to be sweeping England as a result of war grief. It is reported that practically all public halls are booked in advance for seances. In some instances halls so large as to require loud speakers are crowded to the doors. Faith in the reality of hearing the voices of loved ones is so great that women refuse to be convinced by casualty notices that their loved ones were only wounded. Such is ever the tragedy of men and women when they must face great sorrow with spiritually empty hearts.

* * *

AN ASTROLOGY RACKET is said to be taking from the pockets of the American people a total of two hundred million dollars annually. The trade in horoscopes has become so profitable that colleges for students of astrology have been established in several states and the circulation of journals of astrology has been enormously increased. It would seem that those who are disposed to surrender to such foolishness might reflect to their profit on Hitler's astrological fortune in the war which he has now utterly lost.

* * *

GOSPEL BROADCASTERS have protested the cancellation of their contracts by radio stations. The resolutions were passed by a mass meeting of more than fourteen thousand people assembled in Convention Hall, Philadelphia. We do not know anything about the merits of the cases which were made the bases of the resolutions, but we do not believe that the Government has any moral right to farm the channels of the air for the most selfish conceivable use. Beer, pills, nostrums, can get right of way, but religion must be taboo. That is religious freedom with a whoop.

* * *

THE SHINTO WORSHIP of the Japanese is believed to be a survival of a type of culture which was at one time widespread in the Pacific. It has little in common with the higher civilizations of Asia, and appears to be related to the Mayan culture of Central America. It is an adaptation of the savage "Royal God" cult of the Mayas—a combination of primitive religion with a powerful political structure and without even rudimentary moral implications. Few of its ghost deities are benign and many are vengeful and require to be appeased by sacrifices which aim at securing material ends. Whether in peace or war, Shintoism is designed to serve national ends.

New Orleans
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EDITORIAL

THE CHRISTIAN MOTHER

Christian motherhood had its first and its noblest expression in Mary, the mother of Jesus. No likeness of her features exists, except such as may have been lifted out of the imagination of an artist and transferred to canvas, and at best that reveals no more than the artist knows himself. But the Gospel records furnish a character portrait which tells infinitely more than could be transmitted to any canvas, no matter how famous the artist. To the angel messenger she answered with ready obedience, "Behold the handmaid of the Lord," and she responded to her exaltation with the fervor of absolute devotion, "My soul doth magnify the Lord." Throughout the years at Nazareth, her heart was a treasure chest filled with beautiful memories and her mind a laboratory for their study and interpretation—"Mary kept all these things and pondered them in her heart." Always she followed His steps with motherly solicitude, and the measure of her understanding was manifested in her confident appeal to Him at the marriage in Cana of Galilee—"They have no wine. . . . Whatsoever He saith unto you, do it." In the shadow of the cross, the rewarding love of her son could not be erased by the agonies of the crucifixion—"Woman, behold thy son! . . . Behold thy mother!"

After all, no camera can record the likeness of the true mother. For she is a symbol rather than a face, a form, or a relation. She is the embodiment of life's noblest virtues and the incarnation of sacrificial love. In her are still exhibited the character traits of the mother of Jesus. Her mind is a memory book whose pages are turned often and with tender devotion, and she spends many hours reflecting upon her list of jewels. She lives in her children. Sometimes she may fail and fall below the measure of her Christian responsibility, but she is still the dearest person on earth, or a holy memory binding her wayward son and her carefree daughter to the skies.

The sacred meaning of Mother's Day lies in the bond between the mother and her offspring. Hers is the human relation which comes nearest to meeting every test, however severe, and every need, however great. She is the symbol of fidelity and utmost devotion. She is the reservoir of man's greatest inspirations and the inexhaustible source of tender and romantic relations. Her love may be abused and her heart crushed by unworthy children, but her devotion refuses to die. This day has been made the occasion for preachments which bear little relation to her life and character, and tradesmen exploit its sentimental appeal for personal gain, but interest in the day dedicated to her abides because she is still MOTHER.

HAS THERE BEEN A DECLINE IN THE SPIRIT OF BENEVOLENCE?

More than once we have noticed surveys of benevolent giving as compared with national income, and we published such an analysis without comment. We have since been trying to think the matter through in the light of all the facts, and we are not sure that such comparisons based upon figures which express volume only do justice to the liberality of the Church. Figures may not lie, neither do they always express the whole truth.

In our opinion, the "national income" at the present time may be grossly misleading unless related factors are taken into consideration also. Incomes have increased, but subtractions in the nature of taxes and increased cost of living greatly modify the meaning of the figures. There are in addition other factors to be considered. Such particularly are the limitations of exemptions on gifts, which certainly have a depressing influence upon the benevolent spirit. Then we have the inflation experiences which followed the last war. No one can be sure that a series of "lean years" will not again consume the increase, and we all know that heavy taxes will continue long after the present level of earning has been lowered. We are inclined to think that, all things considered, the Church is maintaining fairly well its standard of benevolent giving.

A DISARMAMENT CONFERENCE FOR ZEALOTS

We have before us a release and resolutions being sent out by one of the legion of organizations which have given themselves high-sounding names and religious action labels which are calculated to deceive even the very elect. Such associations and their ambitious goals might be matters of great interest if it were not for the fact that they manifest a spirit not in keeping with their announced aim. Too many of them appear to be trying to get something by smearing some other person or group, and the veneer of religion but poorly conceals an animus which violates all that is vital in religion.

In the case to which we here refer, we do not know personally even one of the names involved—attacked or

attackers. We are not, therefore, concerned with the individuals, but with their technique of smearing and name-calling. This is but one of many such instances of smear propaganda which find their way to our desk. They relate to all sides and all varieties of controversy. For our part, we have one word for all such propagandists: We would not publish such material even if we felt more sure of the sincerity of the promoters than we do. It seems to us that one of the crying needs of the present moment may be a disarmament conference for hectic tempered adherents of synthetic religion. Christianity is a spirit and then a program of reform. Its spirit cannot be propagated by promiscuous name-calling and vilification.

"GERMANY SURRENDERS"

WAR IN EUROPE OVER

Shortly after we reached our office Monday morning, an "Extra" of the New Orleans States was posted on the windows of the Times Picayune building. In headline type five and one-fourth inches high were the words, "Germany Surrenders." Within an hour of the release of that message it was echoing in every street, village, and countryside in America. It is safe to say that no other message ever had such meaning for all the people as does this.

At the moment, the report of Germany's surrender is still unofficial, but it is a fact regardless of the absence of the official stamp. The thought which we have is not to furnish the news, but to indicate something of what may be the immediate reaction of the people to the event and what should be its sobering implications for the years to come. For such comment we do not need to wait for the completion of all the details of the surrender.

We write this in no spirit of gloating. The sufferings which our people have endured have been too great, and the world disaster too terrible to warrant such a spirit now. Surely it is an hour when our chastened spirits should join with new fervor in the song, "Praise God From Whom All Blessings Flow." No less should it be a day for a restudy of our own lives and a rededication to the faith of Christ of Nazareth, the Prince of Peace.

With passionate fervor let us resolve to finish the task as the necessary prelude to our new dedication to the doctrine of a warless world. In view of the horrors of the war in Europe, **we must not think of another war.** Let there be no mistaking the fact that our dedication to peace must begin today if war is to be banished from the world of tomorrow. It will be too late to organize peace sentiment after the roll of hostile drums begins. We blamed everything upon Versailles after the last war. Now we have the experience of our failure to do what should have been done and it must not be repeated.

THE DESTINY OF AMERICA RESTS WITH THEM

By the time this article appears the war in Europe may be over. Our boys in that area will be coming home—a great many of them to stay. Business, industry, and the professions are making their plans carefully and systematically to absorb these veterans. Our colleges and universities have geared themselves through much planning and curriculum revision to adjust themselves to the demands of the returning soldier. The government, through its Public Law Sixteen and its G. I. Bill of Rights, has made the most liberal provision for our service men any nation ever attempted in all the annals of history. All of us are enthusiastically and unanimously agreed that nothing, consistent with solid judgment and sound economy, is too good for the brave boys who, by their courage, daring, and patriotic self-sacrifice, saved us from the awful fate which befell the less fortunate peoples of other lands. A grateful nation must and will provide for the needs and comforts of these men.



B. P. Brooks

There is another group, however, just as brave, just as patriotic, just as willing to offer their lives in the service of their country whose cause I would plead. Business has not pledged itself to receive them and guarantee them a place in its ranks. Industry is not exerting itself to see that jobs are given this group when they are ready to step forth upon the stage of action. Schools and colleges are not concerning themselves through tireless weeks and months of planning to adjust their changing programs to the strange new needs of this valiant group. The government has provided no compensation, has arranged no gratuities, has passed no bill of rights to meet the grave needs of these young people who, like the others, must fit themselves, for better or for worse, into the society of the future.

War has exacted a heavy price from them, too. Sure, they have been spared the terrors of bombing and invasion and the horrors of war. Throughout the nation, however, many of them are living in strange communities and under abnormally crowded conditions, many are neglected because mothers are on war jobs, and some are orphaned as the war casualties mount. In some sections they are burdened prematurely with work too heavy for their strength. Thousands of them have had to lay aside their books to become the bread-winners in homes where the father has been called to make the supreme sacrifice for his country. They face a future of doubt and uncertainty and yet, with unfaltering optimism characteristic of them all, they have shouldered responsibilities beyond their years and carried on with determination that should fill us all with admiration.

I plead earnestly, people of America, for the millions of youth in our high schools who must take their place along with the veterans in shaping the future destiny of this great land of ours. They, too, have a right to a place in the sun.

B. P. B.

UNITED NATIONS CONFERENCE ON INTERNATIONAL ORGANIZATION

By Walter W. Van Kirk and O. Frederick Nolde

The confusion which necessarily attended the process of fitting so many people into their proper relationships is steadily giving way to order and concentration. Following the opening meeting of the Conference, four plenary sessions have thus far been held. Developments which catch the attention of an observer may be grouped in four categories: definite action of the Conference; reports by heads of national delegations; an apparently prevailing mood; rumor of impending proposals. Obviously, reports at this stage of proceedings in the Conference can do little more than set the stage for an understanding of what will follow.

Formal action has attached primarily to matters of organization. The foreign ministers of the four sponsoring nations will serve as co-presidents of the Conference, with Mr. Stettinius acting as chairman in executive committee and steering committee meetings. This democratic arrangement has more merit than the atmosphere of tension under which it reportedly was concluded. The autonomous republics of Byelo-Russia and the Ukraine shall be invited to be initial members in the proposed international organization. Thus the Yalta agreement to give the Soviet Union three votes has been carried one step nearer fulfillment. The Yalta agreement on Poland has also been sustained in that the present Polish government has been refused an invitation to San Francisco. The accompanying resolution expressing the hope that the Polish government can be reorganized in time to permit representation, while referred to by the press as a compromise, seems to adhere closely to the original Yalta stipulation. Further action involved the approval of an executive committee to include the heads of fourteen delegations. The executive committee has announced that all recommendations for amendments to the Dumbarton Oaks Proposals must be submitted before Saturday, May 5.

Most of the time in plenary sessions is now being devoted to addresses by the chairmen of all national delegations who have sought the privilege of formal presentation. In most instances, a fairly uniform pattern has been observed: tribute to Franklin Roosevelt; service rendered the cause of the United Nations; substantial acceptance of the Dumbarton Oaks Proposals; nature and extent of desired modifications in order that the Charter may prove an effective instrument for international cooperation. These addresses reveal something of what the separate delegations consider most important. Together with the reactions to them apparent in the Conference, they may also be taken as a possible—though not finally reliable—index to the trend of thinking.

It is hazardous to claim that a definite mood of the Conference has crystallized. And yet, there are indications that a mood is gradually taking shape. The attitude of the Conference is a serious one. The delegates seem to feel that a Charter must be drawn at San Francisco and that it must be completed with such dispatch as will not impair its effectiveness or adequacy. The words of Anthony Eden are fairly representative:

"Here then, Sir, are our two immediate tasks, political and economic. Let us press them vigorously to a conclusion. World events of unprecedented magnitude, both in the East and in the West, crowd upon us at every hour. If we order our labors efficiently, if we work to the utmost of our strength, it should surely be possible for us to agree on our charter within four weeks from now."

"We, too, have a job of work to do if we are not to fail these men. Let us do it with courage, modesty, and dispatch. Let us do it now."

The mood with respect to the nature of the Charter to be drawn is not so uniform. All seem to agree that the Dumbarton Oaks Proposals, with the Yalta and Chinese amendments, offer a good start and can stand as a point of departure. No protest has been raised against efforts at further amendment, although a few speeches have implied that changes should be kept to a minimum. More frequently it was assumed that changes were freely in order; in fact, some of the speakers cited specifically what they thought the changes ought to be—at times, in considerable detail, as in the case of Forde of Australia.

Recognition of the need for a security organization and for the accompanying political and economic provisions was relatively unanimous. The manner in which the desired security was to be brought about was not so uniformly conceived. The smaller nations were, in the main, more vocal in their urge that stronger emphasis should be laid on provisions for human welfare. They called particularly for a safeguarding of human rights and for more equitable economic opportunity. It may be worthy of note that references of this kind, together with mention of justice and rule under law, won more consistent applause than any other comments—with the possible exception of tribute to Mr. Roosevelt and contributions to the cause of the United Nations. Any interpretation of observable elements from which mood is deduced cannot be conclusive and certainly is not to be construed as a forecast of later action. It does serve to reveal an atmosphere under which the deliberations of the Conference are progressing.

Rumors of many varieties are cast about. One of these has to do with a proposal by the United States for the allocation and government of colonial territories after the war. It is reputed to have received general support among other countries. According to this rumor, a distinction must be drawn between "strategic bases" and "other colonial territories" where the welfare of colonial peoples and the presence of valuable natural resources are major concerns. Both categories are to be subject to some jurisdiction by the world organization. In the former instance, the nation to which the base is assigned shall normally be in control. However, the world organization shall have the right of inspection at all times, and when it is taking enforcement action, shall have the facilities of the base at its disposal. In the second instance, territory outside the base area shall be under "international trusteeship" and the governing authority shall obligate itself to abide by certain standards of treatments for the natives and certain standards for the use of natural resources. The rumor does not reveal what is encompassed by the term, "other colonial territories." It is therefore not clear whether all colonial areas or only those acquired from enemy nations in the present war are to be included. Christian people have serious concern about this issue and will anxiously await its disposition in the Charter. Final action may profitably be weighed against the position taken at Cleveland:

"Long and intimate relationships with the independent peoples of Africa, Southeast Asia, and other parts of the world, place on the Christian churches a responsibility to champion their right to freedom and to develop their capacity for self-government.

"We therefore call upon our government and others: (1) to proclaim self-government as the goal for all independent peoples; (2) where dependent peoples are ready for self-government, to give it now; (3) otherwise, to initiate progressive steps suitable for each area for achieving that goal; and (4) in the interim to provide that all such areas shall be administered under the supervision of world organization.

"We cannot in good conscience be a part to the dismantling of Japanese colonial possessions without at the same time insisting that the imperialism of the white man shall be brought to the speediest possible end. We cannot have a sound or stable world community so long as there is enforced submission of one people to the will of another, whether in Korea, in India, in the Congo, in Porto Rico, or anywhere else."

Meanwhile, our people are continuing to undergird the Conference with their prayers. They are doing this as churches, as lay groups, and as individuals. Word to this effect reaches San Francisco by newspaper accounts, by letters and telegrams, and by personal communication. The churches of San Francisco are contributing their part. Similarly, individuals and business corporations here are seeking to shape the atmosphere under which the Conference works. One company devoted its full advertising space, about a third of a page, to a picture of Christ and to St. Francis' Prayer of Peace. Surely, the impact of this concerted mind must make itself felt.

NOTICE TO STUDENTS IN THE COURSE OF STUDY

A good many questions are being asked about the Course of Study situation for students connected with fall conferences. The following will answer those most commonly raised:

1. The new **Student's Handbook** will be published May 25th. Orders should be sent now to the Methodist Publishing House.

2. **A Guide for Bible Readers** (eight volumes), Smith's **Church in Our Town**, and Lindhorst's **The Minister Teaches Religion**, will not be published until early fall—most of the **Guide** series not until late fall. Students will therefore not be able to take these books before Conference. Since this will not be the student's fault, the Commission on Ministerial Training recommends that students who have finished their work otherwise be advanced and conditioned in these studies.

3. All other books are available. Any book held over from the past quadrennium is dealt with the same in the new **Handbook** as in the old.

4. The Alternate Course for Accepted Supplies (Course II in the Student's Handbook) if approved for use by Conference vote, is standard for Supplies only. All prospective Conference members will take the Conference Course (Course I in the **Student's Handbook**).

5. In spring Conferences, the new Course of Study will obtain beginning with the 1945 session.

CONFERENCE NEWS AND PERSONALS

New Orleans Christian Advocate

Publishing Committee:
Louisiana Conference—J. W. Reily, Chairman; B. H. Andrews, R. R. Branton.
Mississippi Conference—J. T. Leggett, Vice-Chairman; J. E. Gray, C. C. Clark.
North Mississippi Conference—V. C. Curtis, Secretary; A. T. McIlwain, S. E. Ashmore.

W. L. DUREN, D.D. .....Editor-Manager
HENRY T. CARLEY, A. P. HAMILTON and B. P. Brooks .....Associate Editors
W. C. NEWMAN.....Church School Lesson Writer
MRS. E. L. DIAMOND.....Editorial Secretary
C. MILTON CHALMERS.....Publisher

Mrs. A. A. Adair, Gloster, Miss., pleases us very much by the assurance that she reads her Advocate thoroughly every week and does not want to miss an issue.

Rev. Jeff P. Paul writes that the Monroe District Senior-Young Peoples Camp will be held at Camp Chemin-a-Haut, near Bastrop, La., July 2-7; cost, $8.50 each person.

Chaplain E. E. Price, Captain U. S. A., has been transferred from Camp Stuart, Ga., to Camp Rucker, Ala., according to notice requesting the change of his Advocate address.

Rev. J. L. Nabors, pastor at Shuqualak, Miss., writes that he is enjoying his work on that charge. The people are gracious to the pastor and his family and the work is making satisfactory progress.

Mrs. J. S. Pigott, of Zachary, La., says that her daughter has made her a present of a subscription to the Advocate as a Mother's Day gift and that she enjoys the paper and looks forward to its coming.

Mrs. T. J. Wilson, whose late husband was a member of the North Mississippi Conference, has returned to her home, Pontotoc, Miss., Box 316, after a time spent in Laurel, according to information reaching the Advocate office.

Mrs. A. M. Ellison, Jr., wife of Chaplain Ellison, of the Mississippi Conference, is connected with the Methodist Home, Jackson, Miss., according to the address given for her paper. Mrs. Ellison does not say in what capacity.

The church at Sterlington, La., has been engaged in an improvement program. The parsonage has been repaired, some painting has been done, two rooms have been repapered, and other improvements are included in the schedule.

Mrs. W. C. McDonald, of Rodessa, La., writes that Mr. George Wren is secretary of literature in the church at Rodessa and that he will secure the renewal subscriptions for the Advocate and will be assisted by Mr. W. C. McDonald.

Bro. R. E. McInturff, McComb, Miss., in connection with the renewal of his wife's subscription to the Advocate, says that he has been ill recently. We trust that he may soon be fully recovered from the sickness from which he has suffered.

Our good friend, Mrs. N. E. Cunningham, who has long represented the Advocate cause in Gibson Memorial Church, Vicksburg, Miss., has been ill in recent months, but a message from her last week said she was gradually improving, for which we are glad.

Rev. G. A. LaGrange set apart two weeks for his Advocate campaign and as a result of his two-weeks effort sent 21 subscriptions to the New Orleans Christian Advocate and 10 to the General Organ. That is a good subscription list for the church papers from Grayson, La.

Rev. Howard E. Pfost writes that he is happy indeed in his work at Ringgold, La., and after his hospital experience of last summer he says that he has been gaining physically ever since. Bro. Pfost is to be in New Orleans in a few days for a check-up at the clinic.

Rev. S. A. Brown, retired, makes his home at Moorhead, Miss. Bro. Brown has been losing ground for some time and is now in the Baptist Hospital at Memphis, where he is showing some improvement. Bro. Brown will appreciate the prayers of his friends in his behalf.

Bro. S. D. Turner, staunch friend of the editor and of the Advocate, whose home is at North Carrollton, Miss., lacks just a few days of being 94 years old. The Methodist Church never had a more loyal layman than Bro. Sam Turner. He grows more feeble as the years go by, but in body rather than in spirit.

Rev. R. T. Hollingsworth, pastor at Charleston, Miss., says that an inadvertent error occurred in his brief article regarding the attendance at prayer meeting. Instead of 40 per cent the statement should have read 40 persons attended the mid-week prayer service. Bro. Hollingsworth says that he has been maintaining that average for the past 60 days.

Mrs. A. M. Edwards, Sr., Ponchatoula, La., remembered the editor of the Advocate last week with a crate of strawberries, as has been her practice for a number of years, and no remembrance could be more gratefully received and more genuinely appreciated than that. We publish many remembrances of others, but the Advocate office seldom figures in such expressions.

Rev. Albert Y. Brown, pastor at Lexington, Miss., reports that he is having a good year thus far in his charge, and that interest and attendance are increasing. The quota on the Crusade for Christ has been paid in full, three-fourths of the benevolences has been paid, and already more members have been received on profession and by certificate than were received last year. Dr. Clovis G. Chappell, of Jackson, Miss., is with him in a meeting at the present time. Mr. W. F. Munday, of Union Avenue, Memphis, is leading the singing.

MRS. GUNN FRACTURES ANKLE

Mrs. Elmer C. Gunn, of New Orleans, had the misfortune to fracture her ankle on Saturday, April 28. She went with her husband to visit their daughter, Miss Nellie Mae, in New York, and she remained after Bro. Gunn's return. It appears that she made a misstep which resulted in the fracture of her ankle. She was carried to St. Luke's Hospital where the ankle was too much swollen to permit setting the bones, so it was put in a cast until the swelling might subside. It is expected that she will be in the hospital for two weeks when she will come home with Miss Nellie Mae about the 19. Bro. Gunn is in New Orleans and has talked with his daughter when we got in touch with him.

DEATH CLAIMS MRS. E. D. GILMORE

Funeral services for Mrs. Virginia Bolding Gilmore were conducted on Sunday afternoon in the Amory Methodist church by her pastor, Rev. R. G. Moore, and Rev. W. L. Hammontree, of Okolona. Mrs. Gilmore was the widow of the late E. D. Gilmore. Both were charter members of the Methodist Church and generous supporters of all its enterprises. They were also founders of the Gilmore Sanatorium. Mrs. Gilmore is survived by a son, Lieut. E. J. Gilmore, Naval Recruiting Station, New York, and a brother, C. M. Bolding, Amory, Miss.

THE SOUTH CENTRAL JURISDICTION

Bishop W. Angie Smith, 224 N. W. 19th, Oklahoma City, Okla., was elected chairman of the College of Bishops of the South Central Jurisdiction at the recent meeting of the Bishops in Chicago. Bishop Paul E. Martin, 723 Center Street, Little Rock, Ark., is the secretary of the College of Bishops.

The Executive Committee of the Jurisdictional Council will meet in Oklahoma City on May 23. Plans will be made at that time for the 1946 Convocation of the Jurisdictional Boards, and also other meetings for workers throughout the Jurisdiction.

The Missionary Conference of the Jurisdictional Board of Missions will be held at Mt. Sequoyah, Fayetteville, Ark., July 9 to 12, in conjunction with the Jurisdictional Woman's Society of Christian Service School of Missions, which meets at the same place.



July 2 to 12. The Jurisdictional Board of Missions will hold its annual meeting July 10, 11.

PAUL D. WOMELDORF,
Jurisdictional Executive Secretary.

A SERIOUS CALL

Col. Ralph W. Rogers, Chaplain, Headquarters Fourth Service Command, Atlanta, Ga., advises that more chaplains are needed for immediate duty. We, of the Jackson-Memphis Area, are requested to supply eight new army chaplains now. The Navy, also, is calling for additional chaplains.



Bishop J. L. Decell

Qualified members of the three Annual Conferences in the Area who are ready to respond to this urgent call will please notify me; and, also, apply to the Methodist Commission on Chaplains, 100 Maryland Avenue N. E., Washington, D. C., for application blanks.

I shall readily cooperate with any who feel they should answer this call to service.

Sincerely,

J. L. Decell

Bishop Jackson-Memphis Area.

"ABOU BEN ADHEM" (BRUSHWOOD, LA., CHURCH)

Among the churches which are showing their love to God by contributing liberally for the spiritual needs of humanity, our Brushwood church stands high. This church is located at Dubberly, La. Within the five months since Annual Conference, more has been raised for all purposes than the $916 grand total Brushwood reported for 1944.

The acting treasurer, Mrs. Lavelle Perryman, reports the following amounts paid since Conference: For Crusade, $146; district superintendent, $52; pastor, $451; benevolences, $80; Conference claimants, $53; W. S. C. S., $99; Church School, $75, including collection for Orphanage; Race Relations, $12, making a total of $975 raised to April 23.

Brushwood is one of our older churches, as you may gather from the name. Among the faithful of the larger families of this church (though there are others just as fine) are the Perrymans, Holomans, Holleys, Stahls, Cupples, and Battons. This community is also honored with the presence of Rev. Leonard Cooke's mother, a daughter of Rev. J. F. Waltman, and with one of your Advocate correspondents, Mrs. I. W. Rowland.

We do not expect a 100 per cent increase in grand totals for Brushwood church for this year, as we reported for the Lottie charge in 1943, but on the principle of "bringing all the tithes into the storehouse" we do expect a great revival at this church as prayerful interest and attendance have steadily increased.

Both Heflin and Brushwood have paid benevolences, Conference claimants, and Crusade quotas, or askings, in full. Of Heflin and the good work they are doing I will write later.

With a bleeding world in need of Christ and with so much money in our land, it is difficult to believe that there are Christians of even ordinary sanity who cannot see the importance of generous Christian giving in its relation to Chrstian living.

C. M. MORRIS, Pastor.

RODESSA AND THE CRUSADE FOR CHRIST

Rodessa Methodist church has just closed the first phase of the Crusade for Christ.

The Crusade committee met several times, laid plans carefully, studied the literature, and decided to use a Cultivation period as the main objective leading to the taking of the offering.

Beginning February 1, at 11 a.m., the period was opened, closing on Sunday, April 15, 8 p.m.

At each session, five-minute speeches were given by laymen, laywomen, and youth, regarding the Crusade. Worship services in the Church School also featured this same subject.



MR. R. G. LeTOURNEAU,
Key speaker at the Stewardship Revival, Hollandale, Miss., this week

On February 25, morning and evening, both services were given by laymen and laywomen, using the Lay Activities program and the Civic and Moral Foundation theme, which proved to be very helpful.

The Woman's Society of Christian Service had their Officers' Training Day for zone 1, embracing ten auxiliaries of North Caddo Parish, featuring our part in the Crusade. This set the pace for the momentum that carried over the work here.

The local society used the literature from the Woman's Division and had an intensive visitation carried on during the Cultivation period. Literature was distributed.

Both the Youth and Children's Divisions in the church joined in with their groups as recommended, using the missionary units in regular literature, and folders and pledge cards for gifts.

The Woman's Society, Methodist Men, and Adult Division of Church School cooperated in all programs and work. The Methodist Men sponsored a meeting for all men of Rodessa, with Rev. Bentley Sloane, of Vivian Methodist Church, as guest speaker.

Mrs. Lloyd Hendrick, principal of the high school, gave a book review for the Youth Division.

A book, to be kept in the archives of our church, was used as a register, at the door, at each service. This showed substantial increases in attendance. The Church School increased 35 per cent; prayer meeting, 50 per cent; church services, 25 per cent.

Publicity was carried on by a carefully-laid inside system.

The speeches proved to be very effective for the information and interest of all.

A missionary play, "Ba Thane," was given at an evening service. The offering was taken at an altar service in the "light of the Cross," when over $1,400 was given on a $1,000 quota (which will increase all along).

The pastor preached on Missions and the Crusade at each service, Wednesdays and Sundays.

We plan to go on in the other phases of the Crusade for Christ.

CHAIRS—MISSION STUDY BOOK

There are various kinds of chairs. There are chairs for the parlor, some of which cost more than a dozen dollars. There are chairs for the porch that have the appearance of genuine comfort. There are various kinds of rocking chairs, some of which conjure their occupants into innocent sleep, which is often the balm of hurt and tired minds. There are chairs for the lazy mind and body that make the sitters wish heaven would be like that, to rock and rock and rock through the endless ages. Chairs are great human instruments and exceedingly useful. But I come now, Mr. Editor, to speak of church chairs, which in many churches are sadly needed. The good women of the W. S. C. S. have observed this need in our church and have provided our Sunday School and prayer meeting assembly room with 60 brand spanking new comfortable chairs. They believe in chairs. Our people believe in chairs. One good brother believed in chairs so strongly that he was impelled to give a $60 donation on a $300 investment of chairs. Now, Mr. Editor, if you will come to visit us, we will let you sit in one of these new chairs

My second topic is Mission Study books, but some sophisticated gentleman says, "Watch out, Bob, you are trying to tease us." Now, Mr. Editor, that depends on the viewpoint. There are two viewpoints—one wrong, one right. Our people have selected the latter and have fairly eaten up that book, "Christ After Chaos." Its nine chapters were assigned to as many persons, and were presented on three Sunday nights, the congregations growing until the book was finished. Our people say, Mr. Editor, that credit is due Bishop Moore for that most excellent book.

R. T. HOLLINGSWORTH.
Charleston, Miss

"A DEBT OF GRATITUDE"

A corporal, not a church member, wrote to a minister in his home town in the South, saying: "The success of our New Georgia campaign depended upon the cooperation we received from the natives, given wholeheartedly and cheerfully by these men who a few years ago were savages. A handful of missionaries risked their lives and sacrificed comforts and luxuries of home to teach them Christianity. It can't be estimated in figures the number of lives saved by the tireless efforts of these natives on behalf of the American Army. As a token of

my appreciation of the wonderful work these missionaries have done, I am enclosing a money order for one hundred dollars, with the request that it be used for foreign missionary work. It is not a gift—rather, I consider it a debt of gratitude.

—Pentecostal Evangel

PERSONAL NOTES AND INCIDENTS

Rev. C. W. Lahey, retired, has moved from Colfax, La., to Route 3, Homer, La., care L. B. Strahan.

Rev. W. L. Storment, who retired at the last session of the North Mississippi Conference, is making his home in Louisville, Miss. His address is 510 E. Main Street.

Rev. Andrew J. Boyles reports that he has received 93 new members at Millsaps Memorial Church, Jackson, Miss., since Conference, 35 of them on profession of faith.

Rev. D. P. Yeager, of Moselle, Miss., writes that his daughter, Mrs. Belle Cobb, will spend the summer at 129 E. Ben Tillmon House, Navy Yard 53, South Carolina.

Rev. J. O. Dowdle, pastor at Sardis, Miss., closed a splendid revival recently in which he had the assistance of Revs. E. M. Sharp and M. E. Armstrong, preacher and song leader, respectively.

Miss Patricia McHugh, recently released from a Japanese prison camp near Manila, has arrived on the West Coast and is expected home, according to our information, in the near future.

According to notice received from the post office at Gibsland, La., Mrs. J. F. Dring, the death of whose husband was announced in our last issue, is moving to Mooringsport, La. We have no other information.

Miss Ida Lea, of Cheneyville, La., who spent nearly three weeks in a New Orleans Hospital, has been able to return to her home and, according to a business note, is making some improvement and asks the prayers of her friends for her recovery.

Mr. William Babington, who is a grandson of the late Rev. E. N. Sweeney, of the Louisiana Conference, has been rescued from a German prison camp near the Baltic coast, according to a report just received. His father and mother are members of Rayne Memorial Church, New Orleans.

Mrs. W. C. Harris, whose sainted husband was long a member of the Mississippi Conference, now lives at Beverly Hills, Calif. In renewing her subscription to the Advocate, she says, "I enjoy and need it." We appreciate her loyalty and trust that its message may continue to bring her comfort and help.

Rev. J. E. Cammack writes that he had a stroke more than three years ago and has not been well since. He will be 90 years old next month and has been a subscriber to the Advocate for 60 years. His brother, Rev. W. W. Cammack, has been in bed every day for 3 years and 2 months. Bro. W. W. Cammack was 92 years old in February.

In lieu of the Pastors' School of the Louisiana Conference, which has been called off, Rev. Virgil Morris, district superintendent, is holding a Baton Rouge district school for which he will have two of the scheduled speakers of the Pastors' School, Dr. Rockwell C. Smith and Dr. Rollin H. Walker, who will be platform lecturers and teachers as well. The program and date of the School are carried elsewhere in this issue.

Rev. and Mrs. B. P. Jaco, of Raymondville, Texas, will be remembered by many friends because of the sorrow on account of the death of their daughter, Mrs. Addie Pittman, notice of whose death appears elsewhere in this issue. She had given faithful service to the Church in Mississippi and had served with equal fidelity and competence in educational and religious work in Texas. Before leaving Mississippi she represented the Memorial Mercy Home-Hospital as a field representative.

BISHOP PEELE IMPROVING

The Virginia Methodist Advocate reports that Bishop W. W. Peele is improving following his recent heart attack. While his condition is satisfactory he will not be able to see callers for some time yet. Bishop and Mrs. Peele desired to acknowledge their appreciation of the hundreds of letters reaching him from friends over the Church. This report will be good news to friends of Bishop Peele.

DR. S. C. DOBBS OFFERS QUARTER MILLION TO REINHARDT COLLEGE

At a meeting of the Board of Trustees of Reinhardt College on April 20, Dr. Samuel C. Dobbs, chairman, offered to give $250,000 for the endowment of Reinhardt College on condition that the friends of the college would raise a like amount. The Board voted to accept the offer and a committee was named to organize a campaign to raise the money necessary to match Dr. Dobbs' gift. Reinhardt College is located at Waleska, Ga., and is a school for the youth of the mountains of North Georgia. Dr. Dobbs has long been interested in the school and has already contributed approximately $250,000 for its expansion and operation. Dr. Dobbs' mother was a Candler and his home is in Atlanta.

MRS. ADDIE JACO PITTMAN DIES

Mrs. Addie Jaco Pittman, 58, wife of W. V. Pittman, of Raymondville, Texas, and well-known teacher and educator, passed away today at 12:45 at a local hospital following an illness of several months' duration.

Born near Senatobia, Miss., on February 13, 1887, Mrs. Pittman came to Raymondville in 1926, and was a teacher in the local public schools until March 1, this year, when ill health forced her to resign. She was a lifelong member of the Methodist Church, active in church, charity, and social work, and devoted a lifetime to the study of child education.

She received her bachelor of arts degree from Grenada College, Miss., and was only a few credits short of her master's degree in education. She was Past Worthy Matron of the Order of Eastern Star.

She is survived by her husband; parents, Rev. and Mrs. Ben P. Jaco; brothers, J. J. Jaco, Jackson, Tenn.; C. M. Jaco, Winona, Miss.; sisters, Mrs. Mary Burns, Iuka, Miss.; Mrs. J. H. Brooks, Sampson, N. Y.; Mrs. Nancy Martin, Ackerman, Miss.

Funeral services will be conducted from the First Methodist church at 4:30 p.m. Friday, with Rev. J. W. Allbritten officiating, assisted by Rev. T. K. Anderson and Rev. L. E. Rambo.

Remains will be shipped to Booneville, Miss., Friday evening for burial.

Raymondville, Texas, Paper.

THE WESTERN METHODIST ASSEMBLY PROGRAM FOR 1945

June 15-18—Camp for Intermediates and Seniors of Fayetteville.

June 18-24—Mozark Institute, Southwest Missouri Conference.

June 25-July 1—Camp Sequoyah for Intermediates.

July 25-July 1—Camp Sequoyah for Seniors.

July 2-12—School of Missions.

July 14-16—Children Workers Camp.

July 14-16—We hope to have a Conference for Church School Superintendents.

July 16-27—Leadership School.

July 18—The Board of Trustees will meet at 10 a.m. in the superintendent's home.

August 2-14—Youth's Conference.

LAKE ARTHUR CAMP GROUNDS

Dear Dr. Duren: In order that there will not be any misunderstanding about the Lake Charles District moving its summer camp from the Lake Arthur Camp Grounds to the Anacoco Creek location, it was decided at a meeting of the official board of the Lake Arthur Camp Ground, of which I am the secretary, that we express through the Church paper our views about the matter. Our statement follows:

"The Lake Arthur Camp Ground, its board of directors, and its membership, regret that the moving of the summer camp of the Methodist Young People is to be made. However, the Camp Ground is very liberal in its views toward such things.

"It is superfluous to state that this group of young folks, or any other religious organization, is always welcome to make use of the Grounds, the cottages, the waterfront and what other facilities there are at the Grounds. The one condition being that the rules and regulations of the Grounds be rigidly kept.

"There will be constructed, as soon as the material is available, one of the most modern domritories in any Camp Grounds anywhere. We do realize the need for such at this time.

"We always welcome any group of religious folk and are very happy to assist them in their Young People's summer camping problems. At any time the Lake Charles district wishes to avail themselves of the privileges of the Lake Arthur Camp Grounds again, we will be glad to consider their application."

JAMES W. WALTRIP,
Secty. Board of Directors,
Lake Arthur Camp Ground Association

PASTORS' SCHOOL AND CONFERENCE FOR CHRISTIAN WORKERS OF THE BATON ROUGE DISTRICT, JUNE 11-14, 1945

Rev. Virgil D. Morris, district superintendent; Rev. Hubert A. Gibbs, director of School; Rev. David Felder, business manager.

Faculty: Dr. Rockwell C. Smith, Dr. Rolling H. Walker.

Monday, June 11

Registration—3:00 p.m. to 6:00 p.m.

Dinner—6:30 p.m.
Free Time—7:30 to 8:00.
Platform—8:00 to 9:00; Dr. Rolling H. Walker.

Tuesday, June 12

Breakfast—7:45.
Free Time—8:30.
First Class Period—9:00 to 9:50.
Second Class Period—10:00 to 10:50.
Group Meetings—11:00 to 12:00.
Free Time—12:00 m.
Lunch—12:30.
Rest Period—1:30 to 2:30.
First Class Period—2:30 to 3:20.
Second Class Period—3:30 to 4:20.
Group Meetings—4:30 to 5:30.
Free Time—5:30 to 6:30.
Dinner—6:30.
Free Time—7:30.
Platform—8:00 to 9:00; Dr. Rockwell C. Smith.

Wednesday, June 13

Same schedule as Tuesday, except the platform speaker, Dr. Rollin H. Walker.

Thursday, June 14

Morning schedule same as other two days, closing with the noon meal.
Registration fees, $10.
Everyone is asked to bring linens, towels, blankets, soap,etc.

EIGHTH NAVAL DISTRICT, OFFICE OF PUBLIC RELATIONS

The immediate and urgent need for clergymen to enlist as Navy chaplains will be stressed by Lieut. Philip H. Grice, USNR, of the Navy Chaplains' Corps who, beginning May 7, will call personally on many pastors throughout the State of Mississippi.

Lieutenant Grice's appeal to pastors to join the Navy carries a strong personal conviction, for he was the first Methodist pastor from the Mississippi Conference to enter the Navy Chaplains' Corps after Pearl Harbor. His parents, Rev. and Mrs. Paul H. Grice, live in Rolling Fork, Miss.

During 1943 and part of 1944, Lieutenant Grice served with the Marines on five islands in the South and Central Pacific areas. Since returning to the States, he has been Assistant District Chaplain of the Eighth Naval District, with headquarters in New Orleans.

Chaplain Grice points to the fact that a first-hand report from the battle areas of the Pacific, written by Rear Admiral Robert D. Workman, Navy Chief of Chaplains, makes it clear beyond a shadow of doubt that a minimum of 300 more chaplains are needed as soon as possible.

In commenting on the need, Admiral Workman says: "Unless more qualified



CHAPLAIN PHIL H. GRICE

civilian ministers match the spirit of sacrifice on the part of our fighting men by offering themselves as chaplains, the desperate spiritual needs of these suffering and dying men cannot be properly met."

Because of the wave of over-optimism in connection with the early anticipation of V-E Day, applications have slowed down, according to Admiral Workman, who declares:

"The highest Navy sources have declared that V-E Day will not bring any cut-backs in the Navy's war in the Pacific. On the contrary, the application of our full military might against the Japanese will create new demands. There is no justification in view of the facts before us to assume that the Japs are about to fold up at an early date. Certainly our total victory will be delayed if there is any slackening of our efforts now through false optimism."

Applicants may appear before a Navy Travel Board for preliminary physical examination and interview at the Navy Recruiting Station, Memphis, Tenn., on May 18-19, or at the Navy Recruiting Station, Jackson, Miss., on May 25-26. Ministers who do not find it convenient to meet with the Travel Board may send their applications to the Office of Naval Officer Procurement, 611 Gravier Street, New Orleans, La.

As a Navy pastor for the New Orleans area, Chaplain Grice is calling constantly on bereaved families of men killed in action. His duties include participation in the commissioning ceremonies of many Naval vessels, and much of his time is also devoted to the personal counseling of Navy men and their dependents. These experiences, he says, have strengthened his conviction in the need for chaplains on the home front as well as in the battle areas.

Mississippi Methodist parishes formerly served by Lieutenant Grice include West End Methodist church at Laurel, Miss., and churches at Long Beach, Pass Christian, and Terry.

He holds degrees from Millsaps College, Mississippi State Teachers College, and Duke University. Early in 1942, after his indoctrination at Norfolk, Va., Chaplain Grice spent ten months as Senior Protestant Chaplain at Camp Lejeune, the largest Marine base on the East Coast.

There is a limit to human strength. Yes, the hero replies, a limit we must always exceed.—Henri Bondeaux.

Oh, give me a religion with a soul, with magnificent enthusiasm and splendid audacity! I like the man who rose in an inspiring meeting and said, "Mr. Chairman, I move we move the world." Let us have zeal, even though some of it may be zeal without knowledge.—Herbert Booth Smith.

GOLDEN CROSS WEEK

MAY 13th TO MAY 20th

LOUISIANA CONFERENCE

Louisiana Conference Golden Cross Funds support

HOSPITAL CHAPLAINS

New Orleans and Baton Rouge Districts support a full time Chaplain, at Charity and Marine Hospitals, New Orleans.

Shreveport and Ruston Districts support a full time Chaplain at Charity Hospital, Shreveport.

Alexandria, Lake Charles, and Monroe Districts support part time chaplains.

Every church, large or small, will want to contribute to this splendid work.

MRS. HUGH H. HOFF, Conference Golden Cross Director

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

National Family Week

This is National Family Week, a nation-wide observance of Protestants, Catholics, and Jews. The emphasis agreed upon this year by cooperating Protestant churches is "The Family Explores Its Bible." The purpose is to encourage the use of the Bible in the family. This is especially timely for the Methodist Church with its Crusade for Christ. Bible reading in the family will undergird the five main emphases of the Crusade.

"Religion has always been an aid in establishing and maintaining homes and in helping families to live at their best. Good citizenship for tomorrow will best be produced by religious homes. God-fearing men and women helped build our country; they grew up in homes where religion had an important place. This week all those who hope and pray for a better world are working to restore religion to the place of importance in our homes.

"At a time when our boys and girls are away from home and we face the uncertainties of war, we must look beyond ourselves for courage and strength to keep going. The religious family has sources of strength for victorious living in spite of separations and anxieties.

"Leaders of the three faiths believe that our democracy must be based on tolerance and understanding. These qualities are learned and absorbed in normal family life. Good family life gives children experiences of brotherhood and cooperation."

Join families across the nation this week to provide religious foundations for your homes and strengthen our community and national life. If your church has not planned for this week, plan for another week in this month.

* * *

News!

Rev. C. H. Gunn, superintendent of the Meridian district, tells us that plans have been perfected to buy a church building, formerly used by the Congregational Church, in the Choctaw Reservation, near Philadelphia, Mississippi.

This is a good substantial building, much better than could be built today, and is well located. However, it is not an attractive building, for it needs paint, etc. If the money can be secured, it is planned to cover the building with asbestos siding.

We understand that only $400 (not $600) was allowed for this church building, and that is the price paid for the building as it stands.

So, now is our opportunity as members of the W. S. C. S. to make our love gift to Indian work really count. As we have studied about the "American Indian" we have wanted to **do something** for this our brother.

If your society wants its love gift to go toward making this church attractive, mark your gift "For the Mississippi Indians," and send it to Mrs. C. E. Mullins, Brookhaven, Miss.

We will ask Bro. Gunn to have pictures taken "before and after" and perhaps we can have them printed on this page.

And Who Was a Neighbor?

In a small town in the Meridian district, there happened recently a perfect example of Christian Social Relations at work in the local church.

In an area segregated for Negroes resides Choctaw Ben, who works for the railroad as a section hand and practices "herb medicine" on the side.

One very cold, rainy night, an Indian woman and her baby visited him for medical services and, after administering to them, he was faced with the embarrassing situation of putting them up for the night. He is a bachelor and resides alone in a one-room shanty.

Then he thought of a member of the Woman's Society of Christian Service, who has the reputation of being a generous, understanding person, so he took his visitors on foot some distance across town to the home of this Christian woman.

Although she had retired and reduced the heat in her large home, she cheerfully made them comfortable for the night, served them a bountiful breakfast, then provided them with much needed clothing and food to take with them to their home.

When someone spoke to her of having been inconvenienced, she replied that it was a real opportunity to serve, and not a test of her attitudes.

The member of the W. S. C. S. who gave us this incident says, "It was a rebuke to me, for Choctaw Ben had to pass by my home to get to the home of my friend."

If someone in your town, or mine, needed a friend, would they think of us?

* * *

Goals

There are several of our Conference goals which should be kept before us:

1. New members. The 3rd Door of Progress is "A net increase in membership. New members won, present members held."

In the Mississippi Conference we claim approximately 7,000 members. In any district of our Conference there are approximately that many women who are members of the Methodist Church. We must enlist more of our women in Christian service. We are told that the women of the Southeastern Jurisdiction reported more than 70,000 hours given to war work during 1944. We must plan to use this woman-power in Christian service in the post-war days which do seem too far distant.

Each local society is asked to increase its membership 10 per cent.

2. Each district in the Mississippi Conference is asked to:

a. Organize three new Wesleyan Service Guilds. We can "hold our present members" who are becoming employed women by organizing them into a Guild. Even five employed women can make a Guild an interesting organization.

b. Organize three new Girls' Interest Groups. With so many of our boys in the service, our teen-aged girls find "time on their hands" during leisure hours. A Girls' Interest Group—and be sure it is made interesting—would help to fill this time profitably.

c. Secure one volunteer for full time Christian service. This may be a nurse, a director of physical education, a teacher, etc. There are many openings for Christian service in many, many fields besides that of preaching.

* * *

Mother's Day

Again, we suggest the gift of a Life Membership in the Woman Society of Christian Service as an appropriate gift for mother on Mother's Day.

Even though the certificate cannot be secured in time to be presented on that day, if the money has been sent, or has been given to the local society for that purpose, a nice little note, "To Mother," telling her of this gift, will make her happy.

MRS. ANNIE A. COOPER

Mrs. Annie Anderson Cooper, age 73, of Quitman, Miss., Route 2, died on April 6, at 12:20 a.m., at Rush's Infirmary, Meridian, Miss., after a serious illness of ten days.

She was a faithful member of the Coopers Chapel Methodist church, where she was very active until she became a victim of failing health. She was admired for her sweet Christian disposition.

Funeral services were held on April 8, at 2 p.m., from Coopers Chapel, in Clark County, Miss., near Quitman. Rev. O. C. Hull, of Lawrence, Miss., officiated, assisted by Rev. R. H. Clegg, Fifth Street, Meridian; Rev. C. H. Strait, of Shubuta, and the local pastor, Rev. James Heflin, of the DeSoto charge.

Survivors include the husband, W. H. Cooper, three daughters, Mrs. Lottie C. Slay, Crandall, Miss.; Mrs. Myra C. Butler, Quitman, and Mrs. Gladys C. Meeks, Shubuta, Miss.; three sons, V. E. Cooper, Leakesville, W. E. and L. L. Cooper, both of Quitman, Route 2; one brother, L. N. Anderson, Crandall, seven grandchildren and a host of relatives and friends.

Mr. and Mrs. Cooper were married on January 16, 1890, at Hinton, Ala., where they lived until 1902. They moved to Mississippi where they have resided ever since. Interment was in the church cemetery.

IF YOU MUST DRINK

Says the **Log of the Good Ship Grace:** "If you are a married man who absolutely must drink, start a saloon in your own home. Be the only customer and you won't have to buy a license. Give your wife two dollars to buy a gallon of whiskey. Remember, there are 69 glasses in a gallon. Buy your drinks from your wife. When the first gallon is gone she will have eight dollars to deposit in the bank and two to start business again. If you should live ten years, continue to buy booze from her and then die with snakes in your shoes. She will have enough money to bury you respectably, bring up your children, buy a house and lot, marry a decent man and forget all about you!"—**The Pentecostal Evangel.**



WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. M. E. ARMSTRONG, EDITOR, JONESTOWN, MISSISSIPPI

Aberdeen District

The faithful and loyal women of Aberdeen District are truly in earnest trying to "open the doors" that were set before them this year. The zones have been organized, and the new legislation is being given through this source. The district meeting was well attended at Pontotoc. Each member was eager and zealous to know the new phases to carry back to the local auxiliary. Quite a number of societies have adopted the Doors for efficiency. Pledges have been increased, and the first quarter's report was the best we have ever had. Let us keep this high standard and continue our march toward the high calling of Jesus Christ. One new society has been organized at Paine Memorial, Aberdeen, Route 1; one new Wesleyan Service Guild at Aberdeen; one organized at the Stone Houses, Prairie; one reorganized at Prairie; one reorganized at Pittsboro. Our aim is to have a Woman's Society of Christian Service at every church in the district, and to urge all officers to subscribe to the **Methodist Woman, World Outlook,** and **New Orleans Christian Advocate.** These are the working tools.

MRS. J. R. PRIEST,
District Secty., Aberdeen District.

Aberdeen

I feel that the most outstanding thing the Aberdeen society has done this year, besides our regular activities, has been assisting with the Youth Work of the Church. Each Sunday night a circle furnishes the drinks (bottle drinks, cocoa, or lemonade), and serves the sandwiches, just before the Youth program. This is served in the social hall and gives the young people that social side of life that the church needs to give them. We also furnish transportation for the young people to their sub-district meetings.

I think that our Wesleyan Service Guild has been outstanding. We have splendid attendance, having 27 members at the last meeting. These business women seem so eager to have a part in the program of our church and are very active with the various opportunities for service that the Guild sponsors. We meet twice a month. One of the things the members seem to enjoy is writing and mailing letters to the boys from our church who are in the service. They write the letters before the meeting, and then the others add names and notes to them. The response from the boys has been a pleasure to them. They sent $5 to go on the Scholarship Fund at Wood Junior College as a memorial to one of our boys who was killed in action and whose mother is a member of the Guild.

MRS. H. G. HOWELL, Pres.

Amory

The Woman's Society of Christian Service of Amory Methodist church has a membership of 180. This group is divided into six circles. Five of these circles meet in the afternoon, and one meets at night. The evening group includes ladies who are not able to attend the afternoon sessions.

All of our meetings are announced regularly in the church bulletin. All of our circles have just finished the study, "The Word of His Grace," by Bishop Costen J. Harrell. This study was inspiring and helpful to all in the class.

We, with our pastor, Rev. R. G. Moore, have begun our special study on Wednesday evenings, "Christ After Chaos," by Bishop Arthur Moore.

We have contributed recently to the Methodist Hospital Auxiliary of Memphis.

Members contribute weekly, in money or food, to the local Canteen.

We have ten Associate Scarritt members in our society.

Our society has ordered clothes to make for the Filipino children.

Each circle has a visiting committee appointed every month to visit the shut-in and sick of our community, regardless of denomination. We are very proud of the work these committees are doing.

The secretary of Student Work sends cards and letters regularly to our boys and girls in the service of our country. We have had many responses to these messages.

We have lost one member by death, Mrs. J. T. Dottery. We held a memorial service in her memory.

We are hoping to grow this year, by doing more and giving more to those about us. We realize we have much to live up to by being members of this great organization.

MRS. FRANK WOLFE, Pres.

Tupelo

We are following the theme, "Behold, I Have Set Before Thee an Open Door," and are striving our utmost to interest the entire membership of our church.

We have nine circles in our society, one new circle added this year, with 192 pledge members, and hoping to reach 200 by the close of the year.

Our programs have been interesting, on the first Monday of each month, when all the circles have a joint meeting at the church for business and inspiration. On the two following Mondays we meet in the homes of the circle members for Bible study and a social hour. Then, on the fourth Monday in each month, the Spiritual Life Group meets for prayer and meditation prior to visiting new members, sick, and shut-in people.

On March 12th, we had a tea, with Mrs. E. M. Sharp and Miss Cora Lee Glenn as guests.

On April 2nd., Rev. J. H. Ware, a returned missionary from China, made a most interesting talk on his experiences in China.

On April 24th, our society entertained the zone. The attendance was good, this meeting being the first of its kind for three years in this district. Everyone seemed to be very happy to have the zone organized again. The zone voted to sponsor a scholarship for a Chinese student at Wood Junior College, with Dr. Russell, or some staff member of Wood College, selecting the student.

Mrs. Enoch Davis, of Sherman, was elected chairman of the zone, Mrs. C. T. Humphrey, of Tupelo, secretary, and Mrs. E. L. Jernigan, of Fulton, treasurer.

We are looking forward to having Dr. Walter Russell, of Wood Junior College, speak to us on the 7th of May.

MRS. G. W. HERRING, Pres.

Okolona

The W. S. C. S. of Okolona church is doing fine work. The programs, as outlined in the yearbooks, follow the complete line of work recommended by the Woman's Division. Three high school students printed the yearbooks, and on the covers the picture of an open door is drawn in ink.

The spiritual attitude of the women of our church is shown in their interest in every phase of work. The pledge this year has been increased, and we are especially interested in Life Memberships. Last year the society presented Life Memberships to two beloved members, and the goal this year is at least two more. We observed a quiet hour during Easter week with a beautiful program prepared by the Spiritual Life chairman, and had a good attendance.

The weekly circle meetings are well attended, and each Monday a five-minute period is given to promoting the Crusade for Christ. The president of the W. S. C. S. prepared and gave a talk on the Crusade in the church at the 11 o'clock hour, and at a later date presented the same talk with a group, including the Conference president, Mrs. E. M. Sharp, who also made a talk on the Crusade at another church. The Crusade for Christ is on our hearts, and we are doing all we can for its success in our local church.

Church attendance is stressed, and the Wednesday evening services are well attended. The women are awake and responsive to every needful call. They are taking an active part in the national clothing collection for the needy of Europe.

Our hearts are heavy with the burden of war, and we are praying daily for the sufferers at home and abroad. Truly, the world is our parish, and our prayers for peace on earth are going upward daily.

A memorial service was held in our church during the funeral hour of our dear President Roosevelt, which was well attended by the women, and the local president of the W. S. C. S. stood before the assembly and spoke in behalf of the Christian women of the community, paying tribute to this great Christian gentleman.

God bless every W. S. C. S. in our Conference. They are truly the Church's life blood.

MRS. FRED McGHEE, Pres.

Guided by the example and good works of others, we must rely mainly upon our own efforts.—Samuel Smiles.

Knowledge may be gained from books, but the love of knowledge is transmitted only by personal contact. No one has deserved better of the republic than the unknown teacher.—Henry Van Dyke.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

Edited by The Executive Committee of Louisiana Conference

(Copy for this page failed to reach us. —Editor).

BONITA AND JONES W. S. C. S. REPORT

On Wednesday afternoon of April 25, the Bonita W. S. C. S. met with the Jones W. S. C. S. in the home of Mrs. Pugh, Jones, La., to review together the study book, "The Indian in American Life." There were 18 members and 4 visitors present. Each member answered the roll call with a current event or something interesting about Indians. Our pastor, Bro. Cotten, gave the devotional on "The Christian's Attitude Toward the Minority Group." Mrs. T. C. Cotten gave us two piano solos of Indian songs. Mrs. Harris, of Bastrop, reviewed "The Indian in American Life," which was very interesting and enjoyed by all. Then Mrs. C. J. T. Cotten gave us an interesting talk about Indians. After the benediction, refreshments of delicious ice cream and cake were served by the hostess.

REPORTER.

THE CHAPLAIN WITH THE U. S. ARMY IN BURMA

An Army chaplain's life is never dull; his day is never done. His weekly service on Sunday morning, the one activity with which he is associated in the minds of most soldiers—until they get overseas—is only a relatively minor part of the week's work for these men of God who, like the troops they serve, are scattered around the face of the earth.

Throughout the towering mountain outposts, the steaming jungles, and the disease-ridden tracts of the India-Burma theater, chaplains are braving the dangers of warfare along with the combat men, the pipeline crews, the road-builders, the railroad operators, and all those who make up the massive military team in the Far East.

Daily, through heat and dampness and insects, the chaplains do their job—conducting services, ironing out personal problems for the men, writing letters of condolence to heart-sick relatives, visiting hospitals to cheer the wounded, standing beside open graves to perform last rites for the dead.

Two of these God-fearing men lie buried alongside others who gave their lives in the bloody reconquest of Burma. Both were assigned to the renowned Mars Task Force; both died of typhus contracted in the Burma jungle; both were 34 at the time of death; both were members of the Catholic faith.

One was Thomas J. Barrett, of Chicago, who left the United States in January, 1943, and died in June the following year. The other was Ladislaus A. Polewski, of Milwaukee, Wis., who went overseas in January, 1944, and died a year later, in January, 1945.

A third chaplain who gave his life for his country in the India-Burma theater was Arlie G. Hurt, a Protestant minister from Ashland, Kansas. His death followed a serious operation in an evacuation hospital. He was 51 and this was his second war in uniform. He had given unstintingly of his time and effort to work among hospital patients.

Three deaths in a single service in a theater the size of the India-Burma area are not many. But chaplains are not numerous and they must perform their tasks of mercy and supplication over wide areas. In some cases, chaplains are ministering to the members of as many as twelve widely-scattered units.

Like circuit riders in mountain regions of the United States, the chaplains move among their charges—by jeep, by jungle trail, by hitch-hiked airplane rides. One has reported travels exceeding 2,000 miles in one month to visit troops.

"Our mission is to make religious ministry available to every man and woman in the service," Chaplain (Colonel) Edward L. Trett, head of the corps for Service of Supply and other troops in the theater, explained.

Chaplain Trett, of San Jose, Calif., is eminently qualified to guide the chaplains under him. A Presbyterian minister with 27 years in the Army, he has served all but one year in the chaplains corps. For a year during World War I he was an infantry officer.

Almost all major denominations are represented among the chaplains assigned to the India-Burma theater. When the theater was first established, the number, of course, was small. It is larger now, but proportionately the chaplains serve many more men directly than the officers of any other branch.

Chapels vary in design and construction from basha-type places of worship to regulation standard chapels seen in the States. In general, chapel construction conforms to the other camp buildings. Where no chapel is available, Red Cross halls, day rooms, or even open-air locations with improvised fixtures are utilized.

One chapel, built by soldiers in Burma, has walls made of bamboo woven by Burmese workmen, benches, platforms, and an altar constructed from bomb boxes, seats padded with drop covers used for dropping ammunition, and blue parachutes as an altar covering.

In sparsely-settled areas in India, several American missionaries—stationed there before the war—have been added as contact chaplains. They wear the American uniform without insignia, but their help in taking care of the religious needs of men thousands of miles from home is welcomed and praised by the hard-working "regular" chaplains.

Although these men range in rank from first lieutenants to their full-colonel chief, they address each other and are addressed by others of all ranks as simply "chaplain." Army regulations limit their assignment by commanders to strictly religious activity. Never before have chaplains been so free to devote their energies and their attention to the primary function of spiritual ministry.

Soldiers far from home in strange and unusual surroundings, plagued by loneliness and the rigors of combat, move closer to God. Many—in fact, most of them—are cognizant of a supreme being whom they haven't known very well before. The chaplain, with his deep understanding, his personal counsel, and what the soldier likes to think of as a speaking-acquaintance with the Almighty, becomes a highly valuable and valued agent in the spiritual and mental well-being of the fighting forces.

CHURCH BUILDING NEEDED FOR CHOCTAW INDIAN MISSION

On May 1, the Building and Location Committee of the Meridian District, on call of the district superintendent, Rev. C. H. Gunn, met at Philadelphia, Miss., and went out to the Choctaw Indian Reservation for the purpose of investigating the possibility of securing a location for a church for the Indian Mission. Services have been held for the Indians with some degree of regularity for some years, but a church building has never been erected. The district superintendent realized that the first need was a permanent church building. Therefore he started proceedings in this direction.

The committee looked over a church building that has not been used for some years. It is owned by the Congregational Methodist Church. This building is in a good location, about three hundred yards from the school building which is owned by the Federal Government and operated for the Indian children. This building can be purchased and plans are under way to purchase it, and the money is in sight to pay for same.

But there is a great need for funds to repair the building and to clear the grounds and to grade the road leading to the church. It is the wish of the district superintendent and the committee to raise sufficient funds to put on a new roof and asbestos shingle siding, as well as to paint the pews. Then if enough is raised to add Sunday School rooms we would like to do this also. In other words, the committee will put every dollar that is sent into the repairing of this building, putting it in the very best possible condition. It is our desire to put the building in good shape and in such condition that no Methodist would feel ashamed of it when visiting the Mission.

Bro. Gunn has appointed me as District Missionary Secretary to act as treasurer of this fund, and any one wishing to have part in this cause can send check to me and it will be spent under the direction of the committee and the district superintendent.

H. L. DANIELS,
District Missionary Secretary,
Newton, Miss. Meridian District.

The only glory in life is to leave the world better for having been in it. Intoxicating drinks will not help us to do that.

—Sir Wilfred Grenfell.

There is a divine call to worship, for it is written, "Forsake not the assembling of yourselves together," and Christ said, "For the Father seeketh such to worship Him."

—Selected.

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MILLSAPS COLLEGE—1892

CHRISTIAN EDUCATION

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CHURCH SCHOOL LESSON, MAY 13, 1945

By W. C. Newman

FACTORS IN NATIONAL DECAY

Lesson Text: II Kings 14:23-24; 17:1-6. Amos 1:1; 6:1-6.

Golden Text: Seek good, and not evil, that ye may live.—Amos 5:14.

Here is a marvelous opportunity for Sunday School teachers and students to do a bit of earnest Bible study. The passages used as the text for our lesson today are but extracts from a much more detailed history of the decline of Israel during one of her dark periods. Take any Bible and trace the references and, if possible, read some dependable commentary on the passages. For if you study only the subject, "Factors in National Decay," and do not understand the Scripture upon which the lesson is based you will miss a great deal of the benefit.



W. C. Newman

I find the Abingdon Commentary to be very valuable, and every home ought to own it or some other good one. We ought to have the help of the best Bible scholars in seeking the truth about the Scriptures.

Having read the commentary on these chapters from Kings and from Amos, let us try to compare the situation in Israel and Judah with our own situation in America.

God Pushed Out of the Picture

For one thing, both then and now, the people had little time for God. If God gets the attention of the modern American he must strike him down first, for we are too hurried, too busy, too worldly, and too self-centered to give God a chance to get at us. Only a few years ago the people of America lived comparatively quiet and simple lives. There was time, even as one worked, for meditation, penitence, and prayer. The natural world around us then reminded us of God. Sunsets and sunrises, the starry sky at night, the woods, the fields, even the storms, brought our attention to Him.

Now, however, we live under the glare of town and city lights so that even the stars are hidden from us. In the headlong rush to work or business, to pleasure and play, we have no quiet moments. Our ignorance of the Bible is appalling, and family worship simply does not exist. God is so shut out of our lives that only catastrophe that frightens or hurts us is enough to make us focus our attention on Him.

And that condition is nation-wide. Leaders of our national life have little time for church or for worship. Even so momentous an event as a world conference on peace has no time or disposition to pray before they begin their sessions.

God is out. The door is closed.

Rebellion Against Moral Law

One of the grim lessons of this war ought to come home to us with shocking force. It is the lesson about how deep into depravity human nature can sink. The atrocities committed by the Germans have exceeded anything that has existed in our world, because they had at their hands new devices for destruction and for torture. What on earth could have entered into men to enable them to do such horrible things to other men?

The answer is, evil forces. Greed, hatred, prejudice, pride, wickedness. Yes, but these characteristics exist in us, too. We Americans are also guilty of greed; we, too, hate; prejudice is marked and strong in us; and none are more proud than we. And as for wickedness, well, I doubt if Sodom could have matched that of some of our cities.

And if we have not carried these evil forces to the excesses to which the Germans have carried them, it is not for us to take too much comfort in that thought.

If a man has smallpox, or typhus fever, even in some little degree, he had better not be complacent about it. He had better see the doctor.

America, like the Jews of old, is in rebellion against God's moral laws. We have done "that which was evil in the sight of the Lord." And as surely as men have acted like that, throughout history, they have paid a dreadful penalty for their sins.

Not even Americans can repeal that law.

Indifference to Religion

The place that God and God's moral laws occupy in the life of a man or a nation depends upon the attitude of that man or that nation toward religion. Criticize the church all you will, find every conceivable fault you can with religion, the fact still remains that there is only one way by which men have come to God and have become obedient to his law—and that is by way of religion and the Church.

The spectacle of long lines of people waiting before the ticket window of every motion picture theater in this city, every day and every night, is a vivid commentary upon our national life. No lines form before the door of the church every day.

And if someone says that is because the Church does not offer the same attraction the pictures offer, I say, "Indeed they do not, thank God!" The churches offer serious thinking upon the eternal truths about God, and life, and death, and eternity. And if you are more interested in the latest whirligig from Hollywood than in these things, that is sure evidence that you, too, are far from God, and are helping to drag the nation down into moral and spiritual decay.

No excuse that can be offered is enough to justify our neglect and defiance of God. We are passing through the last days of a war that has come very close to the destruction of civilization. We are in grave danger that this downward trend of the world will continue. If we are not penitent now, if we will not turn to God now, what on earth could win us to Him?

A METHODIST PROCLAMATION

Several years ago the leaders of the Methodist Church turned their backs on the teachings of John Wesley and began experimenting with the social gospel. Having seen how utterly it has failed, they are apparently ready to go back to the old paths, for they have issued the following proclamation:

"We who believe in the God and Father of our Lord, Jesus Christ, are certain what those failures are. We know why science and invention have been and always will be unable to assure peace and progress. We know that there is a moral and spiritual order which secular wisdom cannot discover but which is revealed in Christ. We know that until men and societies come into harmony with that order there will be personal frustration and social disaster. We know that only the redeeming grace of Christ can reconcile men with the moral and spiritual order and enable them to live in creative harmony with it and with each other."—Selected.

"YOU AND YOUR COLLEGE"

Just off the press is an attractive little booklet by John O. Gross and Boyd M. McKeown, entitled "You and Your College." It is designed to serve a dual purpose, viz., to give guidance to young people in the choice of a college and to provide helpful suggestions for getting started in college.

In a clear-cut manner it lifts up for consideration all the factors involved in makign the important decision as to what college to attend. It also gives valuable guidance for getting through that fateful first week on the campus and getting off to a right start on a college career.

It will serve in summer assemblies as text for the first series course, "Going to College," and will be available for use as a course offering in the Christian Life series in youth institutes. Perhaps its greatest value, however, will be realized by those who use it in local churches. Pastors, youth counselors, church school teachers, and all who aid young people in college plans will find it helpful and practical reading, and high school young people will profit greatly from its use as a discussion guide or as the text in a course on Planning for College.

It contains 64 pages, sells for 25 cents, and may be obtained from any branch of the Methodist Publishing House.

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THE CHRISTIAN FIRESIDE

THE GREAT FAITH OF A GREAT MOTHER

Susannah Wesley is entitled to be included among the great mothers of history. She was the mother of nineteen chidrẽn; among them were John Wesley, the founder of Methodism, and Charles Wesley, the noted hymn writer. Her endowments were of a high order. Adam Clarke, who wrote the "Memoirs of the Wesley Family," said: "She had a strong and vigorous mind and an undaunted courage," and referred to her as a "super-excellent woman." She possessed a strong religious nature, and was noted for her practical sense and independent spirit, but the secret of her remarkable life was her faith in God.

We might mention three outstanding things in Mrs. Wesley's life: the training of her children, the manner in which she met adversities, and her spiritual aggressiveness. It will be noted that, in all her efforts and experiences, it was her indomitable faith in God that brought victory.

Susannah Wesley was a great mother because she firmly believed that life is a sacred gift from God, fraught with eternal issues. In a letter to her sons at Oxford she wrote: "Life is very precious; we must give it back to God some day; so let us make the most of it, let us methodize the hours, so we may best improve them." No wonder that she was diligent and patient in the training of her children. She believed with all her heart that God regarded a human soul, made in His likeness, as the most precious thing in the universe; and that the earthly life and eternal destiny of a child is determined, in a large measure, by the way the parents train that child.

When John Wesley was six years old he narrowly escaped death by fire which destroyed the rectory. Two years later, while reflecting upon the good providence that spared her child, Mrs. Wesley wrote: "I do intend to be more particularly careful of the soul of this child, that Thou hast so mercifully provided for, than ever I have been; that I may endeavor to instill into his mind the principles of Thy true religion and virtue. Lord, give me grace to do it sincerely and prudently; and bless my attempts with good success."

She endeavored to surround her children with a religious atmosphere. Every day she instructed them in spiritual matters and prayed with them. "I take such a proportion of time," she said, "as I can best spare every night to discourse with each child by itself. On Monday I talk with Molly; on Tuesday with Hetty; Wednesday with Nancy; Thursday with Jacky (John); Friday with Patty; Saturday with Charles; and with Emily and Sukey toegther on Sunday."

There is no doubt that those close talks with her children about spiritual matters bore abundant fruit. Many years later, when John Wesley had become a minister, he recalled those Thursday night talks, and in a letter to his mother requesting her opinion on some religious question, added: "In many things you have interceded for me and prevailed. Who knows but that in this, too, you may be successful? If you can spare me only that little part of Thursday evening, which you formerly bestowed upon me in another manner, I doubt not it would be as useful now for correcting my heart, as it was then for forming my judgment."

Mrs. Wesley was very "methodical" in the government of her household and in the training of her children. Let us learn from her methods whatever may be profitable for us today, but ever bear in mind the motive, the impelling force back of all—an unconquerable faith in God, and a deep sense of responsibility for the training of her children. Here lies the tragedy of so many modern homes where children daily go astray; a lack of faith in God on the part of the parents, and consequently a lack of any deep feeling of responsibility for the training of their children. To Christianize parents is the great need of the hour.

Susannah Wesley, it would appear, had more than her share of trials and afflictions, and if it had not been for her invincible faith, she would have been overwhelmed. She was the mother of nineteen children, nine of whom died in their infancy. To add to her sorrows, several of the daughters contracted unhappy marriages, which brought great suffering to themselves as well as to their parents. Writing to her brother during these trials, she said: "Believe me, it is better to mourn ten children dead than one living—and I have buried many." There were bitter pecuniary hardships—at times she hardly knew where the next meal would come from. Unreasonable creditors sent her husband to a debtor's prison for a few months, and after his death she was left almost penniless. On the very day of the funeral "rapacious creditors" seized a part of the small amount left her. But such was her faith that, late in life, looking back upon her varied experiences, she said that, while there had been many trials and sorrows, there had been more joy than sorrow in her life, and all her sufferings had served to promote her spiritual and eternal good. In his "Memoirs," Adam Clarke says: "When I have seen her repeatedly grappling with gigantic adversities, I have adored the grace of God that was in her, and have not been able to repress my tears."

Because of her energetic faith and aggressive spirit, Mrs. Wesley has been called "The Mother of Methodism." She was ever alert to promote the cause of Christ. Shortly after the death of Samuel Wesley, her husband, John Wesley was urged to go to America to conduct a mission in Georgia. At first he could hardly bring himself to mention the matter to his mother. She was old and in poor health, and mourned the recent death of her husband. Although she needed the help and comfort of her sons at this time, when she learned that the Georgia enterprise was to be a venture in missionary work, she readily consented, and said: "Had I twenty sons, I should rejoice that they were so well employed, though I should never see them again."

During the days when Mrs. Wesley was striving to teach her children the true way of life, she had said: "Life is very precious; we must give it back to God some day"—and now, for her, that day had arrived. As her children stood around her bed, she uttered her last words: "Children, when I am released, sing a psalm of praise to God." It was an expression of triumphant faith.

H. H. SMITH, SR.

Ashland, Va.

UNPREPARED

Trouble has come to many people in these war years who, under normal conditions, might have been regarded as being among the favored children of fortune. I have known one or two such women, and I have been with them when trouble, like a rainstorm in a rose garden, came crashing down into their complacent lives. The trouble in one case was a severe bereavement, in another an unhappy disruption of plans; in yet another a loss of home and business. Sorrows, indeed, all will agree, but as I made my poor attempts to comfort and soothe, I was aware in every case of an added quality in their grief—bewilderment. Why? Why? Why? was their unspoken cry. Why and how has this happened to **me**? We all, I know, feel our own troubles most, but the men and women who live close to God and, therefore, close to their fellowmen, will be aware always of the sorrows of the world, and will not dare to believe that they may pass through life immune from its bitter experiences. When sorrow comes it hurts them no less, but, the first great grief past, they gain comfort from their knowledge that they are one with thousands of the sorrowful family of God's children. Those who have travelled selfcenteredly in the sunshine find life a bewildering, meaningless journey when the storm-clouds have gathered.

—Christian World.

A MOTHER'S LOVE

Truly a mother's love never dies. The animal loves its offspring till it is able to care for itself, but the human mother's love grows with the increasing years because it is immortal.

One of Admiral Dewey's sailors at the battle of Manila accidently dropped his coat overboard. It contained a photograph of his mother. He was forbidden to rescue it; but he jumped overboard and saved it. After he had been put in irons for disobedience the admiral asked him why he risked his life to save his coat. When he told about his mother's photograph, the eyes of the admiral filled with tears, and he clasped the boy in his arms. Orders were immediately given for his release. The great Dewey said: "A boy who loves his mother enough to risk his life for her picture cannot be kept in irons on this fleet.—Selected.

IF ANYBODY HAS—

Died
Moved
Eloped
Married
Divorced
Been sick
Embezzled
Absconded
Had a fire
Sold a farm
Had a party
Crashed a safe
Come to town
Bought a home
Had a lawsuit
Had an accident
Had an operation
THAT IS NEWS
You tell us and
We'll tell the world

—Amite, La., Progress

IN MEMORIAM

For the first time in many years the Bay St. Louis W. S. C. S. lost an active member, when on February 24, death claimed Miss Lucy Richardson.

Resolutions about "Miss Lucy" would be out of place. She was not that formal. In her friendly, gracious, heart-warming way, she came to live among us, bringing with her a wide-awake interest in people and places. She loved to travel. She loved flowers, beautiful scenes, her home, her friends. She made friends quickly because she so soon proved herself a friend in return.

She did her share and more in the organized groups which so quickly claimed her. She gave of herself and her means to all worthy calls. The W. S. C. S. soon had reason to know her generosity and will long cherish her memory.

The years, which added up to retirement from thirty years' active duty as physical education director at Newcomb College, did not bring any dimming of her radiant spirit. Bay St. Louis is the richer because she chose to spend her last years in this community. Deepest sympathy goes to her brother and her circle of very close friends.

MRS. C. C. McDONALD.

HOW YOU CAN LIVE WITHOUT TENSION

By Norman Vincent Peale

(Dr. Peale is minister of the Marble Collegiate Church, Fifth Avenue at 29th Street, New York City. Specializes in sermons designed to show how faith can be useful and workable in practical situations. Overflowing congregations evidence the desire of modern people to know the "how" of religion).

Tension is a common American malady. Many deaths result from high blood pressure, angina pectoris, and other hypertension afflictions. For multitudes of high-strung people, life is a constant and dragging strain.

Americans are inheritors of the Horatio Alger tradition, "Strive and succeed." I believe in the good old American virtue of hard work, but sometimes one can try too hard. Athletes know that straining and over-effort throw them off their timing. The fine correlation which characterizes the great men of golf, baseball, or any sport, is attained by the principle of "taking the game in their stride."

Whatever your work, give it your best. Work hard, but take it in your stride; stay relaxed. Do not strain for success. Do your job with effortless ease. You'll get more done, and do better work.

"Bring these bags quickly," I directed. "I am in a terrible hurry." And I hastened down the platform. Conscious that the porter was not following, I turned impatiently. "Come on, I'm late." But there stood the porter, calmly looking at flustered me.

"Where you steamin' for, brother?" he asked me. "That ain't no way to make time." Then he said, "Just walk on ahead and I'll come along, and there won't be two minutes between us." I slowed down, as admonished. The porter turned and gave me one of those big smiles with which colored men are blessed, and said, "I'se livin' de relaxed life. . . . "

"Take it easy, boss," he advised. "You can do a lot in a short time if you just go along easy at it. Besides," he concluded, "you'll live longer."

"Thanks, my friend," I said, rather humbly. "I happen to be a minister, and I will preach this idea to my congregation. Do you go to church?"

"Yes, indeed, suh, I sure does; and " (here he finished me completely) "I tries to practice what I hears there."

So I slowed down, made my calls, and had time to spare.

I know a business man whose imperturbability, inner peace and poise are impressive. Yet, he confesses, his major problem was tension. But he discovered a workable technique for living without tension.

"I found that I needed a 'pick-up" at least two times a day," he explained, "and I found a good one. I retire into my private office at eleven o'clock each morning, just when one begins to have a let-down feeling, and spend two minutes in meditation. Again at four o'clock, the time of the late afternoon energy lag, I repeat the same process."

This two-minute period of meditation does not take the usual form of prayer. My friend does not think of his problems during this period, but instead "thinks" about God. He dwells upon thoughts of God's peace. He affirms God's presence. He "feels" spiritual strength flowing into his life. These four minutes result in a marked refreshment, a renewal of bodily energy and clarity of mind.

Definite exercises help to cure tension. Here is an exercise which I, and hundreds who have tried it, have found very effective.

Some years ago I fell into a tense state and lost the capacity for sound, restful sleep. About three o'clock one morning, after tossing for several hours, being tense and nervous, I arose and went into my library. I slumped into a chair, and presently picked up a little pamphlet, and read:

"You are restless, you are tense. You are anxious and nervous. You cannot sleep."

"How in the world did you know that?" I cried in astonishment.

I continued reading. The writer said, "Practice a simple method for overcoming tension."

The pamphlet has long since disappeared, for it contained little of value except the germ of an idea. It did suggest physical, mental and spiritual exercises which I tried and later developed by additional experimentation.

First, relax the body. Let your head fall back against the head-rest of your chair. Drop it back easily, not in any sense rigid, but as though it might fall off your shoulders. Then stretch out your legs and feet as far as possible. Push your toes beyond that, as far as you can. Raise your arms and let them fall limply and naturally by the side. Let your hand fall on your knee like a wet leaf on a log. What is more relaxed than a wet leaf on a log!

Sit loosely, with every muscle relaxed. Let the chair bear the full weight of your body, so that if the chair were removed you would fall inertly to the floor.

Next, relax the mind. We have a marvelous gift which we call imagination. It is the true magic carpet. By imagination one may transport himself hundreds of miles over mountain and sea, and return in the fraction of an instant. For example, imagine that you are sitting peacefully in the north woods. The air is redolent of pine, cedar and hemlock and all is quiet. Before you is a lake, its blue waters unruffled save for an occasional leap of a fish. Between the trees you can see in the far distance great mountains which shoulder out the sky. Sunlight falls mellow and warm, splashes through the trees and dances on the water of the lake.

Thus relaxed, I attain not only bodily rest, but also a pervading calmness of mind. The mind relaxes by being taken away momentarily from current problems. This is accomplished in just a flashing moment of time.

The third and final stage in this process of relaxation is relaxation of the soul. The method is simple. One relaxes the soul by exercise of spiritual thought. Fix your mind on God. Think of God in terms of His kindliness, His watchful care, His compassion and understanding. Think of God in whatever terms He is most understandable to you.

While relaxing the soul, say over (out loud, if possible) words from the Scriptures which express peace and God's care. Among them use this verse from Isaiah: "Thou wilt keep him in perfect peace whose mind is stayed on Thee."

Repeat other healing passages: "Peace I give unto you, not as the world giveth, give I unto you; let not your heart be troubled, neither let it be afraid." And again, "Come unto Me, all ye who labor and are heavy laden, and I will give you rest."

This exercise conquers my insomnia. Muscle and nerve are relaxed. I am conscious of worries being lifted from the mind, and of tension passing.

This process may be employed in the busiest time of the most active day as a relief from tension and worry. It increases the capacity for active work. It is a psychological and spiritual fact that power is derived from quietness. Edwin Markham has a wise line, "At the heart of the cyclone tearing the sky is a place of central calm." Power is generated in, and derived from, a calm center. Out of relaxation comes driving energy.

Practice reduces the time needed for this exercise until it requires only a moment. By such technique, modified or expanded to suit your own personality, you may calm tense and rigid nerves, find complete relaxation, and so gain added strength and vigor.

—Guideposts. Used by permission.

On Christmas night all Christians sing,
To hear the news the angels bring—
News of great joy, news of great mirth,
News of our merciful King's birth.

When sin departs before His grace,
When life and health come in its place;
Angels and men wiht joy may sing,
All for to see the new-born King.

Old Sussex Carol.

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METHODISM IN RINGGOLD MARCHES

We at Ringgold rejoice in the many glowing reports in the New Orleans Christian Advocate concerning the $25,000,000 phase of the Crusade for Christ. Our hearts and heads and hands are in this as in all other phases of the Crusade. Thank God for such a Crusade!

We submit our record. At a joint meeting of our Board of Stewards and Board of Education the first Monday night of December, 1944, we discovered we had at Ringgold 130 resident members, including, of course, the eighteen young men "in the service" (we have thirty-nine on our service flag). We received in cash and pledges for the Crusade for Christ at Ringgold $1,618, or $12.44 per member on the average on a quota of $1,155. Our two afternoon appointments, Grand Bayou and Rocky Mount, gave $120.62 and $68.75 in cash respectively, making a total pledge for the charge of $1,808.

In the meantime, our people responded beautifully to special calls: $44.10 for the Louisiana Moral and Civic Foundation, $18.39 for Race Relations Day, $32 for our Memorial Mercy Home-Hospital, and on Easter Sunday (and it was "pouring down rain") $243 for our Methodist Orphanage, Ruston, or, says Mr. Geo. O. Thomas, our Church School superintendent, at least $100 more than this charge has ever given for the Orphanage at Easter time.

At our first quarterly conference the pastor's salary was raised from $2,100 to $2,500. At our Board of Stewards' meeting, the first Monday night of April, the board, "as an expression of appreciation of the work our pastor has done," raised the salary $200 more, with instructions that the $200 be paid him now. We will not tell you how much we had in the treasury for the regular budget, with everything paid up to date. But plenty!

We have spent to beautify the parsonage, $206.98, and on our church building, $182.25. A number of our members have given over $100 to help our fine neighbors and friends at Castor build four new Sunday School rooms to their auditorium. We have accepted just $32 less than twice as much as the charge paid last year for World Service.

The pastor at Ringgold was made area director for the Crusade for Christ by our district superintendent for seven churches besides his own. He sent Mr. E. B. Gillon to Castor on Sunday, March 4, to conduct the service and present the Crusade. On a quota of $173, they got in cash and pledges about $300. Mrs. E. C. Cook was sent to Grand Bayou church, the community where she was born and reared, and $120.62 was secured in cash; $5 has come in since. Mrs. A. E. Woodard was to have gone to Sibley, but became ill and could not go. Mrs. Gillon and Mrs. Cook are the highly capable and consecrated teachers of our Young Adult and Adult women's Bible classes respectively. Mrs. Woodard is zone leader of the W. S. C. S.

At the request of Rev. E. B. Emmerich, our new executive secretary of our Conference Board of Education, we compared our average Church School attendance for the first three months of this Conference with that of the first three months of last Conference year, and discovered that we have had an increase in average attendance of over 20 per cent. We have received here at Ringgold thirty-eight members since Conference, eight by baptism.

And now, Dr. Duren, we expect to do a good thing by the New Orleans Christian Advocate. Mrs. D. P. Thomas, and her sister, Mrs. W. J. Culpepper, are agents for our Conference paper. Mrs. Culpepper was president of our local W. S. C. S. last year and is chairman of our local church Crusade for Christ council.

One of the things that the pastor rejoices over most of all is our Wednesday night Bible study and prayer meeting, when and where we are using the "Know Your Bible Series," by Dr. Roy L. Smith, and in which we have had an average attendance of twenty-six and one-sixteenth (you can let the pastor represent that one-sixteenth') for sixteen Wednesday nights. We are almost through study No. 2. This pastor feels that this is a great undergirding of the whole Crusade for Christ.

Yours for all phases of the Crusade for Christ,

HOWARD E. PFOST, Pastor.

MRS. MARY M. CRENSHAW

The Service Club of Wynn Memorial Methodist Church passed resolutions to honor the late Mrs. Mary M. Crenshaw, mother of our member, Mrs. A. M. Allums.

Mrs. Mary M. Crenshaw died on April 1, 1945, and was buried at Hall Summit, La., Rev. H. C. Norsworthy and Rev. B. D. Watson officiating.

We don't know always why God takes our loved ones, but we know we have an all-wise Father, who does all things well. Our love and sympathy go out to Mrs. Allums and her family, and we pray that God will bless and comfort them in this hour of sorrow and grief. May God's blessings rest upon each one of them and help them to know that His way is always best.

Resolved, that one copy of these resolutions be sent to the family and c... put in the minutes of the Club.

MRS. IRENE SN...
MRS. A. E. RE...
MRS. C. L. ASH...

AT THE END OF THE RO...

By Ruth Franks Whitton

Close beside the river in that city ov...
We'll find the angels building on ... rich and fair,
Where God Himself shall greet us ... takes us by the hand,
And all the things we want to know, ... help us understand.

And we shall see the building of worlds ... yet unborn,
And see the sky unveiling a new celestial ... morn,
While the angels guard our footsteps and ... the saints drop in for tea,
And all of this shall happen to the likes of ... you and me.

So weep for those who have no souls and ... in stagnation live,
And mourn for men who have no gifts that ... they will dare to give.
But with the child of hope rejoice—all death ... to him is vain;
For in a fairer, better world, he shall live ... and work again.

"That young man of yours stays to an unearthly hour every night," said an irate father to his daughter. "What does your mother have to say about it?"

"Oh," replied the daughter, "she says that men haven't changed a bit."

—Watchman Examiner.

MILLSAPS COLLEGE

ANNOUNCES

SUMMER SCHOOL

3 SHORT TERMS

MAY 21 THROUGH JUNE 24

JULY 2 THROUGH AUGUST 4

AUGUST 6 THROUGH SEPTEMBER 8

FALL SESSION

OPENS SEPTEMBER 18

For Information Write—

W. E. RIECKEN, Dean.

New Orleans
CHRISTIAN ADVOCATE

Methodist
Crusade
of
Christ

THE LIVING CHURCH

O League of Kindness, easing grief and pain,
Working with God beyond the thought of gain,
Above all flags you lift the conquering sign,
And hold invincible Love's battle-line.

—Edwin Markham.

THE PRAYER-ROOM TODAY

Give me, O God, the grace of perseverance, of patient continuance. Help me to be faithful, in the darkness as in the light, to tread Thy way, even when I seem to tread it alone, to trust Thy love, even when I feel nothing of the warmth and comfort of it. Teach me to serve Thee for Thyself alone, asking for no reward, if such should be Thy will, but that there should grow in my heart the humble hope that Thou dost reckon me as one on whom Thou canst depend. Amen.

Vol. 92. No. 20.
NEW ORLEANS 12, LA.
THURSDAY, MAY 17, 1945

The Broken Tryst

By Lewis H. Court

"Could ye not watch with me one hour?"

I

Fateful the night fell: wearied from the day
They sought the olives of Gethsemane,
Meet prelude to that other awesome tree
So soon its ignominous part to play.
There were they charged by Him to watch and pray;
For now had come His hour of agony.
They sensed the import, heard the Master's plea,
Yet fell asleep—not meaning to betray.
It was the flesh that craved the boon of sleep
Not owning yet the spirit's full control.
So He alone that awesome tryst must keep
And bear the sad world's burden on His soul.
Hence came this mild rebuke—those sleepless eyes,
That solemn night neath the accusing skies.

II

Ah! how our fickle human nature pales,
E'en at its noblest moods, when matched with Him.
Seen in His majesty of love how dim
Our splendours loom, that can but turn the scales
To our own shame and sorrow! What avails
Our pious forms and creeds that do but skim
Those Holy deeps, if—when the fight is grim
And, what He wills, the bitter cross entails—
We fail Him? Fail Him, where He mostly needs
Our utmost loyalty! That need of His
Calls for the quick response and valiant deeds
Lest we be left with grievous memories.
To the true heart how potent is that plea—
I died for thee, wilt thou not live for Me?

WALLET OF THE WEEK

HARRY T. BURLEIGH, a Negro singer and composer, has sung "The Palms" in the Palm Sunday service at St. George Protestant Episcopal Church, New York City, for fifty-one years consecutively. Last Palm Sunday was the fifty-first time. It was the first solo he sang when he joined the church in 1894, and he had then sung it in other churches for twelve years. He is now seventy-eight years old and he still sings and composes. "Deep River" and "Little Mother of Mine" are his best-known spirituals. He sings in English, Hebrew, French, Italian, and German.

* * *

MANY WILD FLOWERS by their names reflect the simplicities of early thinking. The "Coltsfoot," an English cousin of the Dandelion, gets its name from the hoof-shaped leaves which follow the flowers and lie on the ground with the appearance of a colt's track. The Dandelion gets its name from its jagged leaf which the French used for salad and are called by the French "dents-de-lion," or lion's teeth. Many others might be suggested, but these are sufficient to show the tendency to name objects by their resemblances, associations, and common uses.

* * *

ADELAIDE COX, whose death occurred just before Easter, was the daughter of an Anglican clergyman. She cast her lot with the Salvation Army when that organization was frowned upon by the churches. In her teens she went to Paris with Catherine Booth, eldest daughter of the founder of the Salvation Army. She became chief assistant in the Woman's Social Work movement inspired by W. T. Stead, and she shared the responsibilities of the work with Mrs. Bramwell Booth for twenty-four years. She had full responsibility for it sixteen years, and she had been officially retired for twenty years.

* * *

ENGRAVED CALLING CARDS, and the social formalities and customs connected with their use, may seem to us to be badges of our modern culture. But the custom has its counterpart among primitive peoples and indicates that the idea belongs to an earlier age. A form of the custom prevails on Guadalcanal where guests at a feast register their presence by placing a small stone in a cocoanut shell cup. They know nothing of dainty cards to be deposited on a silver tray, but when the party is over the host has only to count the pebbles in the cup to determine the number of his guests. As for their names, well that is something else.

* * *

THE Y. M. C. A. AND THE Y. W. C. A. of Rochester, N. Y., says the **Watchman-Examiner,** were offered a contribution to the building fund from the Rochester Brewers' Exchange. The amount of the proposed contribution was $30,000, and the Board of Directors voted to accept the gift. According to the statement, members of the Board of Directors are members of the Protestant churches and the acceptance reflects not more upon Rochester churches than upon the Protestant churches of the whole country. Such a compromise of Christian principles may result in a temporary monetary advantage, but it will lose friends who are more valuable than money.

BECHUANALAND SOLDIERS are said to be devoutly Christian. They are a product of the London Missionary Society labors, and they take their religion with absolute seriousness. They spend much time in Bible reading and meditation, and they take special delight in hymn singing. Many of the tunes they use are the tunes used for familiar English hymns, but many are their own native cadences. Prayer is said to be almost as natural with them as breathing and their faith remains undaunted and unshaken amid the hardships and sufferings of war.

* * *

STATE FINANCES, according to a bulletin issued by the U. S. Department of Commerce, Bureau of the Census, are greatly improved over pre-war times. Owing to better economic conditions state finances are better than ever before and they continue to improve. It was pointed out also that most of the states are prepared for the tasks and to meet the stringent conditions which will be brought about by postwar readjustment. This financial prosperity is reflected in the growing balances remaining in the highway funds allotted to the states by the Federal Government.

* * *

MR. WILLIAM HEFT, business manager of **Time Magazine,** told the editors of the Associated Church Press recently that they ought to go back to the church papers of their great-grandfathers, not as to format, but to the poetry column, the young people's page, ladies miscellany, the story column and the rest. It was perhaps his way of pleading for the simplicities of Christianity as against the effort to dispense science, psychology and critical theories which tend to fatigue the mind without elevating the soul. The latter is a competitive field in which no church has an even chance to succeed.

* * *

PERUVIAN SUN WORSHIP is still practiced, according to a statement in **Student Foreign Mission News.** Each morning the natives gather and wait for the rising sun to strike upon a shield of beaten gold which they have faced to the east. When the sun's rays fall upon the shield they bow down and cry: "O Sun, we worship thee as God—and if thou be not God, we worship Him who made thee." The ritual formula would seem to mean a state of uncertainty rather than a positive deification of the sun as God. In any case, it signifies spiritual blindness.

* * *

MR. JOHN D. ROCKEFELLER, JR., seems to have raised the ire of the Protestant Episcopal Bishop of Long Island by his recent address before the Protestant Council of Churches of New York City. Bishop De Wolfe took offense at what he thought to be Mr. Rockefeller's slighting reference to the sacrament of baptism. Mr. Rockefeller was trying to make a plea for the primary values of Christianity as against an over-emphasis of some incidental things—a plea for a religion which may transform all life. At any rate, the address was written twenty-five years ago and no one appears to have taken serious notice of it until its recent use before the Protestant Council of Churches.

New Orleans
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EDITORIAL

CHURCH SCHOOL ENROLLMENT—EVANGELISM NEXT

As we approach the next Crusade interests to be considered, there are a number of things which should bulk large in our thinking. First is the need for a passionate interest in evangelism—the salvation of the people. Along with this we should feel a deep concern for increasing the influence and maintaining the efficiency of the Church as the instrument dedicated to the task of carrying the gospel to every creature. These two ideals constitute the body and soul of the whole Crusade movement.

Last week we heard Dr. Harry Denman quote from an article which appeared in a recent issue of **The Christian Century**. In answer to a questionnaire sent to a number of young people, asking what is the meaning of Christianity as expressed in the lives of people, two thousand said that it makes no difference at all, and one thousand said that it means to go to church and live according to the laws of decent society. The accuracy of these analyses is much less important than what those opinions reveal as to the thinking of those who responded. They represent a cross section of the church of tomorrow. These answers pose a problem with which the Crusade must deal directly and seriously. The Church has either failed to provide spiritual understanding and anchorage for its young people, or its evangelistic output has failed to impress them.

The Crusade envisions the task under two practical ends. First, it seeks to stem the tide of loss in the Church School enrollment. Second, it seeks to restore, through the recovery of evangelistic fervor and effectiveness, the march of conquest which characterized Methodism in the first century and a half of its history. If we are to retain for Methodism its place of religious leadership, we must recover the spirit of conquest—we must again take up the line of march to the ends of the earth.

The membership statistics for 1944 show a substantial decrease in active members and a depressing increase in inactive members. The Jurisdictional breakdown shows that the South Central and Southeastern were the heaviest losers and that the Western was alone in reporting a fair proportionate gain in active members and a moderate increase in inactive members. There is no use to spend our time trying to discover and stop leaks. What we need to do is to discover power for a drive forward. We need to recover the spiritual health of the Church, or the days ahead will become more and more unpromising for our Methodism. We understand perfectly well that these statistics do not tell the whole story, but they do indicate that the evangelistic and Church School Enrollment factors of the Crusade must succeed. The General Conference has said six hundred thousand by profession of faith and four hundred thousand recovered from their inaction and indifference. It should be double that and it can be if every pastor and church in our wide connection will give themselves in heroic devotion to this worthy end.

BISHOP PAUL E. MARTIN HOLDS AREA PLANNING CONFERENCE AT SHREVEPORT

The Area Planning Conference called by Bishop Paul E. Martin met in Shreveport, La., on Tuesday, May 8, and continued until noon of Wednesday. It was a specially invited group which had to be limited to meet the restrictions imposed on public gatherings in the interest of the war effort. All the district superintendents of the Arkansas-Louisiana Area were present, as were the leaders of the W. S. C. S. in each Conference, the Conference Lay Leaders, Educational Secretaries, and a few others specially related to the Crusade for Christ program. It was in no sense a meeting designed to set up a new program, but was rather to orientate the program already under way by the authorization of the General Conference of 1944.

Dr. Geissinger, Dr. Towner, Dr. Harry Denman, Dr. Womeldorf, and Dr. Schubel were present, and through their interpretations of the thinking of the central Commission we had a point of beginning for the discussion of every factor as it might have bearing upon local and area situations. The efforts for the increase of Church School enrollment and evangelism were presented, and every leader, with a full understanding of his local situation, spoke out in what was in effect an informal discussion of goals and problems with the view of making the best possible adjustment that these aspects of the Crusade may share in the great success which was achieved in the financial campaign. The campaign for the next year will not be a regimented and simultaneous effort, but will be timed and pressed in such a manner as may best contribute to its success in every charge. We believe that the report of the findings committee will justify the statement that a remarkable adjustment was achieved, and if it shall be faithfully carried through it will cer-

tainly result in great gains for the Methodism of the Area.

It is our opinion that the goal of six hundred thousand additions on profession of faith and four hundred thousand by certificate for the years 1945 and 1946 is too low, but it must be kept in mind that it is a minimum—not a maximum. The leaders in the W. S. C. S. have indicated their willingness to sift every corner of the land in a fact-finding survey as respects prospects whether unprofessing people or detached church members. The first effect of this stupendous task, which will be done with the assistance and cooperation of the pastors, will be to give every pastor an accurate graph of his situation as respects prospects and enable him to focus his evangelistic and Church School efforts upon the unenlisted and the unevangelized. The compensation for the W. S. C. S. will be in a cultivation of unorganized churches which could easily double the number of Woman's Societies of Christian Service.

GOODNESS FIRST

Under the caption of this comment, one of our exchanges makes reference to the New Testament estimate of the character of Barnabas. The paragraph ventures the opinion that goodness is a sufficient credential for any man, since it is the foundation of the virtues of honesty, truthfulness, dependability, and all the rest. It is the highest goal at which any man can aim. It is a tribute blazoned across the pages of the literature that ministers to life.

WEEK-DAY CHURCH SCHOOLS

There has been developed such a cult of education in the United States that we sometimes think it has become automatic. Thomas Jefferson made us education-conscious. He it was who said that a democracy will function well through the common people if you give them education. The people will make the right decisions if they are informed.



Dr. A. P. Hamilton

Along with this went Jefferson's idea of a free religion—separation of church and state. His assumption that everybody would eagerly seize the prizes of learning if given access to it also had its corollary in religious education. In a free church he thought these same people would learn religion eagerly, just as in a free school. They would learn government and how to vote for the right men and the right principles. In the course of time also we got the inevitable outcome of such doctrine in the pressure of certain religious groups to have no religion in the public schools. The argument was that if church and state were separate, they must be so from the first grade on through the whole system. It was unfair to hold Protestant Christian worship in the public schools—unfair to Jews, unfair to Catholics; so went the argument.

The net result of it all is that a pagan philosophy has permeated American society. Our leaders have become alarmed over the figures which they find—17,000,000 children without any religious training whatsoever; in school or out, no contact with any church.

Out of this situation has developed a remarkable movement for giving religious education in the day school. Gary, Indiana, led the way and the plan has spread to cities throughout the country. St. Louis has a fine system that is really functioning. One day a week children of the grades go to the church nearest the school and receive training in religion and the Bible by teachers regularly trained and paid for their services by the churches. The same discipline is maintained in this hour as at school, and it takes the place of the class of that period in the day school. Parents sign slips giving permission for their children to attend the class in religion.

In this plan we have a partial answer to one of our great problems, that of religious illiteracy that has been growing by leaps and bounds in these latter years. "According to a survey made in 1941 by the United States Office of Education, 488 public schools reported that they were releasing pupils for some type of religious training."

"There are two types of week-day church schools: (1) the community type, and (2) the parish type. Wherever possible the community type should be used. The more successful week-day schools estimate the cost per pupil as varying from $2 to $6 per year, whereas the average cost per pupil in public schools is $75." *

There is opening up here a wide field for development in a postwar world which will need all the anchors to windward it can possibly let down in a sea that promises to be stormy and tempestuous in the extreme.

* Quoted from Miss Alleen Moon, of the Publishing House, Nashville, Tenn. A. P. H.

WITH AUTHORITY

The recent searing of the part of Tokyo which lies around Ueno Park took me back to a lovely autumn day thirty years ago when I walked through there on the Emperor's birthday. It was a holiday, and people were out in their gay kimonos to see the crimson maples which fill the park. I stepped into a little shrine where an old man was bowed very humbly before an altar. While I stood there a young man came in, dressed in a blend of western and oriental clothing. He had on a kimono, but wore a western cloth cap on his head and western shoes on his feet. He stood and watched the old man at prayer with a sort of contempt for a few minutes, and then turned to go. Apparently it occurred to him that there was just one chance in a thousand that there might be something in the act of worship in which the old man was engaged, and that he might as well be on the safe side and take that chance. So without removing his cap, he touched it in a jaunty off-hand salute to the image before which the old man bowed, and sauntered out. I agreed with the young man in his unwillingness to bow before that image. But I have often wondered since if his off-hand salute was not a picture of the attitude of much of the Christian world toward the Christ who is the object of our devotion. We give Him a casual recognition, but not the complete loyalty of our hearts and minds and soul and strength. "He spoke with authority," said Jesus' first hearers. A world crumbling in ruins waits for the acknowledgement of that truth.

—Morgan P. Noyes, in Presbyterian Tribune

THE SUPERANNUATE

By Arch Trawick

"Must He Eat at the Second Table?"

Eight million members, seven hundred million in property, one hundred million annual income! "Gemminy christmas! Is that us?" That expresses largely the comment from the folks who have read Superannuate, article 9, the subject being, "The Methodist Church is Big Business."

Eight million members put one hundred million dollars in the collection plate each year. We are not assessed, no agency or powerful "bureau" threatens to levy on our property, maybe send us to jail if we fail to come across. The Department doesn't send forms to fill out with the word that if not returned by the 15th, and so on, it will just be too bad.

Now, just a minute! Is it a fact that nobody tells us how much we must pay? Does not a Bureau send word down the line, from the "General Conference," to five "Jurisdictional Conferences," then to each of the ninety-one Annual Conferences, stating the apportionment of money expected to be raised for the several departments of the Church program. You can bet your shoes and shirt that these items are sent to every charge of the Methodist Church. Next time your district stewards have a session drop in and see how they wrestle with the "apportionments." Every fellow there tries his best not to agree to as much as somebody has put in as his church's part. But in the end it is accepted. Long before the meeting, it has been agreed what each congregation could afford to pay, and that congregation was asked accordingly.

The idea being that after all the departments—Missions, Education, Episcopal fund, Lay Activities, the American Bible Society, Temperance, and other of the World Service projects are agreed upon, and provided for, it is then assumed that by special collections sufficient money may be raised to take care of the "old beloved pastor that we used to hear preach with so much pleasure." Now he must wait and eat with the children at the second table; be content with whatever remains of the banquet; accept that which an emotional appeal may produce.

The Tennessee Annual Conference, in the fall of 1944, increased the amount the retired minister with 30 years' service record would receive to $360 a year. The Bishop urged that each congregation observe "Veteran's Day," one Sunday during the year when a cash collection would be made, etc., it being admitted that $30 a month is poor pay. In some churches "V" day is being observed. In many churches—"it has been hoped that we can get around to this some time soon"—"we have so many things to raise money for"—"we would like to do so"—but—and so it goes. The Superannuate fund won't be much from that charge. No, too many other urgent "allotments" pressing. Why is this? Likely the reason so many charges take this attitude to the "Veteran's Day" request is because it is a request and not an imperative order. A suggestion that "we hope you will," is taken by most of us as, "we will if we feel like it."

To the Tennessee Committee on Conference Claimants:

We are indebted to this committee for a neat, attractive leaflet entitled "Veterans of the Cross," setting forth that Sunday, April 22, is Veteran's Day in the Tennessee Conference.

The leaflet states that this day offers the opportunity....to awaken members of the Church to the responsibility to its retired ministers, and widows...., and that these gifts....are an expression of gratitude for the sacrificial service....rendered....a half-century....maybe longer....that our church has not yet made adequate provision....and until that day arrives....we must bridge the gap between meager and adequate support.... that our retired ministers are pioneers...., made the church...., our church what it is today....been an influence....in times of crises....to countless thousands....with their faithful, patient wives,....and often have received monetary rewards far below standards of living..... The leaflet concludes with the following paragraph:

"Surely you can recall some preacher, now retired from active service in the ministry, who by a godly life and faithful ministry has blessed your life. You will be willing to express your gratitude by making a generous personal contribution to this cause.

But, Mr. Chairman and others of the Committee on Conference Claimants, will you tell one hundred thousand members of the Church in the Tennessee Conference—who contribute each year more than one million dollars for church support—why adequate provision has not been made a primary cause through all the years? Why is it necessary to pass the hat once a year for the retired preacher who, as you state, has done so much for the Church and for humanity? Tell us why these, retired, must wait outside, on the steps of the banquet hall—hoping that some who are at the table inside the banquet hall will think to drop them a bit of substance as they go out—out into the great world to accomplish the ends fought for by them, the Veterans of the Cross. Have not these—now retired by Church law—the right to expect that they be regarded as something more than men who, though grown old in the service, are penalized by the church authorities, who provide only meager support? It would seem that we are placing a heavy assessment on the veterans by a process of withholding that which is due them that we may come up with other claims of the church and report "paid in full."

Tell us, why it is the practice of the great Methodist Church to thus humiliate its faithful men?

We have knowledge of the "Ministers Reserve Pension Fund." This plan in about the year 1980 will become operative—that means it will be nearly 35 years before participating Conferences may hope that an annuity is made possible for its members through the Reserve Pension Fund.

Endowment? Well, yes—it's an idea. Maybe someone with heaps of money will wet up a million or so, maybe it could be ten million. Plenty rich Methodists here and there. But the staggering unanswerable thing is that with present rates of safe investment returns being about 2½ per cent to not more than 3 per cent—the endowment fund would have to be not less than 200 million. Even this sum would barely be enough to pay the Conference Claimants of the whole Church an average of $600 a year. There are unborn babies who will become superannuates before that dream is realized.

We have talked with members of the Committee on Claimants. They, too, are in a quandary. They want better returns to the retired. Every one does. This is the usual statement: We must do more....at the 1945 Conference....it's now $12 a service year ....12 per cent of the total cash paid active pastors....maybe we can ease up a bit....say, maybe, 1 per cent next year....finally sometime later....we may be able to pay....Say.... well....perhaps....Something more....got a big number in our Conference....You know!.... looks too bad, but....

This adds up to, death by slow torture. The Bishop said: "The treatment of our superannuate has long been a disgrace." We add, the treatment of our superannuates is outrageous, unworthy, and without justification.

The Tennessee Annual Conference is far down the list of the 91 Annual Conferences in this matter, so far down that we do not state the place it has in the records.

Many of the 91 Conferences are paying $25 a year, $22, $20. They, too, observe Veteran's Day—and they,too, seem to be doing right well as they pray—

"Thy Will be done on earth
as it is in heaven."

We respectfully ask that the Conference in the fall of 1945 shall authorize not less than $16 a year service payment for its Conference claimants.

We ask this as simple justice, as a recognition of a just debt, and one that in all conscience we must pay.

We do not regard any claims of the Church as justifiably preferred over that which may be regarded as sufficient to provide a standard of living to the retired minister, his widow and dependent children in keeping with prevailing standards of decency.

Furthermore, that in so doing we, the lay members, may keep our own self-respect.

Paragraph 1612, section 6, of the Discipline, provides:

"Each congregation shall observe annually one Sunday in the interests of Conference Claimants, which shall be known as Veteran's Day."

Surely, there can be no more sacred day in the urgent affairs of the Church than this day, when we may show our good will and affection to those whose lives are a benediction; to pause, to pay tribute for their unselfish devotion and sacrifice.

(Note: Mr. Trawick is a layman of the Tennessee Conference who is getting up this material regarding the "Superannuate" and distributing it at his own expense.—Editor).

LAKE JUNALUSKA ASSEMBLY

In conformity with emergency war-time restrictions, the Lake Junaluska Assembly, Lake Junaluska, N. C., will carry out appropriate daily programs of recreation and inspiration for all residents and visitors. All the hotels and boarding houses will receive guests.

During the summer various aspects of the work of the Methodist Church will be emphasized for the benefit of persons who desire to arrange the vacation periods accordingly. Details of the program will be announced from time to time in the church papers.

There will be no promotion by publicity to draw crowds. All residents and visitors to Lake Junaluska this summer may be assured of the cordial welcome, comfortable accommodations, pleasant associations, and helpful programs that have heretofore characterized the fundamental objectives of the Assembly.

F. S. LOVE,
Superintendent.

Two things stand like stone:
Kindness in another's trouble,
Courage in your own.

CONFERENCE NEWS AND PERSONALS

New Orleans Christian Advocate

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Rev. Charles L. Moore, who has been pastor of the Pioneer charge, has been changed to the Calhoun charge in the Louisiana Conference, according to a card received from him.

Rev. M. J. Peden is engaged in revival services at the T. W. Lewis Memorial Methodist Church, Calhoun City, Miss. He is being assisted by Dr. W. A. Tyson, of Central Church, Meridian.

Rev. D. B. Boddie, pastor at Morgan City, La., made an appeal for a liberal World service offering on Mother's Day. He is following up the splendid Crusade report for a completion of the entire benevolent program of the year.

Dr. and Mrs. W. B. Slack, of Hot Springs, Ark., were in attendance upon the conference of the Arkansas-Louisiana Area in Shreveport last week. They have many friends in Louisiana, where Dr. Slack served as pastor of First Church, New Orleans.

Dr. L. P. Wasson, district superintendent, reports a great Rural Life Conference at Corinth, Miss., which was under the direction of Rev. J. W. Sells. Dr. Wasson is taking twelve of the pastors of his charge to the Pastors' School at Emory University in June.

Rev. W. B. Baker writes that the work of the Aberdeen district moves along very well. The Crusade quota has been reached, all charges have accepted full askings for benevolences, and it is hoped that half of the benevolences may be in hand by the first of June.

The North Mississippi Conference has paid something like sixty-three thousand dollars in cash on the Crusade for Christ offering, according to the report of the general treasurer. Some charges are waiting until the task is finished before reporting to the treasurer.

The Columbus, Miss., district conference was to have been held on May 8, but was postponed on account of the order of the ODT. It is now planned to hold a number of sub-district meetings for review of the work. List will be furnished as soon as schedule is completed.

The V-E Day service at First Church, Shreveport, at 12 o'clock noon on Tuesday of last week was an inspiring occasion. The auditorium, including the spacious balcony, was well filled and it was not a matter of parade, but of evident devotion and thanksgiving to God that that phase of the war is ended.

Noami Banks, of Chatham, La., makes us glad by her generous message of appreciation of the Advocate. She says that her father and mother, now in glory, were devoted friends of the paper, and we are glad to have their daughter wear the mantle of loyalty which they have passed down to her.

Mrs. W. E. Moreland, of Powhatan, La., says that they were among the flood areas in the recent high water period but only for a few days and no lives were lost. Mrs. Moreland speaks with great appreciation of her new pastor and his wife, Dr. and Mrs. D. B. Raulins. Dr. Raulins was a former editor of this paper.

A cablegram received from Lt. Alex Hogan, of Starkville, Miss., was received on May 6, at which time he was in Paris. He is a son of Mr. and Mrs. F. L. Hogan, Starkville, and has been a prisoner of war in Germany for quite a while. At the time he was quite well and was looking forward to an early return home.

Rev. W. W. Perry, good friend of the Advocate and its editor, sends us a splendid list of subscriptions, and with it a personal word which we sincerely appreciate. Bro. Perry reports the work at Donaldsonville, La., as making progress. Crusade quota has been paid in full, Orphanage collection amounted to $245, and other claims are being met promptly.

Rev. S. M. Butts, who has just concluded two good revivals with Rev. G. R. Meaders, pastor at Lula and Dundee, Miss., says that he has open dates the third week in June, second week in July, and fourth week in August, if there are those who may need his assistance in meetings on any of the dates listed. Bro. Butts is the North Mississippi Conference evangelist.

The railroads are asking that no free transportation be used on the following dates: Memorial Day, May 29-31; Independence Day, July 3-5; Labor Day, August 31-September 4; Thanksgiving Day, November 21-25; and Christmas and New Year's Days, December 21-January 2. That is certainly a fair request and will not be ignored by those thus favored.

Drs. Mickle and Ellis, new presidents of Centenary and Hendrix Colleges, respectively, were present at the planning conference in Shreveport last week. Both of them are laymen and each sustains in appearance the fine words of commendation spoken in their behalf. Dr. Mickle has already taken over the task at Centenary and will be present at the district conferences in Louisiana and meet the people of those groups.

Mrs. P. T. Flowers, writing from 421 Mary Louise Drive, San Antonio, Tex., renews her subscription to the Advocate and says that she is living with her daughter since Dr. Flower's going away, but her heart and her church home are still at Vaiden, Miss. She finds that the New Orleans Christian Advocate takes on new meaning now that she is no longer where she can maintain personal contact with her Mississippi friends.

AN ANNOUNCEMENT—MISSISSIPPI CONFERENCE

I shall be in the office of the Methodist Board of Education, at 202 Millsaps Building, Jackson, Miss., each Tuesday and Saturday mornings, and afternoons when it is necessary. I am carrying on the work of executive secretary on part-time in addition to my pastorate until Conference. I shall be glad to serve you in any possible way.

Miss Marjorie Murphy, office secretary, is at the office each day. Any communication may be addressed to Post office Box 2365, West Jackson, Miss.

D. T. RIDGWAY.

REV. HENRY A. RICKEY GRANTED FELLOWSHIP

Dear Dr. Duren: You may be interested to know that I have been granted a full fellowship, to attend the Yale School of Alcohol Studies, at Yale University, July 16 through August 7, 1945.

This fellowship covers all expenses, including travel.

The board of stewards of my church willingly granted me a month's leave to attend the School, considering this an opportunity to deal constructively with one of our principal problems.

The fellowship was secured with the assistance of Mrs. Wiltz M. Ledbetter, of Shreveport, who is chairman of the Committee on Alcohol Education of the Woman's Society of Christian Service for the entire Church, and Mrs. R. E. Smith, who holds a similar office in the State Parent-Teacher organization.

There were only 20 of these full fellowships granted to ministers of all denominations throughout the country, so I consider it an honor, as well as an opportunity.

Sincerely,
HENRY A. RICKEY.



MOTHER OF BISHOP DECELL DIES

Mrs. Decell, mother of Bishop J. L. Decell, died at her home in Wesson, Miss., on Monday of last week, according to press reports of that day. She was quite advanced in years and had been quite feeble for some time. The many friends of the Bishop and the other members of the family will be remembered in the sorrow which, coming on the very eve of Mother's Day, will change the whole outlook of their lives as respects that sacred day. Henceforth it can only be a day of remembrance symbolized by a white rose, not a day of celebration and a red rose. But the day will soon come when a joyful reunion on the other side will restore the broken tie of love forever. Funeral services were held on Tuesday and a number of ministers of the Mississippi Conference participated. Of course, we shall expect an appropriate memoir for these columns later.

ATTENDANCE CLINICS BLANKET MISSISSIPPI

Six district clinics, held in the Mississippi Conference the week of April 15-20, focused attention on Church School attendance and set the stage for a general advance. All the districts in the Conference and 93 of the 175 charges were represented in the combined attendance of approximately 1,000. Among those taking part in the clinics were five district superintendents, 79 pastors, 176 Church School superintendents and teachers, and 213 age-group workers.

In every district except one the district superintendent was in charge of the meeting and all are earnestly promoting the campaign. Planned by Rev. Irl H. Sells, the retiring executive secretary, the series was effectively managed by his successor, Rev. D. T. Ridgeway. Assisting in the meetings was a representative from the General Board of Education in Nashville.

"I WOULD NOT CHANGE IT"

It is a pleasure to see the progress which has been made on the Becker charge, in Monroe County. The four churches are wide awake. There is a Church School in each church and also a W. S. C. S. in each church. There are around 750 members in the four churches.

One of the most amazing things has happened on the charge. We have adopted the unified budget system. We have had the plan in operation for one quarter. There was twice as much money raised during the quarter as is any other quarter during the past.

It is truly a joy to serve rural churches The fields are white and the response on the part of the people is most gratifying.

LEO BAILEY, Pastor.

Becker, Miss.

ALCOHOL CONSUMPTION INCREASES THIRTY-THREE AND ONE-THIRD PER CENT IN NINE MONTHS IN LOUISIANA

"Woe to them that are at ease in Zion."
—Amos 6:1.

"Therefore let us not sleep, as do others, but let us watch and be sober."
—I Thessalonians 5:6.

According to Mr. Roland Cocreham's report, as Collector of State Revenue, beverage alcohols consumption in Louisiana for the last nine months has increased 33 1-3 per cent over the same period last year, while 1944 saw an increase of 18 per cent over 1943. At the same time the consumption of soft drinks in Louisiana continued to decrease. Soft drinks are all foods, while beverage alcohol drinks are habit-forming, poison narcotics.

The income from the beverage alcohol tax increased $1,133,847 in Louisiana over the collections for the same nine months' period last year. There was no increase in the tax rate on beverage alcohol but a tremendous increase in the consumption of the supposed-to-be scarce intoxicating liquors.

People cannot buy all the soft drinks they want because the Federal Government rations the ingredients that go into these soft, food drinks. There is always plenty of wine, whiskey and cold beer—because the brewers and distillers were granted, by the Federal Government, two holidays of a month each, to make their poison drinks, but the soft drink manufacturers were denied these holidays to make their healthful food drinks.

For a time the dairy men and food drink manufacturers could not get tires and gasoline for their, milk trucks and soft drink trucks, yet the liquor traffic has always been able, or permitted, to buy these scarce products. The soft drink manufacturers can now get ,No. 3 tires.

Our Federal Government has ruled that the poison liquor traffic is essential to the war effort, but the soft food drinks are not treated as such. **The August and January holidays granted the liquor traffic by the Federal Government cost us 2,397,000 tons of precious grain and 116,500 tons, or 233,000,000 pounds of scarce sugar and molasses.** If all of these sweets had been made into sugar and sold to American voters as a food, it would have furnished 46,600,000 American citizens their sugar for four months. None of these millions of pounds of sugar were used for rubber or explosives. They were destroyed by bugs, for alcohol is not a product built up of grain, grapes, or sugar, but is a toxin of yeast or ferment bugs (germs) which after devouring the grain and sugar, excrete alcohol as their waste product. The thought that intoxicating liquors are really built up of the excretion of living bugs should remove all glamour from the cocktail cup or the beer bottle, and produce a reaction of loathing. This poison excretion that we call alcohol causes degeneracy in all living things, disrupts the germ plasm, blights the offspring, and in the end, entails sterility and extinction. After this waste our Federal Government now tells us there is a shortage of sugar. May 1, 1945, the OPA cut the amount of sugar (food) allowed the American citizen to 62 per cent of what he was allowed to buy previously. Is the Government getting ready to allow the brewers and distillers another holiday in which they will destroy more millions of tons of sugar?

It looks as if our national administration in cooperation with the liquor traffic, has been encouraging every American citizen to drink intoxicating drinks and form the habit of using them. If a man or woman calls for cold soft drinks and is told over and over, "We are out of soft drinks, but we have plenty of cold beer," and they are thirsty, they may buy the beer and in a short time cultivate the taste for alcohol. The soft drink industry loses customers and innocent citizens become slaves to beverage alcohol.

Of course, the beverage alcohol business pays more revenue than the soft food drink industry and the greedy politicians have shown they love money more than the health and moral welfare of America.

When a church goes to buy a quart of fresh, unfermented grape juice for holy communion it costs the church 40 blue points. If the church will buy a quart of intoxicating grape wine (16 per cent alcohol) it can get that ration-free. It takes more food, time, labor, and sugar to make the wine.

One of the reasons for the increase in the consumption of poison beverage alcohol by American citizens and the continued decrease of soft food drink is: our Federal Government has leaned over backward to help the intoxicating liquor traffic and has given the soft drink industry a short deal.

Let the American voters cease being at ease. Let the citizens in America awake. Let every Christian woman become an informed voter and help put an end to this ugly situation.

REV. A. C. LAWTON,
State Director,
Louisiana Moral and Civic Foundatoin.

RED CROSS COOPERATES WITH CHAPLAINS

At an American Red Cross Camp and Hospital Council headquarters in a port city, recently, a request was received from the fleet chaplains for ecclesiastical material to be used in interdenominational services on war-bound ships. The response was a large collection of fine fabrics—velvets, velours, taffetas, metallic cloth, brocades, and linens. Council workers, in collaboration with the altar guilds of the local churches, gathered for a sewing bee, and out of the fabrics came banner crosses, altar shirts, and communion cloths designed for Protestant, Catholic, and Jewish services.

These Red Cross Camp and Hospital Councils are the channel through which the requests of the military for supplementary material and equipment reach the community. The Council coordinates and refers requests to organizations, groups and individuals able to meet them, and thus makes it possible for every member of the community to contribute intelligently and helpfully in a personal way to the comfort and better spirits of the men and women in the armed forces. Under direction of the councils, the confusion and the hodge-podge conglomeration of well-intended but impractical contributions which at first threatened to swamp military installations has been resolved into an orderly, valuable service through which many of those extras that make military life more enjoyable are supplied.

Today 182 councils, composed of 2,264 Red Cross chapters and many public-spirited local and regional cooperating organizations, are on laison duty between the communities an dthe military. Not infrequently the activity of these councils may give a definite boost to the spirits of the folks back home. Some eight months ago the American Red Cross Camp and Hospital Council serving a west coast hospital inaugurated a photographic service which sends photos of convalescing servicemen to their families.

An expert amateur photographer, willing to do the work, was found. Arrangements were made with the hospital authorities for a photo each day. And to date more than 6,000 prints have been delivered to patients eager to send them to the folks back home.

PERSONAL NOTES AND INCIDENTS

Rev. Ashley T. Law, now in his fourth year at Amite, La., is continuing his record for effective work. He reports that his work is going forward in a fine way, all of which we are prepared to believe.

Rev. T. W. Youngblood, of Columbus, Miss., reports that he is suffering from seriously impaired vision. We regret to learn this and hope that he may soon be on the road to recovery, or at least improvement of his sight.

Rev. Wyatt D. Boddie, pastor at Lisbon, La., sends us a good report of the Ruston district conference which met at Haynesville. We appreciate the collection taken for Advocates to be sent to hospitals, camps, and chaplains, and also for the fine representation of the Advocate cause made by Dr. W. L. Doss, Jr.

Rev. J. O. Ware, pastor of East End Church, Meridian, Miss., reports a gracious revival in which he had the assistance of Rev. J. W. Moore, of Grenada, Miss., for the preaching, and Rev. Frank E. Dement, Jr., as leader of song. The meeting included the week preceding and the week following Easter, the pastor doing the preaching the first week. There were 17 additions during the meeting and 12 have joined since.

PICKWICK DAM CAMP FILLED

Rev. J. E. Stephens requests that we give notice to the effect that the Junior Camp at Pickwick Dam, Ten., is now full. Pastors will see that children do not come without notification of acceptance before leaving home. There is simply no more room. This notice is signed by Rev. J. E. Stephens.

DR. E. K. MEANS IMPROVING IN HEALTH

A letter from Dr. E. K. Means, Monroe, La., says that he has been in poor health for more than a year, but is now improving. This will be good news to a host of warm personal friends throughout our territory. When Dr. Means retired in November of last year he planned to live in Vicksburg, and after shipping his household goods to that city he found that the hills were too much for him and he went to Monroe, La., where he had a very happy pastorate many years ago. He has been kept in pretty closely on account of the state of his health, but is now looking forward to more activity and fellowship with his friends, old and new, in Monroe.

SEASHORE DISTRICT NEWS

The observance of Christian Family Week in the Seashore district found expression in various ways. Sermons on the Christian home and family, home dedications, visiting in homes, and the establishment of new family altars, all marked an advance in the effort along this line.

The new parsonage at Wiggins was dedicated Thursday night, May 10, by Rev. J. L. Neill, district superintendent, and open-house was held by the pastor and membership. Rev. Phillip E. Pierce, formerly a member of the East Oklahoma Conference, has recently begun his pastorate at Wiggins, succeeding Rev. Norman E. Boone, now a chaplain in the Navy.

A new parsonage has been practically completed at Hurley and will be dedicated at an early date. Rev. Eugene Flurry has been appointed to the Hurley charge, succeeding Rev. James Williams, who was killed in an accident in March.

A new church is about completed at Big Point, on the Escatawpa charge, Rev. S. B. Watkins, pastor, and work has begun on the Caswell Springs church on the same charge.

Approximately three hundred persons have been received into the church on profession of faith already this year as a result of visitation evangelism and Easter receptions. Comparatively few revivals have been held and it is expected that these will increase the total beyond that of last year.

The district camp committee has set the week of August 6-10 for the senior-young people's camp. The time and place for intermediate camp or camps has not been fixed.

Bishop Decell will spend a week in the district in August, dedicating churches at Pascagoula, First Church, and East Lawn, and at Kreole at that time. It is reported that the Council of Bishops will hold their mid-winter meeting at Edgewater Hotel next February.

Final reports have not been made on the financial phase of the Crusade for Christ, but it is expected that the district will go considerably beyond its quota.

Group meetings of pastors and laymen have been held in all three areas. The eastern area met at the historic Salem Campground in an all-day meeting, with a sermon at 11 o'clock by Rev. G. H. McBride and an address in the afternoon by Rev. Mark F. Lytle, at home on furlough from his service as an army chaplain. The western group met at Lumberton in connection with the zone meeting of the Woman's Society of Christian Service.

Mrs. H. H. Ishee, of Purvis, has begun her work as the new district secretary of the W. S. C. S., succeeding Mrs. John Cirlot. Mrs. Ishee is a daughter of Rev. S. B. Watkins, of Escatawpa.

THE RUSTON DISTRICT CONFERENCE

The Ruston District Conference, with the district superintendent, the Rev. Louis Hoffpauir, presiding, convened in Haynesville at 9 a.m., Friday, May 11. Individual reports were made by the pastors, with emphasis on the financial reports of the Crusade for Christ. The business of the day, the reports of the varied interests of the Church, and the aims set forth, pointed toward enthusiastic promotion of the next spearheads of the Crusade for Christ—Evangelism and increase in Church School Enrollment and Attendance.

Announcement was made by Judge E. L. Walker and Judge C. A. Barnett, of a Men's Retreat at Caney Lake, Minden, May 26-27, for the Ruston, Monroe, and Shreveport districts.

Chaplain Bill Byrd was present and spoke to the conference. Captain Byrd recently returned from overseas.

Fitting words in memory of the late Rev. J. F. Dring were expressed by the district superintendent and Mr. J. P. Nelson, of the Gibsland church, followed by a prayer tribute by the Rev. J. J. Rasmussen.

A highlight of the day was the presentation of the new president of Centenary College, Dr. Joe J. Mickle, by Mr. Paul M. Brown, chairman of the Board of Trustees of the College. His timely remarks and humble spirit immediately underlined the wisdom of the Board of Trustees in the selection of Dr. Mickle as Centenary's new president.

The director of the Louisiana Moral and Civic Foundation, the Rev. A. C. Lawton, brought a ringing challenge for support of the Foundation, indicating the solution of the liquor problem lies in "legislation to control the supply and education to control the demand." The report of the Findings Committee revealed that the Ruston district already this year has contributed $646 to this work, an amount equal to that which the entire Conference contributed last year.

On the Crusade for Christ the Ruston District has $31,800 in cash and $11,900 in pledges.

The Conference sermon, "Where Do You Live?" was delivered by the Rev. G. W. Pomeroy, our Minden pastor. His stimulating message was a stirring challenge to those present.

Others presenting the varied interests of the Church were the Rev. C. B. White, for the Orphanage; the Rev. R. W. Vaughan, Conference treasurer; Mrs. W. S. Row, district secretary of the Woman's Society of Christian Service; the Rev. Earl B. Emmerich, Conference executive secretary.

The retired ministers present included the Rev. W. E. Akin, the Rev. E. H. Dennard, the Rev. E. O. Hearne.

Visitors from outside the district included Dr. A. M. Freeman, the Rev. P. M. Carraway.

Dr. W. L. Doss, Jr., served admirably as host pastor, and the Haynesville Methodists provided a delicious dinner for the delegates.

The spirit of the conference is well expressed in the closing words of the Committee on Resolutions, composed of the Rev. and Mrs. G. W. Pomeroy: "The past years have been years burdened with war and its horrors. Only recently has the cessation of fighting in Europe given us hope that peace will come soon. We are grateful to Almighty God for his comfort when the hours were the darkest. Let us seek Him as diligently as the dawn of a new day appears."

WYATT D. BODDIE, Secty.

THE UNITED NATIONS CONFERENCE

By Walter W. Van Kirk and O. Frederick Nolde

Substantial progress can be reported from the World Security Conference at San Francisco.

Russia, England, China, and the United States have reached an agreement on several amendments to the Dumbarton Oaks Proposals. In certain respects, these amendments are in line with the recommendations of the National Study Conference on the Churches and a Just and Durable Peace, held in Cleveland in January.

The churches have long held to the view that human rights and fundamental freedoms should be regarded as matters of major concern to any international organization responsible for safeguarding the peace. The Dumbarton Oaks Proposals were not sufficiently explicit at this point. Accordingly, the Cleveland Conference recommended that "A Special Commission on Human Rights and Fundamental Freedoms should be established."

The Big Four are now agreed that the Charter to be drafted here should go beyond

the Dumbarton Oaks Proposals in the sense that the member nations of the International Organization would be pledged to undertake the "promotion and encouragement of respect for human rights and for fundamental freedoms for all without distinction as to race, language, religion, or sex." The Big Four also recommend that the General Assembly should "assist in the realization of human rights and basic freedoms for all." It is farther recommended that the Economic and Social Council set up a number of Commissions, one of which would be charged with the "promotion of human rights."

The people of our churches have every reason to rejoice that the larger and more influential nations represented in the San Francisco Conference are prepared jointly to sponsor these far-reaching provisions for the safeguarding of those rights and freedoms which are cherished by the Christian community the world over.

The churches also hold to the view that the proposed international organization should be made responsive to and function under a well-defined system of international law. Accordingly, the Cleveland Conference recommended that "The Charter of the Organization should clearly anticipate its operation under international law and should provide for the development and codification of international law, to the end that there shall be a progressive subordination of force to law."

Here, again, the Big Four have agreed to sponsor several changes in the Dumbarton Oaks Proposals. It is recommended that among the purposes to be served by the international organization is that of bringing about by peaceful means "and with due regard for principles of justice and international law" adjustment or settlement of international disputes which may lead to a breach of the peace. Furthermore, it is recommended by the Big Four that the General Assembly shall have as one of its functions "the encouragement of the development of international law." Should these recommendations of the Big Four be approved by the Conference, the General Assembly would be competent to set up whatever machinery was deemed essential to securing that for which the Cleveland Conference asked, namely, "the development and codification of international law."

The churches have expressed the desire that the Charter of the international organization be made sufficiently elastic to meet conditions and circumstances that cannot now be foreseen. Accordingly, the Cleveland Conference recommended that "the provision for amendments (to the Charter) should be liberalized so as not to require concurrence by all the members of the Security Council." While the amendments to the Dumbarton Oaks Proposals jointly sponsored by the Big four do not remove the necessity of concurrence by the permanent members of the Security Council before amendments to the Charter can come into effect, it is recommended that "A general conference of the members of the United Nations may be held at a date and place to be fixed by three-fourths vote of the General Assembly" for the purpose of proposing revisions to the Charter. The convening of such a conference as circumstances may require, would provide opportunity for the peoples of the world to mobilize public sentiment in support of those changes in the Charter which may from time to time appear to be necessary.

At this writing nothing official can be reported on the crucial issue of an international trusteeship for colonial and subject peoples. The Big Four are now seeking an agreement on the amendments to the Dumbarton Oaks Proposals which they are prepared to sponsor in this respect.

RAYMOND W. S. C. S. MEETS WITH MRS. GUY HAVENAR

The Raymond Woman's Society of Christian Service of the Methodist church met at the home of Mrs. Guy Havenar for the monthly meeting, with Mrs. Grace Marshall, president, in charge. Mrs. C. B. Krumnow and Mrs. Joe Tupper were cohostesses.

Mrs. H. E. Jester had charge of the devotional, the topic being "Christian Family Life in Different Countries." The following gave parts of the lesson.:

"Christian Family Life in America," Mrs. H. E. Jester; "In China," Mrs. J. A. Jester; "In India," Mrs. Earl Walker; "In Africa," Mrs. Alfred Marshall; "In Latin America," Mrs. Wilbur McCown. The study was closed with prayers for the global war by Mrs. H. E. Jester.

Highlights on the meeting of the conference which was held in Lake Charles were given by Mrs. Earl Brown, Mrs. Grace Marshall, and Mrs. M. E. Jester.

During the business session the society voted to send a special offering to apply on the scholarship MacDonell School. Mrs. Earl Brown reported a New Testament had been sent to Pvt. Jesse Compton from the society. It was voted that each member send a card to Private Compton and that two be sent each week. The meeting was then closed with prayer by Mrs. Grace Marshall.

LET'S KEEP THE PEACE!

By R. B. Eleazer

In these troubled times white and Negro people need to guard carefully their normal relations of friendship and mutual helpfulness. On both sides those relations have been somewhat strained of late, largely because of groundless rumor, and members of both races may well take special care to avoid any interracial attitude or action that is likely to give offense.

Unfortunately, in spite of every precaution, we may expect that now and then somebody on one side or the other will give offense, ignorantly or by intent. So we need to resolve beforehand to meet such situations with calmness, restraint, and the "soft answer that turneth away wrath."

It is necessary also to be on guard against the flood of disturbing rumors that has been sweeping the country. Most of these rumors, we have found are groundless, some rumors, no doubt, by enemy agents, others by politicians seeking votes, others yet by excitable people who jump at conclusions. Such stories should be recognized for what they are and treated with the indifference they deserve. Above all, nobody should add to the distrust and danger by passing them on.

Our General Board of Education, at 810 Broadway, Nashville, Tenn., has published a pamphlet on this subject, entitled "Toward Interracial Adjustment," which offers eight practical suggestions for the preservation of interracial good will. Anyone interested is invited to write for a copy, which will be sent without charge.

True religion and virtue give a cheerful and happy turn to the mind, admit of all true pleasures, and even procure for us the highest.—Addison.

One miracle I would, if worthy, ask the Lord to grant me, and that is, that by His grace He would make me a good man.
—Ansgar.

A duty dodged is like a debt unpaid; it is only deferred, and we must come back and settle the amount at last.
—Joseph Fort Newton.



METHODIST STUDENT DAY
JUNE 10, 1945

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WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

Citizenship Day

May 20th is Citizenship Day. Public Resolution No. 67, approved May 3, 1940, provides that the third Sunday in May each year be set aside as Citizenship Day.

In his proclamation in 1944, President Roosevelt said:

"Therefore, I do set this day aside as a public occasion for the honoring of American citizenship by giving special recognition to all of our citizens who have attained their majority or have been naturalized during the past year; and I call upon Federal, State, and local officials, and patriotic, civic, and educational organizations to plan and hold exercises designed to assist our citizens, both native born and naturalized, to understand more fully the great privileges and responsibilities of citizenship in our democracy."

Through the Federal Council of Churches we are asked to participate in this observance in some manner. The pastor might preach a sermon on Christian citizenship and have as honored guests the boys and girls who have reached their majority and any persons who have been naturalized during the past year. Some small, significant gift might be given to each one by the Woman's Society of Christian Service.

* * *

Will We Win the Peace?

Over and over during these war years we have heard the statement, "In 1918 we won the war, but lost the peace." In twenty-five years (or twelve years, as some predict) will we be saying, "In 1945 we won the war, but lost the peace?"

"There are dozens of ways for the American woman to express her ideas about the world she wants to live in. But the time for such expression is now—and not next week or next month—and the time is short.

"No matter who you are or where you live, the first step towards doing something about the peace and the post-war world is to inform yourself. You must know what is going on in order to decide what action to take. Find out what has been done so far in planning for peace. Read and study the proposals for the maintenance of peace and security, to bring about peaceful settlement of disputes, and to achieve international cooperation in the solution of economic, social, and humanitarian problems.

"How do you go about informing yourself on all these questions? Read your daily papers, read the news magazines for fuller presentation of the facts, listen to the radio. (Study the leaflets sent to your society by the Conference Secretary of Christian Social Relations and Local Church Activities). Read the **Methodist Woman.**

"What do you do next? Get others to go along with you and propose to your fellow members that you devote part of your program to a study of world events and the peace.

"'What,' you ask, 'can be accomplished by a handful of women in a small town making big talk about world events?'

"The answer to that is, 'Plenty.' Roughly speaking, it works this way: Your group of active women interests other groups in the community; these groups start working together to help mobilize public opinion. An informed public opinion in one community helps mold public opinion in other communities and in other parts of the state.

"Your Senators and Congressmen will be deeply impressed by your opinions. Their votes on world affairs in Congress will be influenced by your individual and group activities. The Congressman from your district and the two Senators from your state are your spokesmen in Washington. Their votes shape your future.

"After the last war, American adherence to the League of Nations was defeated by the negative votes of only seven Senators.

"The last step is perhaps the most important of all—to make your voice heard. A letter from you to your Congressman is effective and appreciated; a letter from your church or society is still more effective; a joint letter or resolution to him from half a dozen different oranizations in your community will definitely make him sit up and take notice, and an avalanche of letters on the same subject from organizations in several communities of his home state will generate fast and positive action."

* * *

Mississippi's Indians

The following information has been secured through the kindness of Mrs. Hugh C. Castle, of Philadelphia:

There are about 2,100 Indians (Choctaw) under the Agency in Mississippi, and about 1,100 more scattered over the state.

On the Neshoba reservation there are seven schools with twenty well qualified teachers who live on the school campus. The buildings are very nice and well-equipped and vocational education is stressed. A hot meal is served each day in the schools, teaching the students in Home Economics the value of a wholesome diet and how to serve a meal. Much of the food used is canned by the Indians during the summer months.

There are only two hospitals for Indians in the South—one at Cherokee, N. C., and the other on the Mississippi Reservation. It has a 35-bed capacity, one doctor and four nurses. The building is of brick and the grounds are beautifully landscaped. X-Ray and maternity rooms are excellent.

The Indian women are very skillful in the use of the needle.

The government does not provide an income for these Indians; they make their money in various ways, on and off of the reservation. We are told that the average income is $120 a year.

In the realm of religion, the Catholics lead. At the Tucker School settlement the Catholics of Belgium have built an attractive chapel and a priest and two nuns are in residence there. A feature of their program is a weekly discussion club, to which all faiths are invited. Much literature is distributed.

The Baptists have churches near all of the schools, with church schools; seven have W. M. U. organizations and some have B. Y. P. U. Several years ago there was a Baptist missionary who did splendid work and plans have been made to place another worker in this reservation.

The Methodists are trailing. The little building in which our Indian pastor has been holding services is little more than a "shack," and he has been struggling alone with his work. Last summer he held a vacation church school with 38 children and no one to assist him.

The building which is being purchased by the Mississippi Conference Board of Missions and Church Extension is near the Pearl River School. As was mentioned last week, it is a substantial building, but must have many improvements to be made attractive.

This church represents Methodism to the Choctaw Indian in Mississippi.

Again, we suggest a love gift as a result of our study, "The American Indian," sent to Mrs. C. E. Mullins, Brookhaven, Miss., and marked "For the Mississippi Indians."

Let's get our Conference Indian special straight—

The $300 special to be paid by the Mississippi Conference Woman's Society of Christian Service is for the Navajo Methodist Mission School, Farmington, N. M. This school is described in "Spires on the Desert."

The Woman's Division of Christian Service suggested that the love gift taken at the close of the study, "The American Indian," be used for this school or for vacation church school materials for the Indian Mission in Oklahoma.

The Study and Action Committee of the Mississippi Conference W. S. C. S. suggests that this love gift be directed to our work with the Choctaws in Mississippi. The special may come from other funds.

* * *

An Interesting Meeting

The Wesleyan Service Guild of the East End Church, Meridian, closed its study of "The American Indian" with a social meeting, held in the home of Mrs. Lawrence Smith, with Cpl. Serena Ned, of Oklahoma, as a guest.

The meeting was a very informal discussion group, reviewing the information gathered during the study and talking with Cpl. Ned concerning the Indians in Oklahoma.

Cpl. Ned is a member of the W. A. C. stationed at Key Field, and serves as a chauffeur for military personnel, particularly the chaplains. She sings in the chapel choir.

A member of the proud Choctaw Nation, one of the "civilized tribes," she is every inch what we dream an Indian princess should be. Her father was a Methodist minister and she was educated in the government school in Lawrence, Kansas. Her people have never lived on a reservation. Before entering the service of her country, she worked under Civil Service in connection with a government school.

Those who met Cpl. Ned realize what a difference it makes when the Indian people are not isolated on a reservation.

Miss Nancy Matheny led the worship service and Mrs. D. L. St. John presided.



WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. M. E. ARMSTRONG, EDITOR, JONESTOWN, MISSISSIPPI

Christian Social Relations and Local Church Activities

Miss Susie V. Powell, president of the W. C. T. U. in Mississippi, is asking the Woman's Society of Christian Service to examine Bryson Bill HR 2082 and do all in their power to get a hearing for it. Miss Powell states: "The purpose of this bill is to do away with advertising alcoholic beverages by radio, newspapers, magazines, bill boards, etc. We know that much of the alarming increase in drinking, especially by youth, is due to these alluring advertisements."

Cooperating with the W. C. T. U., at the request of Jurisdiction secretary, of Christian Social Relations, Mrs. M. E. Tilly, a petition is being mailed to each society, asking that men and women sign it. The petition reads: "To reduce absenteeism and accidents, to conserve sugar, transportation facilities, to speed production of war material, we, the undersigned, petition the Congress of the United States to pass H.R. 2082, prohibiting the manufacture, sale, or transportation of alcoholic liquors in the United States for the duration of the war and the period of demobilization."

We are asked to get signatures to these petitions as quickly as possible in order that our Congressmen may know that we want this bill passed.

MRS. J. W. HOLLANDSWORTH,
Conference Secretary.

* * *

Jurisdictional Secretary of C. S. R. and L. C. A.

To the Secretary of Christian Social Relations or President:

This is an S.O.S. to you, and you know S.O.S. means "Hurry, help needed."

Congressman Bryson, of South Carolina, has introduced into this Congress his Bill, H.R. 2082, with much better prospects of its being passed than last year. The purpose of the bill is to prohibit the manufacture, sale, or transportation of alcoholic liquors in the United States for the duration of the war and the period of demobilization.

Walter Winchell stated recently, "It is being rumored that only one vote (committee vote) to bring the bill before the House is needed, and if it comes before the House, it will pass."

No bill passes just because it is introduced. It requires unremitting work and action to bring it to pass. Your Congressmen will vote for a bill if he knows his constituents want him to vote for it.

Here is what I am asking you to do:

1. Get as many people as possible to send letters or wires to Hon. Hatton W. Sumners, Chairman of House Judiciary Committee, asking for a hearing on the bill H.R. 2082.

2. Get all the signatures to the enclosed petitions (add blank sheets for more names) you can and rush them to your Conference Secretary of Christian Social Relations, Mrs. J. W. Hollandsworth, Booneville, Miss. When she receives them from the societies, she will mail them in packages to Hon. Joseph Bryson, House Office Building, Washington, D. C. He will present them to Congress as coming from the State of Mississippi. Already petitions from Maine, Tennessee, Pennsylvania, and Colorado have been presented to Congress.

This is an S.O.S. to you. Please treat it as such and act very quickly.

May God's richest blessings rest upon you as you are busy in His work.

Sincerely yours,
MRS. M. E. TILLY,
Jurisdictional Secty., C. S. R. and L. C. A.

* * *

Children's Work

Vacation Church School Materials, 1945

Knowing the needs of all communities in our Conference for the religious training of children, it is urged that local secretaries promote, as widely as possible, the holding of Vacation Schools during the months of the approaching summer. The leaflet, "Vacation Church School Materials, 1945," includes, along with other good units. the missionary materials available for use by primary and junior boys and girls. Leaders will consider the latter units when they feel the church's program of study for the year has not given sufficient attention to missionary education.

Courses for Beginner (Kindergarten) Children 4 and 5 years old: "My Home and Family," by Rosemary K. Roorbach, 50 cents; "The World About Us," Lucy Bickel, 50 cents; "Happy Times in Our Church," Elizabeth McE. Shields, $1.50; "Our Happy World," Esther Freivogel, $1; "Let's Go Out-of-Doors," Jennie Lou Milton, $1.

Courses for Primary Children, 6, 7, and 8 years old: "Outdoors in Palestine," Lina A. Rauschenberg, 50 cents; "Friends at Home and in the Community," Lois B. Eddy, 50 cents; "Child Life in Bible Times," Florence M. Taylor, $1; "Learning from Jesus," Armilda Brome Keiser; $1:25; "Bible Homes and Homes Today," Elizabeth Reed, $1; "Learning About Our Church," Ellen Fraser, $1; "Working With God in His World," Margaret S. Ward, $1.50; "Exploring God's Out-of-Doors," Rebecca Rice, $1; "Neighbors at Peace," Florence M. Taylor, $1.

Courses for Junior Children, 9, 10, and 11 years old: "Praise Ye the Lord," Ida Binger Hubbard, 50 cents; "The Story and Work of the Methodist Church," Florence F. Feige, 50 cents; "What is in Your Bible?" Edith Kent Battle, 50 cents; "Understanding God's World," Mary S. Warren, $1.25; "Discovering the Lands of the Bible," Lola Hazlewood, $1.25; "Followers of Jesus," Elizabeth Whitehouse, $1.25; "Living in Our Community," Florence Martin, $1.50; "Friends at Work," Elsie Ball, $1.25; "Neighbors at Peace," Florence Taylor, $1.

Courses for Intermediates, 12, 13, and 14 years old: "United We Grow," Thelma Diener, 50 cents; "Becoming a Person," Griffiths, $1.25; "Living Together in Today's World," Griffiths, 50 cents; "Brothertown," Griffiths (pupil's book), 50 cents; "Discovering God in the Beautiful," Nathan L. Clyde, $1.50; "O Come, Let Us Worship," Elizabeth Stinson, 75 cents; "We All Need Each Other," Mary Jenness, $1; "Our Living Church," Licile Desjardins, $1.50; "Boys and Girls Learning About Alcohol," Skidmore and Brooks, $1.

MRS. C. A. PARKS,
Conference Secretary.

* * *

Greenville District

Zone Four

Rosedale and Benoit Women's Societies of Christian Service were co-hostesses to the societies in zone 4, at a meeting in the Rosedale church Monday afternoon, April 30. Over fifty members of seven societies were present, representing Gunnison, Merigold, Shelby, Drew, Shaw, Benoit, and Rosedale. The meeting was called to order by Mrs. Earnest Moore, zone secretary and president of the Rosedale society. The Rev. W. S. McAlilly, of Shelby, led in prayer, song 278 was sung, and the devotional was given by the Rev. A. M. West, of Gunnison, using as his theme "The Open Door." Mrs. Moore welcomed the members, and explained the methods of entering the doors, by taking up the legislation adopted at the executive session of the North Mississippi Conference W. S. C. S. meeting at Mathiston, March 28-29. Mrs. James Clark, of Shelby, gave a most informative resume of the purpose, organization, and principles of the Dumbarton Oaks meeting. Mrs. R. P. Neblett made a most inspirational address, using the theme of the meeting at Mathiston, "The Church of Tomorrow's World," as the basis of a wonderful address. She spoke of the message and methods of the Church, and said that the message of Methodist women must be the message of sacrificial service and sacrificial giving.

A trio of splendid musicians gave the musical part of the program, using the piano and organ, Patricia Walton at the organ, and Mary Ellen Bullock at the piano. The vocalist was Mrs. J. R. Adams. The church was beautifully decorated with arrangements of syringa, red roses, and lavender and yellow iris. After the meeting a social half-hour was enjoyed at the parsonage, with Mrs. W. W. Hartsfield, wife of the pastor, assisted by members of the hostess societies, serving punch, salted nuts, and cookies.

MRS. R. N. JACKSON,
Zone Secretary.

The Sunday School teacher asked the children to write down the names of their favorite hymns. One little girl wrote down: "Willie Smith."—Watchman Examiner.

What does your anxiety do? It does not empty tomorrow, brother, of its sorrow; but ah, it empties today of its strength. It does not make you escape the evil; it makes you unfit to cope with it if it comes.

—Ian MacLaren.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

Edited by The Executive Committee of Louisiana Conference

Mrs. Lee Tidwell, Secretary, Shreveport District

Foreword

Th efollowing article is the substance of the talk made by Mrs. Hughie H. Morris, of Zwolle, at a zone meeting held at Grand Cane a few weeks ago. The Doors of Progress for 1945 were presented at this meeting. Since the membership of our societies has decreased throughout our Conference, we feel that special attention should be given to this Door—what we can do to open it and to keep it open during 1945. Mrs. Morris, in her article, approaches the problem of winning and keeping new members in a very practical way. I hope it will help each one of us in our campaign for new members throughout the Conference.

The Address—

The Third Door of Progress—Membership

We approach this door with reluctance, take the handle carefully, and slowly begin to open it. Why? Because we have neglected it for a long time; we are ashamed and almost fear to tackle what is on the other side. It was such an easy matter to become complacent and self-centered; so engrossed with our own particular group that we nearly forgot there were others whom we needed and who needed the Christian fellowship of the Woman's Society of Christian Service. This I speak with conviction because I stand guilty of these very things.

It seems to me, however, that in the latter months of 1944 there was a general awakening, so to speak. Even before the Doors of Progress of 1945 were made known to us our societies seemed inspired to greater activity in every phase of the work, and especially in the task of increasing membership. Perhaps we realized that we had lost some of our spiritual vigor and needed the "infusion of new blood." Perhaps it is these trying days, when the job of carrying on has been difficult, that we felt an awareness for the needs of others we'd never felt before, or perhaps we just remembered again that Jesus said, "Go ye therefore—." Whatever has been the cause, we have become anxious to reach out and draw into our groups other women who are saddened and burdened (as all of us are) by this world's troubles that they may realize anew the true value of Christian fellowship.

Now that we have pledged ourselves to greater goals in membership, let us consider a practical working plan. Your first step, of course, is to appoint a Membership Committee, provided your society does not already have an active one. Every society, no matter how small, should have a committee for this purpose. In former years, I believe, the program and membership was a combined committee, with the vice-president serving as chairman. There is nothing in the Guide this year which indicates that your vice-president must serve in this capacity. However, she should be a woman who possesses the qualities to fit this task. Placed on this committee with the one who is named chairman should be well-informed women, who possess tact, patience, a willingness to work, and who do not become easily discouraged. Then, of course, they must believe in the cause and have faith in the power of God and prayer. For "more things are wrought by prayer than this world dreams of."

The first step has been taken, the committee has been named. Now. what are the best ways of getting these new members? At least once each year the committee should make a list of the available non-active women. These names may be divided among the committee members for a period of cultivation and the lists may be exchanged every few months, perhaps each quarter. Each committee member shall be responsible for cultivating her list through prayer and a friendly approach. In this work, experience has proved that home visitation and personal calls are most fruitful. In every town there are invalids, the aged, and young mothers with small children. These must not be forgotten in your visitation program. Though they may never add their names to your roll, you will find them the most grateful for your attention. So often we hear this remark, "The young women of our church just aren't interested in the W. S. C. S." If this is true in your church, let me urge you to go out and bring the young women into your society. They can and will become interested if they are made to feel a part of it. You may remember that this was a strong point on Mrs. Godfrey's program two years ago when she visited our state. And let us not forget the newcomer. Nothing is more heart-warming to a stranger than some notice by a church group.

In Zwolle this year, as we visited our prospective members, we took with us copies of our W. S. C. S. calendar. These we gave to the women, explaining them, so that they might get a definite understanding of the plans and work of the society. Frequently a woman will give an excuse such as this: "It's been so long since I belonged to a missionary society, I'm sure things are changed and I just wouldn't fit." You will find that almost every woman you contact has at one time belonged to a society and isn't entirely adverse to joining again, but hesitates because she fears that the new society is quite different and she may become embarrassed in the maze of complications. Definitely, then, it is a good idea when making calls to leave in the hands of these women whatever informing literature you may have. Leaflets, the **Methodist Woman, and World Outlook,** are good, but I believe that anything which deals with your local society is much more effective. We found women to be more enthusiastic over our calendar than they had ever been about a **Methodist Woman.**

Whenever possible, extract a promise from your "prospect" to come to your next meeting, and make an appointment for either yourself or another member to call for her. Once you get a new woman into a meeting where the "right atmosphere" prevails the hardest part of your job is over. And what is this "right atmosphere?" A spirit of welcoming friendliness. It will strike a responsive chord in the hearts of your visitors and the process of developing their interest has begun. A smoothness of the workings of the organization, the result of careful pre-planning, will, too, help to impress your guest favorably.

After a member is won, follow-up work is necessary to deepen her interest. Perhaps enthusiasm. Usually, the new member is to give her a job to do—an outlet for her enthusiasm. Usually, the new member is extremely anxious to learn the work. Interest and enthusiasm on her part can be sustained through activity; and we must not fail in the duty of discovering and developing new talent.

In societies large enough to use the circle plan, committees within the circle are a great help toward keeping interest lively and looking after absentees. We follow this plan in our society, and find that a spirit of friendly rivalry between the circles goes a long way toward maintaining good attendance.

Through its activities, the Fellowship Committee can strengthen the work of the Membership Committee. Fellowship is the very essence of Christianity, and it grows out of all the activities of the society. An occasional social hour at the close of a regular meeting helps create that atmosphere of cordiality we want so much and gives the women an opportunity to become better acquainted. Many societies find that circle meetings in the homes are a splendid way of promoting interest and fellowship.

In closing, let us enumerate just briefly the four important keys which, if used conscientiously, will help toward building membership:

1. Make a list of available non-active women.
2. "Person-to-person" invitation to each of these.
3. A cordial welcome into the society.
4. Assigning some activity to the new member.

Women of the Woman's Society of Christian Service, the challenge is before us. Let us go forth now to make this an organization of "kingdom-building, so appealing and so satisfying that even the uninterested women will come into it and find a place of service to humanity."

Thus we will surely open the third door of Progress—Membership.

A DERELICT

Some years ago a derelict American schooner was offered for sale at Liverpool. A man, in passing, noticed on the stern the date, 1804. He guessed that beneath the mainmast would be a silver dollar of that year; and he bought the old vessel for a trifle. He found the dollar, and sold it for six thousand dollars.

You may soon pass a human derelict on the sea of life. Remember there may be in him or her a prize of heavenly coinage.

—Selected.

WHEN IN NEW ORLEANS
SHOP AT HOLMES
New Orleans Oldest and Best
Department Store
CANAL STREET - - - - N. O., La.



MILLSAPS COLLEGE—1892

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON, MAY 20, 1945

By W. C. Newman

CAN WE LOSE OUR NATIONAL HERITAGE?

Lesson Text: Jeremiah 18:1-10, 15a, 17a.

Golden Text: Come, and let us return unto the Lord.—Hosea 6:1.

The answer to the question asked by our lesson subject today is easier to give than it is to persuade multitudes of Americans to believe. We seem so secure, so self-sufficient, so rich, so wise—so independent of God. Who will believe a modern Jeremiah with his prophecies of sure doom to the nation that forgets God?



W. C. Newman

But, believe it or not, it can happen to us. It has happened to other nations which thought themselves secure, self-sufficient, rich, and wise. We do not know any magic word unknown to all those who went before us. There is no reason to believe that we, alone of all the people in history, are marked for special immunity at the hands of God. It not only can happen to us, but will happen do we not believe, repent, and "turn from our wicked ways."

God's Implacable Law

We live in a universe that is so precise and orderly that we do not any longer marvel that scientists can prophesy the action of the stars for years ahead. Indeed, we would be amazed and thrown into confusion if some day that precision should be suddenly interrupted, and the sun should rise in the west instead of the east. In that universe there are no uncertainties so far as our human knowledge can determine. If a man puts his hand into the fire it is inevitable that he would be burned. There is no variation in this law. It is immutable.

Equally unvarying are the laws of the spiritual universe. Character, honor, purity, virtue, goodness, faith—these are the conditions of living prescribed for us by God, himself, if we wish to attain the abundant life, either as individuals or as a nation. There is no variation in that law. Those who break it must pay the penalty as surely as those who place their hand in the fire must be burned.

"The soul that sinneth, it shall die" was not written in fantasy. It is a fact of life. And it is equally as true of a nation as of a man.

God's Presence and Work in the World

Reluctant to change our course of action, unwilling to submit to the way of God for ourselves, many of us refuse to read the lessons of history, or to recognize the possibility that the wrath of God might be visited upon us. But all of Scripture and much of history combine together to impress the fact upon us that God is only on the side of righteousness, and that when we deliberately place ourselves on the side of evil, we set ourselves in enmity toward God, and plant ourselves in the path of certain destruction.

We may be able to conquer our enemies from afar, we may possess the genius, the energy, the courage to resist the stoutest invasion of our shores. But we cannot resist God, we cannot conquer him whose might is omnipotent. God and righteousness will prevail, and those who defy Him must suffer the consequences.

Man or nation, the end of wickedness is doom. We had better not forget it.

We are clay in the hands of the Potter—but clay that has power to resist his fashioning touch. Only, we must know that if we resist him, we shall be cast into the rubbish heap.

Repent Ye!

It is not entirely insignificant that the first recorded public words of the great Preacher were "Repent," for the Kingdom of God is at hand."

These days of victory bring that word back to mind. It is far more needful that we go into a period of national mourning than into a period of national riotousness. The dead who died for our victory declare that necessity. The specter of continued war declares that necessity. The shame of our national sins declares that necessity. The Christian Gospel declares that necessity.

And the promise of God in our Scriptures for this lesson not only declares that necessity, but holds out to us the marvelous forgiveness of God, and his promise to make us "again another vessel," more perfect than the first.

Let this be the burden of our Church School lessons, our sermons, our prayers for a long time to come. It may be that we could yet bring this nation to "return to God."

Helps You Overcome
FALSE TEETH
Looseness and Worry
No longer be annoyed or feel ill at ease because of loose, wabbly false teeth. FASTEETH, an improved alkaline (non-acid) powder sprinkled on your plates holds them firmer so they feel more comfortable. Soothing and cooling to gums made sore by excessive acid mouth. Avoid embarrassment caused by loose plates. Get FASTEETH today at any drug store.

MORE CONVICTION—LESS TOLERANCE

Tolerance has been accepted as a big and good word in our present-day vocabulary. It is a word to juggle with. It is one of those evanescent terms that can be made to mean anything or nothing—like a chameleon that changes its color to fit the environment.

The idea of tolerance has pretty well stamped itself upon our modern Protestantism and our modern civilization, both of which have suffered as a result. We have been trying to build a modern brotherhood that makes no distinction between Protestantism and Catholicism, or between Jews and Gentiles, or between paganism and Christianity, and the result is that we are getting nothing more than a blend of all of them in what we call Protestant religion.

If patience sometimes ceases to be a virtue, surely tolerance carried too far loses whatever virtue it may have possessed. Too much tolerance means too little conviction, becoming a drab sort of attitude that cannot be counted on the side of truth and righteousness or against evil in any form. It means a jelly-fish type of existence.

Jesus never sent his disciples out to blend his teachings with those of the pagan or the heathen, but to make disciples of all the nations, which would mean all the cults and the people of all shades of opinion. If tolerance had been his watchword the cross would not today be a symbol of the Christian faith.

Paul didn't have enough tolerance to fit the philosophies he encountered on Mars Hill. He well knew that tolerance could never redeem the world. It rather accepts the world as it is—trading truth for the world's friendship—a destructive procedure.

Our Catholic friends may plead for tolerance on the part of the non-Catholics, and the Jews may plead for tolerance by their Gentile neighbors whose sympathy they have won in their fearful afflictions, but neither Catholic nor Jew is inclined to exhibit much tolerance, particularly when his religion or manner of life is involved.

Tolerance is not always shown in the most desirable manner but it has one thing at least in its favor. It indicates a conviction that something is worth while, worth fighting for and dying for. It surely is better to have convictions touching matters of faith and practice, even if one is sometimes mistaken, than to maintain a smug indifference that cannot discern between good and evil

We need a deepened sense of the absolute necessity of righteousness and an absolute commitment to the things for which our divine Lord gave his life. Too much tolerance strangles the Christian faith and cuts the nerve of Christian conviction.

—Editorial in Religious Telescope.

FUNNY WE DIDN'T THINK OF IT!

An Associated Press dispatch from Chungking, China, dated February 8, 1945, states that the Ministry of Food petitioned the government for a ban on the manufacture and sale of alcoholic liquors, which it said would conserve grain for food or for conversion into military alcohol.

Certain thoughts are prayers. There are moments when, whatever be the attitude of the body, the soul is on its knees.

—Victor Hugo.

THE CHRISTIAN FIRESIDE

BUTTERFLIES USE PERFUME

By Albert A. Rand

Nearly all butterflies use perfume. Not only do they use it, but they even make their own and some of them carry atomizers with which to spray the perfume on those around them. However, it is the male of the species that uses it and not the female.

In the majority of cases, the perfume is secreted in patches of scales and hairs on the lower wings and sometimes on the hind legs of the insect. One species, the familiar black and orange butterfly, has an arrangement of several long hairs that can be extended when in use and pulled in when not working. Through these hairs he sprays his perfume in all directions.

The scents these butterfly dandies use include many that are familiar to us. One variety of African butterfly uses the scent of mignonette. Another perfume is sweet briar and another, musk. There is one butterfly in Florida that smells like a chrysanthemum. The familiar brown butterfly carries around with him the scent of sandalwood. The one with the sprayer, already mentioned, gives off the fragrance of red clover.

One smells like a cup of weak coffee. Another sheds the aroma of new-mown hay. The so-called cabbage butterfly secretes the scent of lemon verbena and one species in Ceylon uses the scent of chocolate candy.

The best equipped of all is a large yellow butterfly, common to warm climates. He has a variety of scents from which he can choose. In some circumstances he uses violet and in another musk. So, if one perfume fails to make the desired impression he can use the other.—Selected.

OF THE RHINOCEROS

By Frank J. Browning

There is one animal for which the sharp claws of tigers and the dangerous teeth of lions carry no terror. He's the massive rhinoceros. This fearless fellow, one of the ugliest of all living creatures, wears a hide so thick and impenetrable that even the sharp spear of the native cannot pierce it.

Surprisingly enough, the rhinoceros, for all his 5,000 or 6,000 pounds, can crash through the jungle at such a speedy gallop and use its versatile horn in such a way as to keep even the king of beasts at a respectful distance.

Among land animals, only the elephant exceeds the rhinoceros in size, although the hippopotamus can equal it. The largest of the five living species may be six-and-a-half feet high, but remains, 15 feet long, of extinct types of this jungle lord, have been found in England.

Unless molested, the rhinoceros is a peace-loving animal. But he doesn't stand for any foolishness, and brought to bay or wounded he is so fierce that even the bravest hunter will cringe and climb the nearest tree. If the tree isn't too large, the rhinoceros will uproot it with his strong, bony horn, and the career of the hunter is ended if he doesn't do some fast footwork in the direction of a more sturdy tree.

But the rhinoceros has one enemy that does not mind in the least his raging. A certain fly creeps between the folds of the leathery skin and burrows into the sensitive flesh. All the great strength of the rhinoceros will not help him. He must wade into the water or wallow in jungle mud until the pest is smothered.

Luckily for Mr. Rhino, the hornbill, a tropical bird, is especially fond of these particular flies, and a strange, friendly partnership is the result. The rhinoceros gives the bird the freedom of its body on which it lights to poke its bill into the skin folds. And in return for a meal of flies, it actually acts as eyes for the short-sighted monster, for if an enemy approaches, it flutters before the rhinoceros, uttering warning cries.

And thus we see, by this strange friendship, that even the ferocious rhinoceros is really not so dangerous after all—at least with those he knows he can trust.

—Our Dumb Animals.



SOCIAL COST OF DRINKING

Were it not for the larger expenditures for war we might say that "this nation's drink bill has assumed astronomical proportions." It is reported that in the first seven years following the repeal of the eighteenth amendment, while the Federal government debt increased eighteen billion dollars, the net cost of alcoholic beverages consumed was twenty-five billion dollars. The nation's liquor bill was higher in 1941 than ever before in our history—around five billion dollars. All of the churches put together received about one-tenth of that amount.

The per capita consumption of alcohol in the District of Columbia is almost twice that of the wettest state in the Union. In 1940, 4.26 gallons of liquor were consumed for every man, woman and child in the Federal district. Nevada, second in the list, consumed only 2.65 gallons per person; Illinois, 1,64; New York, 1.35.

The cost of liquor advertising runs high. It has been estimated that for radio, newspaper, magazine, billboard, and electric sign advertising the total in a single year was over seventy million dollars. Advertising expense for the Big Four Whisky producers alone in 1938 was $10,921,426, exclusive of outdoor advertisements, estimated to cost roughly $5,000,000. The pro-liquor press may claim that the liquor trade pays large sums in revenue, but it should be remembered that "The trade simply makes over what it has extracted from the pockets of its clients—they pay, not the trade."

—George A. Little, in "World's Crisis."

NATIONAL TEMPERANCE MOVEMENT

I have just returned from the Board of Director's meeting of the National Temperance Movement, held in the Stevens Hotel, Chicago, April 25-26. While not a member of the executive committee, I was invited to sit in on their meeting held at the newly-opened N. T. M. Headquarters at 1321 Chicago Temple, 77 West Washington Street, Chicago 2, Illinois. One could not escape a sense of the strange fact of history being written here even as it was being written with the convening of the United Nation's Conference on World Security meeting in San Francisco. The Alabama Temperance Alliance Bulletin carried the following statement:

"As delegates from the Allied Nations convened in San Francisco for a great conference to consider measures for world peace and stability, the Board of Directors of the National Temperance Movement met at the same time (April 25) in the Stevens Hotel at Chicago for the moral regeneration of a whole nation, in the direction of sobriety and spiritual freedom. Members of the Board were gathered from all sections of the country. Because of the Government ban on meetings of more than fifty persons, this Directors' meeting had to serve in lieu of the great Founders' Convention originally planned by the National Temperance Movement. Great matters of organization policy, of crusading strategies, of legislative effort, of educational activity, and of direct service-work to member organizations, engaged the attention of the directors during the two days and nights of their meeting."

Dr. Herbert H. Parish, formely executive secretary of the United Temperance Forces of Minnesota, was made the administrative director; Dr. W. Earle Hotalen, of Birmingham, Ala., executive secretary of the A. T. A., was made National president; twenty-eight Board members were elected, among them Mr. Walter O. Cromwell, Chicago, secretary; Mr. Paul E. Alm, Chicago, treasurer. O. E. Sanden, former State director of the Louisiana Moral and Civic Foundation, a Board member, served as chairman of the Committee on Nominations, and also on the Acceptances of members. Among the 22 state organizations approved for membership was the Louisiana Moral and Civic Foundation.

Miss Winnie Buckels, of Jackson, Miss., and Mr. Aubrey Hearne, of Nashville, Tenn., were present to confer on the matter of establishing a National Temperance educational program. This matter was favorably enacted.

The Southern region is represented on the Executive Board by Rev. L. A. Martin, Lexington, N. C., executive director of the Allied Church League.

It is the writer's opinion that before many months have passed by, the decisions made at this historic meeting will begin to be felt by state organizations, to their encouragement and ongoing of the temperance cause. Detailed information will gladly be given upon request from the writer.

Yours in the cause of Christ,

O. E. SANDEN,

Board of Directors,

National Temperance Movement.

SIN

(I John, 3-4)

By Rev. C. B. Powell

This is an account of sin that a child can understand. We are born under a law which has an absolute authority over conduct. John means that in every sin there is a violation of the divine law, the law which should determine not only the acts and the words and the deliberate intentions of men, but their spirit and temper. (Sin is the transgression of the law). That account of sin is perfectly clear, and as far as it goes is also perfectly true. The awful crimes and the foul vices that darken history of mankind—murder, adultery, deeds of lust, drunkenness, lying, theft, the injustice and oppression of tyrannical governments, the furious violence of nations in revolt, the cruelty of parents to children and children to parents, perjury, blasphemy, profanity—all these are transgressions of the law of God. They are all sins; people who have been guilty of them have God to reckon with. The law they have broken is God's law. Transgression—what is it? According to the common meaning of the word, it is a definite and voluntary act. To transgress the law which requires us to speak the truth is to tell a falsehood. To transgress the law which requires inward purity is voluntarily to surrender ourselves to foul thoughts and sensual desires. This, I say, is what the word means according to its common use. It stands for a definite and voluntary act. But there are sins which are not included in this definition. It is sinful for a child not to love a parent, but love is not a volition and it cannot be commanded by the will. It is sinful not to be grateful for kindness, but though a man may be ashamed of his ingratitude, and feel the guilt of it, the will has no power to command gratitude. Some of the fiercest and most prolonged conflicts of the moral and spiritual are against evil passions which, although beaten down by the will, are not destroyed. Envy, jealousy, covetousness, suspicion, pride, vanity—all these are sinful. They are resisted by a good man because they are sinful. They have no place in a heart perfectly free from sin. But the will, though it may prevent them from breaking out into evil words and evil deeds, and thus become actual transgressions, cannot extinguish them. They can be cast out only by the power and grace of Christ in answer to prayer, as the evil spirits were cast out of men during the ministry of Jesus. (We are discussing sin as a transgression of the law of God). All the demands of this law, those which relate directly to the ordering of our personal life, or to our conduct to others, as well as those which define the duties which we owe to God Himself, are sustained by God's authority. The law is God's law. We ourselves have transgressed that law; we have transgressed it knowingly; we have transgressed it after making solemn resolutions to obey it. Many of us, I fear, have committed the same transgressions over and over again, possibly after we have confessed them to God, and entreated Him to forgive them. If sin is the transgression of the law, we ourselves have sinned.

My friends, there is something awful in it, something mysterious. The guilt of every act of sin that we commit attaches to each one of us separately and apart; it is our personal defiance of the authority of God. All have sinned, all are guilty; we have broken the law of God. The whole race has sinned. There is an evil power in the life of the race, a great and awful power which, if unresisted, will destroy us; but the grace of God in Christ is infinitely mightier to redeem and to save. We are born to that redemption, to that salvation. It lies with each of us to determine whether we will receive or reject it. If we are finally lost, it will not be because we belong to a sinful race, but because we have rejected the infinite mercy of God which has achieved the redemption of the race in Jesus Christ.

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CRUSADE FOR CHRIST EXECUTIVE COMMITTEE

An outstanding feature in the report made to the Executive Committee of the Crusade for Christ as it met in the Stevens Hotel, Chicago, April 24-25, was that $26,454,730, raised in cash and pledges for postwar relief and reconstruction, had been obtained at an overhead cost of 1.5 per cent. This statement was made by Dr. J. Manning Potts, associate director, whose report was the first one heard at the request of Bishop J. Ralph Magee, director, who presided.

"This figure covers cost of promotion up to April 24, and was made possible by the ready cooperation of all agencies of the Church," Dr. Potts said. "It must be borne in mind that the Crusade for Christ expense for the remainder of the quadrennium will have to come from the same source. It has been our hope that we would have a sufficient amount oversubscribed to take care of all the expenses and cover the shrinkage, which should be very small. At this time we do not know whether or not this can be done."

Copies of the Crusade calendar, prepared by Bishop Magee, in which the programs of the Board of Education, the Board of Evangelism, and the Board of Lay Activities appear, will soon be made available to the bishops and district superintendents. A manual covering the next phase of the Crusade will be ready for distribution by late summer. In his report on literature, Dr. Potts stated that the headquarters office had received requests for Crusade literature from nearly every leading denomination in America, as they contemplate similar efforts.

Dr. John Q. Schisler, Nashville, Tenn., executive secretary, Division of Local Church, Board of Education, presented the program of the Board of Education for promoting Church School enrollment and attendance. He pointed out that an advance has already been made. At this juncture, Crusade directors stated that the way is now clear for a strong emphasis on Church School enrollment and attendance; it is to begin immediately and be particularly stressed until the end of the year.

Dr. Harry Denman, Nashville, Tenn., executive secretary, Board of Evangelism, presented the program for the Evangelism spearhead which will be emphasized in 1946.

Dr. George L. Morelock, Chicago, executive secretary of the Board of Lay Activities, was represented by Dr. E. L. Geissinger, executive secretary, who presented the Board's plans for the Stewardship phase of the Crusade.

The Executive Committee approved all three programs as presented.

Bishop Paul B. Kern, Nashville, Tenn., a member of the Committee of Twelve Bishops, stated that a report from the Committee on the Crusade for a New World Order, since it has become an integral part of the Crusade for Christ, was not made at the meeting due to the absence of Bishop G. Bromley Oxnam, chairman, who is in Europe. Bishop William C. Martin, Topeka, Kan., pointed out that the Committee has set up some objectives in a number of pamphlets which have been distributed throughout the Church. The Committee of Twelve has been asked to make a definite statement for presentation with the programs of the other three Boards.

Because requests have been made by the various board representatives, the Executive Committee approved the inclusion of emphasis on home and family life as one of the objectives of the total Crusade program. Under this head are listed three emphases: (1) The Church is to challenge the nation to the necessity of vital family life, because the home is the fundamental social unit; (2) the local church is to become aware of, concerned about and help in family problems, and (3) the local church is to help establish spiritual practices of Christian life in the home.

Considerable attention was given by the Committee to various questions related to the distribution of funds as they are collected, in an effort to work out a program which will eliminate any possibility of waste, and insure economical expenditures.

The Council of Bishops, in session at the Stevens Hotel at the same time, met with the Executive Committee on April 24.

CHALLENGE

By Ruth Franks Whitton

There is within the mortal's grasp
The clay of things where greatness lies.
To shape and mold with his clasp
And lift his soul unto the skies.

Some men be fools and some be wise,
And all are caught on devious tides.
But wise men seek where fools despise,
And only wisdom at last abides.

The fool is lost and none to care,
His folly searing a crooked path.
His name is banished we know not where,
And he walks unmourned beneath God's wrath.

Thus saints are made and sinners, too,
And by men's choosing is life fulfilled.
But saint or sinner, or what have you,
Few reach an end they have not willed.



SOUTH CENTRAL JURISDICTIONAL COUNCIL TO MEET

The Executive Committee of the South Central Jurisdictional Council of the Methodist Church is announced by Dr. Charles E. Schofield, of Nashville, Tenn., president, to meet at Oklahoma City, Oklahoma, May 23. The Rev. Paul D. Womeldorf, of Oklahoma City, is executive secretary. Other members of the Executive Committee are: Dr. A. W. Martin, Fort Smith, Ark., secretary; Lovick Pierce, Dallas, Texas, treasurer; Paul W. Quillian, Houston, Texas, vice-president; Bishop A. Frank Smith, Houston, Texas, and Bishop William C. Martin, Topeka, Kansas.

The South Central Jurisdiction represents a Methodist constituency of 1,500,000 members in the states of Arkansas, Kansas, Louisiana, New Mexico, Missouri, Nebraska, Oklahoma, and Texas. The Jurisdictional Council is composed of two bishops, one representative from each Episcopal Area, chairmen of all the Jurisdictional boards, the president of the Jurisdictional Woman's Society of Christian Service, and Jurisdictional committee chairmen. The Council was set up by the Jurisdictional Conference of 1944 for the purpose of promoting and correlating all of the interests of the Methodist Church within the Jurisdiction.

CHINA NEEDS 655 HOSPITALS

The post-war plan of China's National Health Administration, working in conjunction with Christian churches and missions, is to organize 655 hospitals throughout China, 500 of them to be 5-bed hospitals, and 100 to be 100-bed institutions. Dr. P. Z. King, the Chinese director of the Administration, says that personnel is the principal difficulty. The nation has less than 5,000 well-trained Chinese doctors; the post-war program calls for at least 20,000; while the medical schools and colleges are equipped to train only 500 per year. One plan is to increase greatly the number of missionary-conducted classes for medical practioners; and another to give two-year courses for men to assist fully-trained M.D.'s. The need for trained nurses is just as great.

"MEXICO FOR CHRIST" IS METHODIST SLOGAN

By the Rev. Fernando Acosta, Mexico

The 1945 session of the Mexican Frontier Annual Conference was a peak year in our history, both spiritually and economically. A spirit of optimism prevails among all the pastors and laymen.

There was a gain of 775 in full membership, and a total of 2,011 new persons in the churches. The money raised for all purposes totalled 214,877 pesos, or about $4,426. This is the largest amount this Conference has ever raised, and for the first time this Conference has raised more than the Central Annual Conference.

For the repair and construction of churches and parsonages the large sum of 56,426 pesos was contributed. The outstanding building project of the year was the beautiful church at the border town of Reynosa, at a cost of 28,750 pesos.

A profound spiritual awakening was observed in all the Protestant churches of Mexico last year, and especially in the Methodist churches. The attacks of the Roman Catholic Church on Protestantism have served us as incentive to greater work and have served us as propaganda. We never could have paid the cost of all the free advertising which the papers and magazines of Mexico have given us. Audiences have increased and our pastors have been inspired to greater zeal and activity.

This Conference session was noted not only for its spirit of cooperation but also for the deepened sense of responsibility on the part of the workers and their desire to make progress. The goals set for the new year indicate that we expect greater things.

We believe that the day of opportunity for the gospel in Mexico has come. "Mexico for Christ" is the challenging call that has gone forth. The coming of peace in the world should give us great and true progress in the spiritual life of the Church in this nation, where the gospel is young and where there is so much territory to be conquered.

THE ROYAL PROMISE

"Where I am, there ye may be also."
—John xiv, 3.

To be with Thee where Thou art—
  This, O Christ, be our aspiring;
Never more from Thee to part
  Be the crown of our desiring.
In Thy Father's mansions fair,
Lord, for us a place prepare.

Life with Thee is life indeed,
  Shining forth in larger spaces;
Life, from all misgivings freed,
  Flowering in the heavenly places.
Christ, in Thy tranquility
Grant for us a place with Thee.

Thou art sure of God; and we
  Find our rest in Thine assurance:
We have Truth when we have Thee,
  Truth eternal in endurance.
In Thy Father's mansions fair,
Christ, our home with Thee prepare.

—H. Elvet Lewis, in Christian

MISSISSIPPI CONFERENCE

Brookhaven District—Third Round

Foxworth, at Foxworth, May 6, 8 p.m.
McComb, LaBranch Street, May 13, 11 a.m.; 2 p.m.
McComb, Pearl Piver Avenue, May 13, 8 p.m.
Bassfield, at Mt. Zion, May 20, 11 a.m.
McComb, Centenary, May 27, 11 a.m.
Adams, at Pisgah, May 27, 3:30 p.m.
Magnolia, May 27, 8 p.m.
Sartinsville, at Topeka, June 3, 11 a.m.; Q. C. 1 p.m.
Tylertown, June 3, 8 p.m.
Crystal Springs, June 6, 8 p.m.
Osyka, at Holmesville, June 11, 11 a.m.; Q. C. 1 p.m.
Monticello, at Pleasant Grove, June 17, 11 a.m.; Q. C. 1 p.m.
Silver Creek, at Oakvale, June 17, 8 p.m.
Prentiss, June 20, 8p.m.
Georgetown, at Oma, June 24, 11 a.m.; Q. C. 1 p.m.
Utica, at Utica, June 24, 8 p.m.
Summit, at Felders, June 27, 8 p.m.
Gallman, at Mt. Pleasant, July 1, 11 a.m.; Q. C. 1 p.m.
Wesson, at N. Union, 3:30 p.m.
Barlow, at Rehoboth, July 15, 11 a.m.; Q. C. 1 p.m.
Hazlehurst, July 15, 8 p.m.
Brookhaven, July 18, 8 p.m.
Harrisville, at Pisgah, July 22, 11 a.m.; Q. C. 1 p.m.
Scotland, at Sweetwater, July 29, 8 p.m.
Nebo, at Lebanon, July 29, 11 a.m.; Q. C. 1 p.m.
Meadville, at Meadville, Aug. 1, 8 p.m.
Bogue Chitto, at Mallalieu, Aug. 12, 11 a.m.; Q. C. 1 p.m.

With best wishes and highest regards to you and your many interests, I am,

Yours sincerely,
VAN R. LANDRUM, D. S.

"The difference between a prejudice and a conviction is that you can explain a conviction without getting mad."

Traffic Officer—Look here, young lady! Where do you think you are going? Do you know anything about the traffic laws of this city?

Fair Motorist—Why yes, a little. Can I help you?

MILLSAPS COLLEGE

ANNOUNCES

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3 SHORT TERMS

MAY 21 THROUGH JUNE 24

JULY 2 THROUGH AUGUST 4

AUGUST 6 THROUGH SEPTEMBER 8

FALL SESSION

OPENS SEPTEMBER 18

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for
Christ

THE LIVING CHURCH

You wonder sometimes what you'll be doing a year or ten years from now. You'll be doing what you are imagining today! You'll be as brave or as cowardly, as true or as tricky, as gay or as grouchy, as virtuous or vile, as today's secret thought.

—Elsie Robinson.

THE PRAYER-ROOM TODAY

Prayer of Reconciliation

We turn to Thee, O God, remembering
The feet that march, the hearts that are so brave
As o'er the world the screaming bullets keep
The score for death. The chaos, blood and tears—
The silent mounds—give token of that which
This grim and awful hour has revealed.

Remembering, we pray. Not first for gain—
For lands saved from the menace of disgrace,
Nor liberation from the despot's grasp
Hurled at the spirit of humanity;
But through the years, where love and home shall be,
A lasting peace, dear God, we ask of Thee!

—Blanche Smiley Eckles,
in Presbyterian Tribune.

Vol. 92. No. 21.
NEW ORLEANS 12, LA.
THURSDAY, MAY 24, 1945

Summer-time Religion

The sickening slump in church and Sunday School attendance during the summer months is one of the great mysteries of human perversity. Christians profess that Jesus Christ is their Saviour, who on the cross suffered torments and died in order that they might be sure of life everlasting with God. They know the First Commandment which bids them to fear, love and trust in God above all things. And yet for weeks, and even months, at a time they give little evidence of their faith and love and obedience. They conduct themselves as though there were no Saviour and no God, as though their only business in life were to have a good time. There is no rational explanation for such an illogical situation.

Of course, people go on vacations. Of course, a chance to get out of the hot and crowded city is not to be despised. Naturally then city churches will suffer in attendance. But if Christians took their religious duties seriously there would be a corresponding gain in attendance at the services in suburban and country churches. There is no evidence for such an evening out of the score. Summer-time religion for ever so many people means exactly no religion at all.

That condition throws doubt on the validity and reality of the religion professed by such people during the rest of the year. If Jesus Christ really is our One and All, our Best Friend, our Lord and Master, our precious Saviour, we simply cannot forget and neglect Him for even a short period of time. He has gripped us. He has made us His own. He means so tremendously much to us that whether the weather be hot or cold, whether we be busy at our regular tasks or away on a needed vacation, we still must worship and serve Him.

We would request each reader to face this matter very seriously and very honestly, very conscientiously and very prayerfully. There should be no variation between summer-time and winter-time religion. Our blessed Lord deserves much better of His own.

—The American Lutheran.

WALLET OF THE WEEK

THE EARNINGS OF MINISTERS, according to figures attributed to the Federal Council of Churches, are distressingly low. Few of them in comparison receive above twenty-five hundred dollars per year. More than half of them are said to receive less than twelve hundred dollars per year, and practically one-fourth of them receive less than six hundred dollars per year. Only nine and two-tenths per cent of them receive compensation in excess of twenty-five hundred dollars. These figures, compiled for 1939, indicate that American churches still have other than debts of gratitude to their ministers.

* * *

DOCTOR ALBERT SCHWEITZER'S London friends gave him a radio serenade on January 14, Dr. Schweitzer's seventieth birthday. The broadcast, which consisted of Bach organ music, originated in London and was heard clearly by Dr. and Mrs. Schweitzer and the hospital staff at Lambarene in French Equatorial Africa. The weather was exceedingly warm, but fortunately there was no atmospheric disturbance to interfere with the reception of the broadcast. Dr. Schweitzer wrote his friends that he was greatly moved by the tribute.

* * *

CHRISTIAN EVANGELISM seems to be taking a new grip upon the heart of the world, and well may such be true. Under the general theme, "Faith for the Times," a congress on evangelism will be held in London from July 2 to 7. The afternoon meditations will deal with "The Sovereignty of God," "The Sin of Man," "The Redemption in Christ," and "The Regeneration of the Holy Spirit." The evenings will be given to practical applications and techniques of evangelism, closing the day with a great evangelistic rally. If the world may hold on to this line of thinking, it will help to solve some of the problems which we now face in all lands.

* * *

THE STRIDE OF GOD, as revealed in the course of the heavenly bodies, can be discovered by the scientists, but they cannot change either the course or the time factors of their schedules. On July 9, there will be a total eclipse of the sun visible in Idaho and Montana and crossing into Canada. The next total eclipse will occur on June 30, 1954, visible in Nebraska at sunrise and its course passing northward into Canada. On May 30, 1984, the last solar eclipse of the twentieth century will be visible in Texas and the southeastern states. The one thing we know is that God will keep His appointments.

* * *

LOCAL OPTION GAINS are said to represent an upsurge of resentment against the high pressure salesmanship adopted by the liquor interests. The people are heartily tired of the disgusting din of beer sandwiched into newscasts and programs of music which are as the sugar-coating of liquor advertising. There were seven hundred and forty more "bone-dry" areas on January 1, 1945, than on January 1, 1944. This does not include many areas where the sale of liquors has been drastically restricted. In Arkansas there has been in recent years a decided reaction in favor of curbing the liquor exploitation of the people.

THE GREAT LUTHER MONUMENT at Worms, Germany, escaped harm from the bombing and strafing of the city, says the **New York Times.** The monument consists of bronze figures of Luther and his fellow reformers and it is one of the best known monuments of the Protestant world. Someone observed that the monument defied the rain of shot and shell much as Luther defied the Kaiser and the Reich in 1512. It is matter of great gratification to Protestants that the great memorial to the leaders of the religious Reformation stands unharmed.

* * *

DEAD SEA MAGNESIUM is said to be stronger than aluminum and is only three-fourths as heavy. At the present moment the prospects are that it will soon be produced in such quantities as to furnish stock for domestic uses throughout the world. The present difficulty is its corrosive tendency. It is expected that that drawback will soon be overcome, and that the promise of the great industry may be fully realized. The body of water which has long been a symbol of death may yet become the fountain of ministry to mankind.

* * *

CONSCIENTIOUS OBJECTORS numbering nearly two thousand are working in mental hospitals, four hundred and ninety-seven of the institutions under Quaker administration. Great numbers of these objectors have given their bodies for the testing of methods for the control of jaundice, malaria, typhus, and other diseases which imperil public health. It is said that they have made valuable contribution to the progress of medicine and the promotion of health. It was a severe test of their loyalty to truth, but many have been undaunted by what it may have involved for themselves.

* * *

THE DESTRUCTION OF BUILDINGS is said not to be the greatest loss of the Protestants in liberated Europe. That is bad enough, but the loss of ministers is even more serious. In addition to the large number who have been killed, many others have died, and a great number are broken in health because of the sufferings and privations through which they have passed. In many cases the families of ministers are in an equally precarious state. In many cases health may be recovered, but it will require time and the need for ministers cannot wait.

* * *

THE CENTENNIAL BROADCAST, on the Southern Baptist hour, May 6, was both effective and informing. It began with the highlights of Baptist history, and then dealt more in detail with the organization of the Southern Baptist Convention and progress of the Church. For one hundred years, the Home Missionaries have averaged 543, have organized 9,245 churches, baptized 830,837 converts, one of every two and one-half churches was organized by them, and twenty per cent of the present membership came through their labors. During the eighty-six years of its existence the Theological Seminary at Louisville has prepared nine thousand ministers. The slogan of the Brotherhood movement is "A Million Men for Christ." This, with the Relief and Annuity work and the Baptist Hospital work, made a wonderful story.

New Orleans
CHRISTIAN ADVOCATE

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EDITORIAL

CODDLING AN ELEGANT SKEPTICISM

Too many men, whose ordination vow commits them to the task of banishing false and erroneous doctrines as a definite factor of their guardianship of the flock of Christ, are so beguiled by elegance of speech and manner as to cause them to forsake their pastoral obligation. Failing to note the difference between religion and worldly culture, they become the easy victims of fine phrases and superficial philosophies and go over bag and baggage to a garnished skepticism. They swallow the seductive output of the expert copy writers of popular magazines and develop a frenzy of enthusiasm for their indictments of "provincial narrowness" and the devotional excesses of those who commit themselves without reserve to the way and Word of God. In such a state of intellectual and religious gullibility they make haste to proclaim the challengers of our religious and ecclesiastical foundations as the advance agents of a "new heaven and a new earth" when they are often no other than ruthless attackers of the history, achievements, and aims of the Church.

This self-styled liberalism has some very marked characteristics. A vaunted progressiveness is often a cloak for a godless rationalism, and its courage is not always a guarantee of intellectual greatness. When Hitler seems to be on the up-and-up, it may use such daring statements as, "The blackest sin is not in Hitler's Germany, but in the Christian Church." When the winds change it manages to discover attitudes which seem to justify a whine about "Hitler's line" in localities well removed from its base of operations. The facts concerning such prophetic liberals, seem to us to be well interpreted in Paul's second letter to the Corinthians: "For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ, and no marvel: for Satan himself is transformed into an angel of light."

Those same liberals are inordinately sensitive about the "defensiveness" of others when the Church is attacked, but they appear to think it both legitimate and Christian to charge the ministry with being an aggregation of brainless and truculent pulpiteers who are willing to preach anything if by so doing they may be fed and clothed. It is entirely beside the point to say of such that they are men of good character and ability. Such might be said of a madman, but a pistol in his hands would be no less a menace than it would be in the hands of a diabolical fiend. Until our Methodist people stop cauterizing skepticism by giving such people their blessing and inviting them to become the misleaders of our youth, we may expect our membership and Church School enrollment debacle to continue. So-called liberalism and progress with a veneer of piety, posing, and soft words is not gospel, but it is rather a misuse of the forms of religion as the instrument of propaganda. We do not accept a portfolio and the mannerisms of piety as conclusive proof of either religion or progress.

THE SOLDIER AND THE BIBLE

The records of various Bible producing and Bible distributing agencies show that the wars of the past hundred years have brought about a revival in Bible reading. Civilian and soldier alike have instinctively turned to its pages for comfort and strength. The American Bible Society estimates a present demand of four hundred thousand Bibles and more than three million testaments and Scripture portions. This estimate, based upon the figures furnished by chaplains, indicates a demand greater than at any other time in the history of the Society. The figures, it should be said, reflect the wishes of the soldiers themselves, not the aspirations of the chaplains.

Much has been said about "faith in foxholes," and the meaning of it all is that the perils of war bring the soldier to a realization of his dependence upon sources of help accredited by the experiences of men throughout the centuries. It is but natural that he should distrust emergency preachments, and it is no more surprising that he should find no panoply for his storm-swept soul in the tameness and routine of conventional church activity. His problems cannot be solved by the ordinary processes of religious life. He is driven back upon the record which is the imperishable charter of the Church and the authority for all that has virtue in its program. He goes to the divine source for guidance and help in his hour of need.

This direct approach has its advantages and its disadvantages. It means that he will get his view of religion directly, not through organizations whose attitudes are colored by a variety of interests and circumstances. A religion which is a synthesis of personal experiences and personal interpretations of the divine Charter tends to become personally satisfying, but of limited outlook. Its development which began in a great personal need is apt to become a spiritual chart for one's self rather than a pattern for life with an immortal outlook. It will move in an opposite direction from that of one whose religion

is a culture obsession. It may be inspired by personal considerations, but it will have a pliability, along with its conviction, not always present in either traditional or revolutionary types.

After all, there is more hope for the man who develops his religion the hard way than for one who imagines himself to be a pathfinder and one of a group of outlawed prophets who, as "an handful of corn in the earth upon the top of the mountains," are destined to recast the theology and the life of the Church. We believe in culture and progress, but we believe in them as "honesty and freedom of thought and expression within the bounds of the sacred Scriptures" which alone give a vitality and buoyancy to life not to be realized through either traditional belief or revolutionary obsessions.

WATER BOILS AT TWO HUNDRED TWELVE DEGREES

This is the last week of school. A score of young men have been in my office, some happy because they are taking home with them records of fine achievement, others quite concerned because their work has not been up to standard. The first-mentioned group began from the start to lay the groundwork for a year of splendid accomplishment. The second group only recently became exercised and began frantically to attempt to do in a few brief weeks what it had taken the others long months of toil to accomplish. It gives one no pleasure to remind these young people that their failure to heed the earnest injunctions of their instructors in the beginning has caused their present distress.



B. P. Brooks

Edmund Burke stands as a synonym for England's long list of great men. One day he had overwhelmed Parliament with a masterpiece of logic and eloquence. Groups of statesmen were asking themselves, "Where does that man get such wisdom?" His brother, Richard, amazed and bewildered, stood alone in a reverie and was overheard saying to himself, "How has Ed contrived to monopolize all the talents of the family? Oh! I see it, now. When we were at play, he was always at work. It is the old law of patient endurance."

What good are soldiers that make one desperate effort, then give up and lose the campaign?

Someone has said, "If I want a light to read by, I would rather have a tallow dip than a streak of lightning with a million candlepower."

The owner of a famous mine drove a tunnel a mile long through the strata he thought contained gold, spent a hundred thousand dollars on it, and in a year and a half had failed to find gold. Another company drove the tunnel a yard farther and struck the ore. So the gold of life may be to us only a short distance away. Thousands have been failures in life because they did not patiently go quite far enough.

Water must be heated to 212 degress before it can generate steam to force the piston in the locomotive sufficiently to move an engine. Two hundred degrees will not do it; two hundred ten degrees will not do it; two hundred eleven degrees will not do it. Nothing less than two hundred twelve degrees will pull the trick. There ... multitudes of men who try to move their life train w... low temperature, half-hearted efforts.

John Wesley's father once asked his wife, "How c... you have the patience to tell that blockhead the s... thing twenty times over?" "Why," she replied, "if I h... told him but nineteen times, I would have lost all ... labor."

The greatest inspiration to the will is the possess... of a great life purpose. Such a purpose enables a m... to concentrate upon the present action the moral forc... of his past career and his determination as to future co... duct. A great purpose becomes rooted in the affection... and every heart-throb is felt by the will.

No man becomes really great by accident. B. P. B.

Others Say. . .

"GOD'S PUNISHMENT ON US"

In a recent Associated Press report by Louis P. Lo... ner, with the Seventh Army in Germany, the report... says:

"Nothing is so rare in Hitler's army as an accredite... army chaplain, but I ran into one at last. Hitler ... grudgingly permitted the appointment of army chaplai... if generals with Christian backgrounds insisted.

"This captured chaplain had no alibi to offer f... Germany. He sees just, though extremely stern, retri... tion in what is now happening to the Reich. This cha... lain asked that his name be withheld for the sake of re... tives in the interior of Germany.

" 'Our freedom of action was severely limited,' he sai... 'Though many priests and ministers showed bravery u... der fire, a personal order by Hitler barred the clergy fr... decorations and citations. Every sermon was careful... scrutinized to discover possible disloyalty. Only if I, ... charge of a whole division, happened to be available, co... spiritual comfort be administered to a wounded or dyi... man.

" 'In each division were many ordained clergy of bo... faiths drafted as soldiers or officers. None of them w... permitted to function as a minister except with writte... permission of the divisional commander.

" 'God's punishment on us is terrible but deserved, ... far as the nation as such is concerned. Hitler o... promised that in ten years he'd make Germany a pl... nobody would again recognize. How terribly prophe... have these words proven!' "—The Chaplain.

THE MONTH OF MAY

Down in the Southland it has been like a New Engl... May for some time. And over great sections of the co... try March behaved like May—decked herself in May ... garments and sent old boys in cities to park benches a... young boys in the country to the old swimming hole. B... in spite of these foretastes and glimpses, May is s... ahead of us.

What Shakespeare called "his May of youth and bl... of lustihood" now covers our Northern world. For ... individual and for the world, May is the heyday of yo... of promise, of new life, of beginning again.

We can well afford to spend some time in our re...

...ings driving home the lessons of May. Though there doubtless is danger to ...gress in excessive optimism, there is ...ave danger in pessimism. Though hope ...s its weaknesses, despair has more dead... ...weaknesses. We are justified in hoping ...t as May spreads abundant and beauti... ...ife over the face of the earth, the forces ...f moral and intellectual beauty and good... ...ess will spread at least suggestions of the ...kingdom of heaven everywhere in the ...orld.—The Christian Leader.

THE LATE DR. TRUETT ON THE GERMANS—1918

The late Dr. George W. Truett related his experiences on a several months' visit to Army and Navy camps and units overseas in 1918, from which we make extracts bearing upon the present situation and problem in dealing with the same people under even worse circumstances, but who show exactly the same spirit as at that time. Dr. Truett said:

"The past few months have been the busiest, the most romantic and the most strenuous I have ever lived. I visited one hundred army camps in the British Isles, speaking from one to four times per day. Then I went to France, and twenty days before leaving for the homeland I was in Germany, with the army of occupation. I have spoken in dugouts, on the field, in camps, in barns, and in great massive cathedrals, where so far as I know, the voice of a Protestant minister was never heard before.

"I tell you with a feeling of deepest regret, that so far as I have been able to observe, and from the knowledge I have gained in conversing with those who should be in a position to know, that Germany has not one scintilla of penitence or shame for the part she has played in this, the greatest tragedy the world has ever known. Unless some way is had to bring to righteous judgment those chiefly responsible for the war, and Germany as a nation is brought to shame for the hideousness of what she has done, Germany is—and ought to be—damned.

"I was told by a French officer that one night the Germans carried off 20,000 young girls from a French village. To have taken these girls and plunged a bayonet through their hearts would have been heaven compared with the hell they were forced to endure.

"There are some things worth dying for, and what's worth dying for is worth living for. The sanctity of womanhood is worth dying for. The freedom and honor of the United States are worth dying for. To have been quiescent and supine when the testing time came would have meant the establishment of German ideals in the United States.

"We can be provincial no longer, even if we wished to be. We have our hands in world affairs, and we can't draw them out if we would. The parable of the Good Samaritan is applicable no longer to individuals, but to nations.

"These are days that call for 100 per cent—a 95 per cent man won't do. We must think and build and save in world terms."

These are excerpts from Dr. Truett's article, published in a Waco, Texas, paper in February, 1919. They show the very same attitude upon the part of the Germans then as is being exhibited now when the possibilities and the horrors are a thousand times worse. These words express the conviction of one of the noblest Christian men of his day, and they may well be taken to heart from his grave the soul of the man who was shocked at the shamelessness of the Germans twenty-five years ago. They indicate that Germany must be taught the lesson of respect for life and liberty by the only method which she seems to understand. —Editor.

AN INCIDENT IN THE CENTRAL CONGO

Dear Dr. Duren: I thought you might be interested in an experience that was ours some weeks ago while visiting Minga Mission Station in the Central Congo.

We had finished breakfast one very rainy morning, and Bishop Booth and I had gone down to the "office" at Dr. Hughlett's to get a bit of work done. We had hardly gotten started when we heard loud yelling and moaning outside. Looking out, we saw about seventy-five Africans trotting in the rain, crying at the tops of their voices, and four of them were carrying a limp body in a hammock.

Dr. Hughlett met them before they got to the entrance to his yard, and the story was soon told. The young woman had been found a few minutes before lying unconscious in her yard in the village, evidently struck by lightning. Some time had elapsed before she was found.

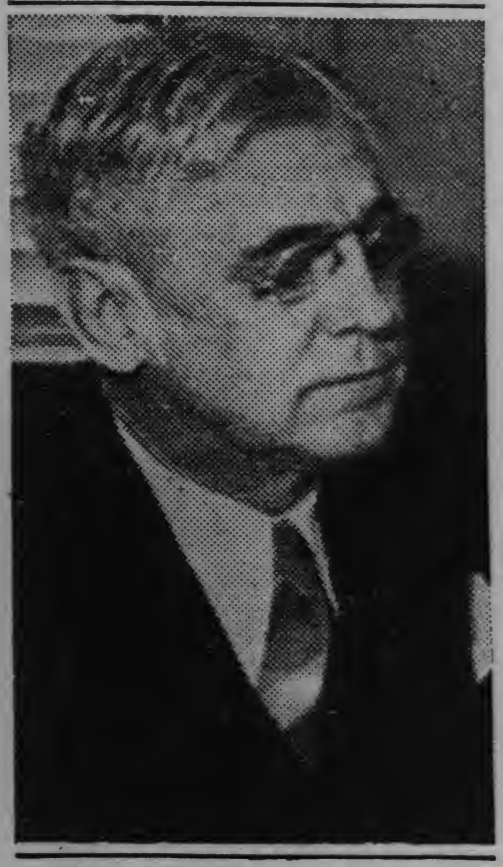
A man was despatched immediately to the hospital for equipment and supplies, and artificial respiration was begun. I shall never forget the sight of that group of hopeful people standing there in the rain while Dr. Hughlett and others knelt and worked over the lifeless body. Members of the missionary staff came out and rendered any service they could. Five of us took turn about for the hour and a half of artificial respiration that was begun. Once or twice it looked as if life might come back, but in the end it was given up. The crying began again and the body was re-loaded and started on the return trip to the village.

I guess that most of us felt quite let-down over the apparent failure, forgetting that oftentimes our apparent failures are our greatest successes. None of us will ever know just what was accomplished that morning, but some of the African people did remark to Miss Edith Martin later about how much the missionaries must love them to work so hard to try to bring one back to life. Life may not have been returned to the one struck by lightning, but it may be that a greater life was given to many of the mourners and onlookers. I have not been on the field long, but I am convinced that this is an example of what often happens here. Q. C. ROBERTS, JR.

Dear Dr. Duren: The above letter is one that I received from my son, Rev. Q. C. Roberts, Jr., and which he asked be forwarded to you. My son is the former pastor of the Eastlawn Methodist church, Pascagoula, Miss., and is now secretary to Bishop Newell S. Booth of Africa.

Yours truly,
MRS. Q. C. ROBERTS, SR.
Vancleave, Miss.

RANKING METHODIST



Presides Over Bishops

CHICAGO — Bishop Charles C. Selecman, D. D., LL. D., of Dallas, Texas, newly elected president of the Council of Bishops of The Methodist Church, takes the chair for the closing session of the Council's 1945 annual meeting here.

Made a bishop in 1938 Bishop Selecman administered Oklahoma and Arkansas Methodist churches until a year ago when he was assigned to the Dallas Area. He was no stranger in Dallas having spent 15 years there as president of Southern Methodist University. Earlier he was pastor of First Church, Dallas.

Nationally known through his chairmanship of his denomination's Board of Evangelism, he will lead a Crusade in 1945 which aims for a million new church members and 500 new churches.

SEEKING THE LOST

Christianity is inherently missionary. It embodies the bloody sweat. It is the divine truth breaking into the world. Christ is on an errand. He comes needed but uninvited. He crowds himself upon the race when nothing awaits him but a manger and a cross. He entrenches in a hostile world and undertakes its subjugation. He is seeking the lost. He has the alertness of a hunter. We are to have his Spirit. Thus the New Testament church is the mightiest missionary society ever launched upon the sea of the centuries. If you cannot keep step with this cause, beware. You will be left in the wilderness alone. Christ always marches at the head of his church.—Bishop C. H. Fowler.

There is a story of a man who faced the old question as to whether his shirt was too badly soiled for another day's wear. Both time and economy said, "Wear it," but a regard for appearance and cleanliness said, "Better not." Then, his wife settled the mental struggle for him by saying, "If it's doubtful, it's dirty." The avoidance of what is doubtful applies to more than one's apparel.—Selected.

The opinions held by group leaders in a democratic nation today become the mass opinion tomorrow. If we can succeed in ascertaining what those who mold public opinion believe now, we have a reliable preview of what public opinion and action will be later.—Edward L. Bernays, "Preview of American Public Opinion," American Mercury, Mch., '44.

CONFERENCE NEWS AND PERSONALS

New Orleans Christian Advocate

Publishing Committee:
Louisiana Conference—J. W. Reily, Chairman; B. H. Andrews, R. R. Branton.
Mississippi Conference—J. T. Leggett, Vice-Chairman; J. E. Gray, C. C. Clark.
North Mississippi Conference—V. C. Curtis, Secretary; A. T. McIlwain, S. E. Ashmore.

W. L. DUREN, D.D. .....Editor-Manager
HENRY T. CARLEY, A. P. HAMILTON and B. P. Brooks .....Associate Editors
W. C. NEWMAN.....Church School Lesson Writer
MRS. E. L. DIAMOND.....Editorial Secretary
C. MILTON CHALMERS.....Publisher

Rev. T. A. Filgo, pastor on Macon Circuit, has been slightly under par in health and has been taking a brief rest in an effort to regain his equilibrium for the strenuous days of activity ahead.

The news from Bishop W. W. Peele continues to be good. His recuperation at St. Elizabeth's Hospital, Richmond, is said to be gradual and consistent. This will gladden his friends in our section.

Bishop Paul Neff Garber writes that he is thrilled over the excellent reports concerning the Crusade for Christ. He is still in Algiers, Africa, but is seeing daily the direct and indirect results of war.

Mr. L. H. Rainwater, Route 1, Waynesboro, Miss., is much pleased with the New Orleans Christian Advocate, and he believes that if it were in every Methodist home it would heighten the religious tone of the home.

Mrs. B. T. Brashier, Shubuta, Miss., adds to a business note the assurance that she finds the Advocate a help to her in all of her church work. She is a subscriber from the Pachuta charge, of which Rev. L. T. Nelson is pastor.

Mrs. C. A. Northington, whose husband passed away a few years ago, is still a devoted friend of the Advocate and maintains her interest in the ministerial task which she shared so long. She wrote from Memphis, but her home is still Lake Cormorant, Miss.

Rev. A. L. Davenport, pastor at Noxapater, Miss., spent two days in the meeting at Vaiden, Miss., recently in connection with his trip over for his wife, who has been teaching in Carmack school. Bro. Davenport was recently the pastor at Vaiden and West.

Bro. C. G. Stokes, a member of East End Church, Meridian, Miss., paid the Advocate office a much appreciated call on Tuesday afternoon of last week. Bro. Stokes has a son in New Orleans, and he was down for a visit to him and we genuinely appreciate the fact that he took the time to pay us a visit.

Rev. E. C. Abernathy writes that he is having another good year on the Mooreville, Miss., charge. The East Tupelo church has already been dedicated and a new church built at Andrew's Chapel will be dedicated in the near future. Plans are in the making for rebuilding the Allen's Chapel church also.

Reports from First Church, Monroe, indicate a great day with Bishop Martin Sunday of last week. Dr. Serex and his people were making a special effort for the increase of the building fund. Reports had not been tabulated at the time of our information, but the prospect for a sizable increase was evident.

The Methodists of Vaiden, Miss., are not behind either in their religion or their patriotism, according to **The Conservative** of May 11. Rev. A. P. Stephens assisted the pastor, Rev. J. W. Holliday, in a good revival meeting the first week in May and on V-E Day a special prayer service at the Methodist church was attended by "more than five hundred people."

Dr. V. C. Curtis, district superintendent, reports his work as going well, and the Columbus district as being in better condition than at any previous time in its history. On a Crusade quota of approximately $40,000 all but about five per cent has been reported and the remainder is expected to come in. More than seventy per cent of the money reported is in cash. The acceptances for Benevolences are more than the askings.

Rev. T. E. Gregory is much delighted with the people of Macon, Miss. Macon was the first church in the district to pay its Crusade quota in full, and other causes are paid to date or better. In addition, a committee is planning a home for a retired minister. More than half of the money for the home is in hand and no public collection has been taken. The Church School is growing and about sixty attend the midweek prayer services.

STORMENT-COMMANDER MARRIAGE ANNOUNCED

Rev. and Mrs. W. L. Storment, Louisville, Miss., announce the marriage of their daughter, Flavia Park, to Lt. Cecil Allen Commander, U.S.N.R. The wedding took place in the chapel of the Naval Air Base, Patuxent River, Maryland, at 4 p.m., Saturday, April 14. The attendants were Lt. (jg) Helen M. Koster and Lt. Frank Henschel. Chaplain Sargent J. Wright performed the ceremony. Lt. and Mrs. Commander are now living at Piney Point, Maryland.

CARRE-SAUNDERS WEDDING

Miss Janie Carre, daughter of Mrs. Tudor Beach Carre, of New Orleans, and Lieutenant John Stansbury Sanders, Jr., were married at Rayne Memorial Church on Tuesday afternoon of last week. The bride comes from one of the oldest and most loyal Methodist families of the Crescent City. The groom, a lieutenant in the U. S. Naval Reserve, is from Sidon, Miss. A reception followed the ceremony at the home of the bride's mother on Joseph Street. Many friends in Louisiana, Mississippi, and Tennessee will join in wishing for this splendid young couple a happy marital journey and the best that life may hold for worthy souls.

LAKE CHARLES DISTRICT CONFERENCE

Dr. J. G. Snelling, who was present at the meeting of the Lake Charles District Conference at DeRidder last week, reports that it was a good conference and well attended, and gave evidence of good progress in the work for the year. Rev. Lamar B. Douglas, of Sulphur, La., represented the interests of the New Orleans Christian Advocate. A collection was taken for soldier subscriptions and papers to be sent to the hospitals and chaplains. Credit for many was given on the campaign for the district.

METHODISTS NOMINATED FOR HALL OF FAME

Some noted Methodists have been nominated and will appear on the ballot of the Tenth Quinquennial Election to the Hall of Fame. The decision will be made this summer by the 101 members of the College of Electors.

Statues of those elected will be placed in the outdoor rotunda, known as the Hall of Fame, one of the buildings of New York University.

The Methodists nominated are Francis Asbury, Peter Cartwright, and William McKinley. Those with Methodist connection are Lillian Norton (Madam Nordica), Walter Reed, John Clark Ridpath, and Frank Winfield Woolworth.

DR. RALPH STOODY WAR CORRESPONDENT

Dr. Ralph Stoody, Director of the Commission on Public Information of the Methodist Church, with headquarters in New York, was recently accredited as a war correspondent and has left by air for the Mediterranean theater of operations. He will visit Protestant chaplains, reporting to the church and secular press through Religious News Service on their activities. He



is also representing the Associated Church Press.

Dr. Stoody will connect with Bishop G. Bromley Oxnam, of New York, President of the Federal Council of Churches of Christ in America, who is in the Mediterranean theater in behalf of the General Commission on Army and Navy Chaplains.

A REFRESHING REVIVAL

We have just closed a most delightful and refreshing revival campaign in our Arcola church, with Rev. W. M. Jones, of Leland, doing the preaching. It was the kind of meeting that kept on growing in interest and attendance. We arranged with the public school people for a goodly number of the school children to come down for the morning service, which they did in large numbers. From sixty to eighty were there every morning and they enjoyed it very much. Bro. Jones did some excellent preaching for us, and the church people of the community are closer together than ever before. Three young people united with the church on profession of faith and there will be others to join later on.

Meetings will be held at the other churches later in the summer. A fine spirit prevails and the outlook for the future is most encouraging.

E. S. LEWIS.

Arcola, Miss., May 14, 1945.

HATTIESBURG DISTRICT SCHOOL OF EVANGELISM

We, the Findings Committee of the Hattiesburg District School of Evangelism, held in Hattiesburg, Miss., May 7-10, make the following recommendations:

1. That each pastor of the district conduct a visitation-evangelism program in each church of his charge based on the information contained in a complete responsibility list that has been secured from surveys.

2. That each church work out some program of continuous visitation whereby the inactive members, as well as the unchurched, may be reached.

3. That we express our approval to the suggestion made by the Conference Board of Evangelism to hold youth camps of evangelism in each district where possible.

4. We find some of our Church School literature inadequate to challenge and meet the evangelistic needs of our youth.

5. We approve the plans of Flying Squadrons as suggested by our district secretary of Evangelism as a means of helping those churches where help is needed.

6. That we lend our interest and help to our district superintendent in the surveying and working of unchurched areas, and in helping to organize new churches in these areas.

7. That we ministers preach on "The Call to Preach," and earnestly pray that God use us in recruiting preachers.

8. That we confirm our faith in the program of Visitation-Evangelism as demonstrated by the results ascertained in this area where a like program was used last year. The results of this school are as follows: Number of prospects, 236; received on profession of faith, 46; received by certificate, 44; total, 90. These fine results were obtained even though the same churches reported 374 received last year. The final results will not be known until after Membership Sunday, May 20.

9. That the pastors of the district make their plans to attend the District School of Evangelism, to be held in Laurel, Miss., September 17-20.

Signed:

R. M. MATHENY, Chairman;
J. MELVIN JONES, Secretary;
A. M. O'NEIL.

UNITED NATIONS CONFERENCE ON INTERNATIONAL ORGANIZATION

By Walter W. Van Kirk and O. Frederick Nolde

To put a soul into the mechanism to maintain peace is one of the primary concerns of the Christian community. The Cleveland Conference of Protestant Church leaders, in their recommendations for the improvement of the Dumbarton Oaks Proposals, suggested that the Charter of the world organization should include a Preamble which would reaffirm "those present and long-range purposes of justice and human welfare which are set forth in the Atlantic Charter and which reflect the aspirations of peoples everywhere."

The Federal Council's consultants at the San Francisco Conference welcome the proposed Preamble to the Charter submitted by the South African delegation. In this draft the High Contracting Parties would pledge themselves "to re-establish faith in fundamental human rights, in the sanctity and ultimate value of human personality, in the equal rights of men and women and of nations large and small . . . " To this end they would undertake "to practice tolerance and to live together in peace with one another as good neighbors. . . " They would seek to implement these commitments "By the acceptance of principles and the institution of methods to insure that armed force shall not be used save in the common interest; by the provision of means by which all disputes that threaten the maintenance of international peace and security shall be settled; by the establishment of conditions under which justice and respect for the obligations of international law and treaties and fundamental human rights and freedoms can be maintained; and, by the employment of international machinery for the promotion of the economic and social advancement of all peoples. . . "

This Preamble is still in the stage of discussion and no definite word can be given at this moment as to whether or not it will be approved by the Conference. It is clear, however, that the adoption of a Preamble such as the one here referred to would provide the Christian forces of the world with a standard of judgment by which they could evaluate on moral grounds the conduct of the nations adhering to the Charter.

The various delegations are hard at work in an effort to reach a common mind on the matter of trusteeship for colonial and dependent peoples. The Cleveland Conference recommended that "A special Commission should be established wherein the progress of colonial and dependent peoples to autonomy, and the interim problems related thereto, will become an international responsibility."

It is not possible in the space available to attempt an analysis of the specific suggestions on trusteeship thus far advanced by the American, British, and Russian delegates. There is general agreement that a Trusteeship Council should be established, but no agreement has as yet been reached as to the functions and duties to be assigned to this Council. Such suggestions as have thus far been made public do not fully meet the requirements laid down by the Cleveland Conference. Accordingly, a communication has been addressed to the Hon. Edward R. Stettinius by the Federal Council's consultants, Dr. Walter W. Van Kirk, Bishop James C. Baker, and Dr. O. Frederick Nolde, in which the following appeared: "In face of the complex situation before us, we suggest that the Charter, in its provisions, should not anticipate or give sanction to the acquisition of strategic bases by any single nation. Affirmatively, this would involve the deletion of all specific references to strategic bases and the incorporation of quite broad provisions under which particular problems affecting strategic bases and the welfare of dependent peoples could be met as they arise."

The Russian proposals on trusteeship go somewhat beyond those sponsored by the United States and Great Britain in that they include as one of the basic objectives of the trusteeship system the achieving of "full national independence" by the peoples concerned.

BRAZILIAN SCHOLARS WORK ON REVISION OF PORTUGUESE BIBLE

Three leaders of the Methodist Church in Brazil are on the Committee that is at work on a revision of the Portuguese Bible for use in Brazil, along with representatives of other Protestant communions. The Rev. Joao Ramos, former Professor of Hebrew and Old Testament at the Methodist Seminary, Sao Paulo, and now pastor of a church near Rio de Janeiro, and Dr. Jalmar Bowden, are members of the Old Testament Committee, and Ary Bonchristiani Ferreira, Th.D., Professor of New Testament Exegesis and Greek at the Seminary in Sao Paulo, is a member of the New Testament Committee. The\Rev. Antonio de Campos Goncalves has given up the pastorate of the leading Methodist church in Rio de Janeiro to act as full-time secretary of the Committee, to see that the work is carried on efficiently and smoothly.

This work is being done under the direction of the Advisory Council of the United Bible Societies (the British and Foreign and the American Bible Societies) and at the expense of the Bible Societies. One of the reasons for the revision is the changes in spelling of Portuguese that the Brazilian government recently adopted and the other is the feeling that a revision, by Brazilians, of the two hundred year old d'Almeida text for modern Brazilian use is needed.

The Rev. William Cabell Brown, D.D., of the Protestant Episcopal Church, and the Rev. John M. Kyle, D.D., of the Presbyterian Church in the U. S., were very active in the preparation of the so-called Brazilian Version of the Bible, which was published in 1917, after some fifteen years of work. However, this was largely the work of American missionaries and as there are Brazilian scholars now available the demand is for a more genuinely indigenous translation. Of the present committee of nearly twenty members all but three are Brazilians.

—American Bible Society.

There are certain plants of the Christian life, such as meekness, gentleness, kindness, humility, which cannot come to perfection if the sun of prosperity always shines.

—F. B.Meyer.

PERSONAL NOTES AND INCIDENTS

Rev. H. L. Daniels is to have the assistance of Rev. J. W. Sells in a revival meeting at Newton, Miss., beginning May 27 and running through June 3.

Rev. J. M. Spires, retired, living at Ripley, Miss., celebrated his 82nd birthday recently. On that day he preached, an experience which few ministers attain.

Rev. J. F. Mincey, Ripley, Miss., reports that he had an attack of pneumonia in February which sent him to a local hospital. We are glad to report that he is improving rapidly at the present time.

Rev. W. F. Roberts, pastor of Nolley Memorial Church, Jena, La., reports that all is going well in his bivouac. This means that he is carrying forward the full program of work outlined by the Church.

Rev. F. H. Harrison, pastor, is engaged in revival services which are being held at Doyline, La., led by Robert J. Kennedy, preacher-singer, from Dallas, Texas, according to an announcement reaching this office.

Rev. W. C. McCay writes that he has $16,000 instead of $1,600 on the building fund at Houston, Miss., and since writing us he has raised another $1,000, bringing it to $17,000. He hopes to build as soon as material is available.

Rev. J. E. J. Ferguson reports that the work is moving along well on the Brooklyn-Bond, Miss., charge, and that progress is being made along all lines. Congregations are growing and the Church School attendance is increasing in all departments.

Rev. M. E. Scott reports that he is having a very pleasant pastorate at Central Church, Columbus, Miss. The house is filled at the morning services and the Church School is growing in numbers and interest. He has also a good prayer meeting and a good choir.

The editor acknowledges the honor of an invitation to attend the graduating exercises of Metairie High School, New Orleans, which occurs tonight. The invitation was sent by Mr. Glen A. Andrews, a member of the graduating class and a son of Rev. and Mrs. B. H. Andrews.

Rev. W. B. Turner, retired member of the North Mississippi Conference, suffered a paralytic stroke a few days ago and is reported to be in a serious condition, according to information reaching the Advocate office. His health has not been good for some time, but he has been able to be up and about the house.

Rev. G. A. Baker sends a list of 60 subscriptions to the Advocate from the church at Pontotoc, Miss. Every member of the board of stewards is a subscriber and the youngest subscriber on the list is little Miss Anne Lee Rutherford, 10 years old. Thank you, Bro. Baker, and we hope that the paper may be a source of great help to you and your people.

CHOCTAW INDIAN CHURCH

The person having the honor of being the first one to make a contribution to the church building for the Choctaw Indians at Philadelphia, Miss., was Rev. W. R. Goudelock and his good wife. A superannuate preacher and wife of the North Mississippi Conference, they now reside at Cleveland, Miss. They sent their check the very day they received the Advocate and saw my statement of what we were trying to do for the Indians there. The readers of the Advocate, I am sure, have seen the article by Mrs. Stanley Wilson stating that other denominations are far ahead of us in work with the Indians, and yet we have been trying to work with them for years. The trouble has been in the fact that we did not have a church building and a permanent organization.

We will appreciate any help that can be given for this most worthy cause.

H. L. DANIELS,
District Missionary Secretary of Meridian District and Treasurer of this Fund.

DR. KIRBY PAGE TO BE IN SHREVEPORT

(Telegram)

Dr. Kirby Page, noted author and international Christian statesman, will deliver a series of addresses in the First Methodist Church, Shreveport, La., June 5 through 10, under the auspices of the Methodist churches of Shreveport. The addresses and round table discussions will be open to the public.

GRACE GATEWOOD, Deaconess.

ADVOCATE CAMPAIGN BY DISTRICTS, 1945

Louisiana Conference

District. Superintendent.	1944	1945 to date
Alexandria—R. R. Branton	522	43
Baton Rouge—V. D. Morris	500	49
Lake Charles—Guy M. Hicks	565	56½
Monroe—H. M. Johnson	500	176
New Orleans—W. W. Holmes	483	34½
Ruston—Louis Hoffpauir	400	112
Shreveport—A. M. Freeman	300	37

Mississippi Conference

District. Superintendent.	1944	1945 to date
Brookhaven—Van R. Landrum	312	117
Hattiesburg—B. M. Sutherland	463	48
Jackson—Otto Porter	552	382
Meridian—C. H. Gunn	233	82
Seashore—J. L. Neill	616	218
Vicksburg—O. S. Lewis	424	119

North Mississippi Conference

District. Superintendent.	1944	1945 to date
Aberdeen—W. B. Baker	172	158
Columbus—V. C. Curtis	305	104
Corinth—L. P. Wasson	236	88
Greenville—J. D. Wroten	120	60
Greenwood—R. G. Lord	459	116
Sardis—C. A. Parks	144	107

COLUMBUS DISTRICT NEWS

Dr. V. C. Curtis, district superintendent, reports upward of 75 per cent raised in cash and subscriptions on the Crusade for Christ fund. Most of this is in cash and it is planned to complete this fund in cash at an early date.

First Church, Columbus, has repaired and redecorated the parsonage to the amount of $2,500. Rev. and Mrs. S. H. Caffey held open house for the members of First Church on the evening of May 3.

Central Church, Rev. M. E. Scott, pastor, observed Family Night on May 10, as a part of their religious emphasis program.

Sallis Church, Rev. A. P. Stephens, pastor, held a revival starting May 13. Rev. S. H. Caffey was guest preacher.

Kosciusko Church held a Mother's Day, V-E Day service on May 13, to which the families of the service men and women were specially invited. A large congregation attended and took part in the service.

Macon Church, Rev. T. E. Greory, pastor, has been cooperating in a union revival during May. Rev. Gypsy Smith, Jr., was the guest preacher.

Rev. N. J. Golding and the writer attended the Bible Conference at Winona, May 14 to 17, representing this district. Dr. A. J. Walton, superintendent of Town and Country Work, General Board of Missions and Church Extension, led this Bible Conference for the North Mississippi and Mississippi Conferences.

Dr. V. C. Curtis, district superintendent, is planning an Evangelistic Conference for the district, to be held at Starkville, Tuesday, June 5. Dr. Harry Denman, secretary of the General Board of Evangelism, will lead this Conference.

T. B. THROWER, Reporter.

WAY—ROBERTS

Rev. and Mrs. William Franklin Roberts, of Jena, La., announce the engagement and approaching marriage of their daughter, Erin, Sergeant, Womens Army Corps, to Douglas Elston Way, Master Sergeant, Army of the United States, son of Mr. and Mrs. Howard Sharples Way, of Stamford, Conn. The marriage will be solemnized Wednesday evening, June 13, at the Congregational Church, Fresno, Calif.

A THOUGHTFUL AND GENEROUS DEED

Bro. Gillespie sent us this note, together with one dollar. We sincerely appreciate both, and thank God for our Christian homes in America and all friends who so kindly remember this work of mercy:

"I have four children, eleven grandchildren, ten great-grandchildren. I am 87½ years old. I am happy and rich in children."
—L. A. Gillespie, Carrollton, Miss.

J. G. SNELLING, Superintendent,
Memorial Mercy Home-Hospital

GREENVILLE DISTRICT MINISTERS MEET AT PARCHMAN

On invitation of Rev. A. R. Beasley, chaplain of the State Penitentiary, the Greenville District Ministers' Association met at Parchman, Miss., on Tuesday, May 15. In the absence of the chairman, Rev. G. R. Williams, of Tunica, the vice-chairman, Rev. W. S. McAlily, of Shelby presided. Chaplain Beasley presented Mrs. M. E. Wiggins, wife of the superintendent of the penitentiary, who welcomed the group to Parchman.

The highlight of the morning session was the inspirational sermon by Rev. J. D. Wroten, superintendent of the Greenville district.

At the noon hour, under the supervision of Mrs. Wiggins, a delicious meal was served on the lawn of the superintendent's home.

A much-enjoyed feature of the day's program was the singing of spirituals by a quartette of colored singers.

A very impressive devotional service was conducted in the afternoon by a colored minister, who is an inmate of the penitentiary. At the conclusion of the afternoon session the group enjoyed a short tour to several of the camps. The visitors were much impressed by the splendid work being done

by Superintendent and Mrs. Wiggins and Chaplain Beasley. They are looking after the interest of the prisoners in a fine way and the morale is good.

Those who attended were Rev. J. D. Wroten, Greenville; Rev. and Mrs. E. S. Lewis and Mrs. Rich, Arcola; Rev. and Mrs. W. M. Jones, Leland; Rev. and Mrs. C. L. Oakes, Inverness; Rev. and Mrs. W. S. McAlilly and Rev. and Mrs. R. P. Neblett, Shelby; Rev. C. W. Avery, Shaw; Rev. J. S. Maxey, Duncan; Rev. W. L. Pearson, Cleveland; Rev. W. R. Crouch, Merigold; Rev. and Mrs. J. W. Ward, Clarksdale; Rev. and Mrs. J. M. Bradley, Dublin; Rev. and Mrs. A. M. West, Gunnison; Rev. W. W. Hartsfield, Rosedale; Rev. H. H. Wallace, Drew; Rev. and Mrs. J. W. York, Ruleville; Rev. H. R. McKee, Friars Point; and Rev. and Mrs. A. R. Beasley, Parchman.

W. M. JONES,
District Reporter.

LOUISIANA MORAL AND CIVIC FOUNDATION

Dear Sir: I want to give you a report on the work of the Louisiana Moral and Civic Foundation.

We are writing to over 1,501 preachers of all Protestant faiths. We have contacted 112 weekly papers and 15 daily papers. We have the names and addresses of 10,200 public school and college teachers. We write to all the sheriffs, State Senators and Representatives. We supply temperance literature free to all who request it, and travel extensively, filling appointments, organizing parish units, speaking at conventions and conferences, besides preaching nearly every Sunday at some Protestant church. **Our work is limited to Louisiana,** and the only work we do out of the state is to write a few articles for church and temperance papers. We plan to buy some radio time and rent some road signs, 15x40 ft., for temperance paintings.

We have thousands of commitment cards, a copy of which is enclosed, and will supply all pastors or Sunday School superintendents with any number they need for their young people. These cards will be furnished free to the pastors and superintendents who write for them.

Out of 1,501 Protestant pastors we send materials to, to date this fiscal year, 104 Methodist, 86 Baptists, 2 Presbyterians, 1 Nazarene have sent a contribution to the Louisiana Moral and Civic Foundation from their church. If you haven't done so, will you ask your church to send us something to fight with? The amount of work we can do depends upon the support we get from you.

A. C. LAWTON,
State Director.

CAN CHINA PRODUCE RUBBER?

The head of the Department of Botany has for some time been engaged in a study of different rubber plants and their adaptability in China. He has published a book, "Rubber Plants and the Rubber Industry," which has aroused the interest of a number of people. Seeds of rubber plants have already been received from Sinkiang, "Russian Dandelion;" from India, "Calystigia Grandiflora;" and from the United States, "Ganyule Rubber." These seeds were planted last spring with the aim to discover the suitability of growing rubber plants in China, particularly in some of the more arid uncultivated regions of the Southwest. The seedlings are doing fine. The Ministry of Agriculture and Forestry has granted CN $60,000 in the past for this project, and other organizations have promised grants.

—Newsletter, University of Nanking.

A MEMORIAL TO JOHN DECATUR RUMPH BY THE BOARD OF STEWARDS OF RAYNE MEMORIAL CHURCH

There are certain familiar words in our English vocabulary that are particularly appropriate to and descriptive of the life and character of some individuals whose activities have fully exemplified the true meaning of the words.

To those who knew him longest and best, the word "Faithful" is essentially descriptive of the life and character of John Decatur Rumph. Few men served more faithfully and conscientiously, not only his business associates and friends, but also his church, and more especially this Board of Stewards of Rayne Memorial Church, New Orleans.

A native Georgian, born in Decatur and educated in Atlanta, Mr. Rumph in his early business associations represented the Bradstreet Mercantile Agency and was later employed in the banking business in Birmingham, Ala. He also formed business connections in Little Rock, Ark., and later in Jackson, Miss., before he became associated in 1918 with the Lane Cotton Mills of New Orleans. Since then the Rumph family have always been loyal and active members of this church.

During the pastorate of Dr. W. L. Duren, John D. Rumph became a member of this Board. Other pastors have served this church since then, some longer than others. Presidents of this Board have followed one another, with frequent changes of administration, but for more than fifteen years the secretarial chair, to the right of our chairman, has been occupied without cessation of service by the man whose memory we love to honor and deeply respect at this time. Equally faithful was he in the discharge of his duties as secretary of the many quarterly conferences held during the same period.

Not only will Mr. Rumph be greatly missed by the church officials, but by the entire Sunday congregations from his customary service in connection with the communion and morning offering.

As a 32nd Degree Mason, loyal and true to the high ideals of that worthy Order, and as a faithful and devout member of this church, the life of John D. Rumph should not only be a source of great comfort and consolation to his loved ones but also an inspiration to each one of us to faithfully discharge the duties and responsibilities that severally rest upon us.

S. H. MEYER,
H. N. PHARR,
C. A. O'NIELL, JR.,
C. S. WILLIAMSON, JR.,
Memorial Committee.

We may sweep the world clean of militarism. We may scrub the earth white of autocracy. We may carpet it with democracy, and drape it with the flags of republicanism. We may hang on the walls the thrilling pictures of freedom—here the signing of America's independence, there the thrilling portrait of Joan of Arc, yonder the Magna Charta, and on this side the inspiring picture of Garibaldi. We may spend effort and energy to make the world Paradise itself, where the lion of capitalism can lie down with the proletariat lamb. But if we turn into that splendid room mankind with the same old heart, "deceitful" and "desperately wicked," we may expect to clean house again not many days hence. What we need is a peace conference with the Prince of Peace.—Arthur Brisbane.

Be ashamed to die until you have won some great victory for humanity..

—Horace Mann.

THE WORLD'S GREATEST NEED!



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Help to build the **NATIONAL METHODIST STUDENT LOAN AND SCHOLAR FUND** and help Methodist young people to prepare themselves for service. Every church can help by a fitting observance and a special offering, June 10, or as near thereto as practicable.

For supplies write
DIVISION OF EDUCATIONAL INSTITUTIONS
Board of Education
810 Broadway, Nashville 2, Tenn.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

Greenwood Leflore*

By Clayton Rand

"The son of Louis Le Fleur, a French-Canadian, and Rebecca Cravat, French-Indian, Greenwood Leflore became one of the most colorful characters in the making of Mississippi.

"He was born at Le Fleur's Bluff, near the site of the Old Capitol at Jackson, where his father owned a trading post among the Choctaws and amassed a modest fortune. As a lad, he moved with his parents to what is now French Camp, on the Natchez Trace, where they kept a tavern.

"Giving promise early in life of his later attainments, Greenwood Leflore at the age of 12 was taken to Nashville by Major John Donly, a mail carrier who traveled the Trace. After attending school and marrying the daughter of his benefactor, Greenwood, at 25, returned to Mississippi to become a citizen under the Washington Treaty of 1825.

"Showing a keen capacity for leadership and a deep sympathy for his mother's people, he was chosen chief of the Choctaw Nation at the age of 26, and at 30, by popular vote, was elected head chieftian of the tribe.

"Under the Treaty of Doak's Stand in 1820 much of the territory of the Choctaws was ceded to the United States. Under the treaty of Dancing Rabbit Creek in 1830, what remained of the tribe's extensive holdings was transferred to the federal government in exchange for lands in the Indian Territory or grants within the state. In the negotiations conducted at Dancing Rabbit, in what is now Noxubee County, Miss., Greenwood Leflore matched wits with Andrew Jackson,' agent for the Federal government.

"While on the one hand the Choctaw chief was accredited with having saved the conference, on the other, he was blamed by his tribe for the shortcomings of a treaty that had met with disappointment.

"His loyalty questioned and his influence with the Indians lost, Leflore separated from the Choctaws and became again a citizen of the United States.

"He cast his lot with the white man's economic system, and from a log cabin, with a federal grant of four sections of land and a small annuity, he arose to a position of great wealth and power.

"He grew cotton, accumulated land and money until his plantation in the fertile valley of the Mississippi alone comprised 15,000 acres. He owned slaves and built a plantation palace, "Malmaison," the furniture for one room costing $10,000. Here he entertained with all the traditional hospitality of the Old South.

"Dissatisfied with the way his cotton was handled on the Yazoo River, he established a town of his own, Point Leflore, and constructed a $75,000 turnpike to attract business to his tradnig center. He ran a store, built a sawmill, and operated a steamboat.

"He served in the State Senate from 1841 to 1844 and became a political as well as a financial factor in Mississippi.

"During the War Between the States his fortunes collapsed with the 'lost cause.' Opposed to secession, he remained loyal to the Union to the last, and when he died in 1865 his body was wrapped, as was his wish, in the folds of his country's flag.

"Greenwood Leflore was a strange mixture of the French, the Indian and the American. His personality combined the frugality of the adventurous French-Canadian, the cunning of the canny Choctaw and the enterprise of the pioneering American on a new frontier.

"He was constantly torn in his affections between his love for his tribe and his devotion to his country.

"When his first wife died he married the niece of Chief Ross of the Cherokees, and when she died he married the younger sister of his first wife. He was once a citizen of Mississippi, then a chief of the Choctaws, then citizen again.

"He understood the natures of both white man and red man, and was shrewd enough to cope with either.

"Greenwood Leflore was more than a chief among his people—he was their enlightened leader. He conducted meetings of the Choctaw Council to pass laws, support schools and suppress tribal superstitions.

"A zealous reformer, he opposed the sale of alcohol among the braves, administering severest punishment to all offenders. He gave encouragement to the Christian missionaries, while he endeavored to preserve the ancient virtues of his people.

"He was a strong advocate of a permanent residence for his tribe, the cultivation of the soil and understanding between the races.

"Planter, merchant, public servant, and Choctaw chief, the ashes of this most remarkable man lie near Greenwood, Leflore County, Mississippi, near the city and in the county which share his name, and enshrine forever the sacred memory of a great leader of a proud, patriotic race."

* Used by permission of the author.

* * *

First Quarter's Finances

From the report of the Conference treasurer, Mrs. C. E. Mullins, we give the following figures for the first quarter of 1945:

Receipts by districts:

Brookhaven	$ 2,274.56
Hattiesburg	1,740.75
Jackson	2,523.73
Meridian	1,611.15
Seashore	2,197.88
Vicksburg	1,673.53
Miscellaneous	20.31
Total	$12,066.01

Sent to Division:

Undirected pledge to missions	$ 7,272.00	
Special missionary projects	1,654.35	
Wesleyan Service Guild pledge	561.25	
W. S. G. special missionary projects	30.00	
Life memberships	1,175.00	
Total pledge		$10,692.60
Children's Work	331.27	
Week of Prayer (late)	115.78	
Supplies—Home Field	28.75	
Total to Division		$10,868.40

* * *

Mary Cameron Ill

News has been received of the illness of Miss Mary Cameron—our own "Mary"—which requires several weeks hospitalization. We are sure many of her friends will want to send her a card to let her know we think of her. Address: Miss Mary Cameron, Charlotte Memorial Hospital, Charlotte, N. C.

* * *

Was it Worthwhile?

Several years ago the Woman's Society of Christian Service of the Rolling Fork Church became interested in an intelligent Negro girl, Emogene Turner, who was anxious to complete her education. Through their assistance and encouragement she graduated from Stillman College and took some special work in social service. Today she is working as a trained social worker for the Children's Aid Society at their Brase Memorial Farm, Valhalla, N. Y. In a recent letter she writes:

"I hope the New year has been as kind to you as it has to me. I am enjoying good health and the necessities of life, as well as a few luxuries. I suppose we can all say that and be very thankful to God, in spite of the present crisis. In fact, we should be very, very thankful for His mercy and kindness, because we have been none too good ourselves, yet He has been merciful to us.

"I think of you all often, as individuals as well as a group. I was very fortunate to have you as my Christian friends and boosters, otherwise I might not have attained my present height. Thus been denied this great opportunity to serve others as well as help myself.

"I hope and trust that you are still rendering such a service, for there are hundreds, yes, thousands, of girls, just as I, who need only a little push or aid to enable them to accomplish worthwhile things for themselves and others. Your Christian attitude, thoughtfulness, and generosity, can make this possible, thus furthering God's kingdom on earth.

"My work, which is with delinquent children, offers a wonderful opportunity for Christian teaching. Now that homes have been broken, directly or indirectly, by war, delinquency is rapidly increasing and there is a crying need for more efficient, conscientious Christian workers. I underscore Christian because it is most important and yet an element of character sadly neglected. Here I have the opportunity to do my bit.

"In large cities such as New York, the crimes committed by youth (white and Negro) are more pronounced and the need for Christian guidance is greater. The youth of the nation must be saved, or 'tomorrow will be worse than today.'

"I hope to go home in the fall for a visit, after which I plan to continue my studies."



WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. M. E. ARMSTRONG, EDITOR, JONESTOWN, MISSISSIPPI

Missionary Education and Service

Important Announcement

On account of the ODT ruling, the Leadership Training School, held each year at Wood Junior College, Mathiston, Miss., has been called off. Plans are being made to hold district meetings in the fall to bring the plans for the fall Mission Study on "The Church Among Uprooted Americans."

New Report Blanks

A large number of societies used the new report blanks for the first quarter. Some societies were not able to get these blanks, but I trust that, by the end of the second quarter all secretaries will have the new report blanks, for the report of the work can be given much more clearly and in more detail.

Duties of the Secretary

The secretary of Missionary Education must be a member of the Program committee, the Finance committee, and the committee on Study and Action. The secretary must keep before the women the work on the mission fields and stimulate interest in this work in order that there may be increased giving, aside from the regular pledge. There are institutions, scholarships, and salaries of Bible Women, etc., that are supported by special missionary gifts from individuals, societies, or districts, and the secretary is the person to keep alive this interest by keeping members informed. The term "study and action" committee, is merely what the name implies—we must have an urgency about missionary education which is convincing and irresistible, and calls for action. After a successful study class, we feel an urge to promote some action at the close of the study that is felt will benefit the people about whom the study has been, or something that will be for the betterment of the community. Perhaps a society will want to make a donation in money directly to a needy cause.

A Reading Circle

There should be a reading circle in every society, but perhaps this is not clear as to the exact meaning of a reading circle, since so many societies fail to make a report on this item. A reading circle is composed of members who cannot meet in a regular class, but who can read our mission, devotional, or Bible study books. The secretary of Missionary Education should see that the study books are passed around to people in this group.

An Informal Study

An informal study is any study that is not on the Approved study list, but is taken aside from the regular approved study. It may be a devotional study, or one on Christian Social Relations, or a study in community problems.

A Missionary Library

Surely, the value of a missionary library cannot be too greatly stressed. Supplementary material for each study may be found if books are kept from year to year.

Special Recognition Classes

During this year, I want to urge that we have more Special Recognition classes. You may receive Special Recognition on any Approved Study you take; and while we benefit from any study that we take, let me remind you of the old adage that "A job worth doing is worth doing well." This is putting a little more work into a study and is certainly worth the effort. Briefly, the requirements are using a study from the Approved list, having an average attendance of 70 per cent who enroll as members in class, making preparation in advance and using supplementary materials, having the class members read the text and take part in the class work. Do not use the lecture method of teaching altogether, but use the discussion method to stimulate group study and participation. Class sessions should be at least four—no two on the same day—and a minimum total of six hours shall be spent on the study. The teacher, of course, should be a consecrated, sufficiently educated person, and willing to use every effort for a successful study. Write to your Conference Secretary of Missionary Education for a Special Recognition blank to use in reporting your study. If your society is divided into circles and you take the study in separate circles, you may receive Special Recognition for each circle meeting requirements.

Mission Studies

Several secretaries have said how much more interested the women are in Bible studies than mission studies and expressed a desire to have more Bible studies. While we would not minimize the importance of Bible study, we must keep in mind the fact that we are a missionary society; we must keep the women missionary-minded and keep them informed about the missionary work in order to function. A mission study can be just as spiritually uplifting as a Bible study, if properly presented. We must keep church members informed about the work of the missionary fields, and help them realize their responsibility for providing for others and to appreciate other peoples and come to know them as brothers. We must bring Christians face to face with a world mission for which each one has a personal responsibility.

New Approved Studies

Societies that have not had the spring mission study, "Christ After Chaos," with the pastor should plan for this soon. An extremely important study now is "Christians and a New World Economy," and should be used during the year if you have not had it. It is very timely now, for we should all be informed about the unChristian elements in the present economic order. Use the Dumbarton Oaks Proposals as supplementary material with this study. It would be interesting to make a scrap-book of news items from newspapers about the San Francisco World Security Council in connection with this study. This topic is closely related to the thinking of the Crusade for Christ and "Christ After Chaos."

"The American Indian" promises to be a very interesting study, and every society is urged to use this before October. "The Indian in American Life" is the Approved text for this study.

Fall Mission Study

The fall mission study will be "The Church Among Uprooted Americans.'" Your Conference Secretary of Missionary Education will send outlines on this study to every society, and district meetings will probably be held in the late summer, and plans for presenting this study will be given then.

Keep studying "to show thyself approved unto God," that we women may know and do what is right as we face the perplexing problems in a war-torn world, and plan and pray for a just and lasting peace to come soon. Yes, now more than ever, Missionary Education must have an urgency that is convincing, moving, and irresistible.

MRS. WALTER ODOM,
Durant, Miss. Conference Secty.

* * *

New Albany-Ripley Zone

The New Albany and Ripley zones had a combined meeting on April 25, at Ripley, Miss.

Mrs. Harry Boyd, zone chairman, opened the meeting by bringing us thoughts on the theme for the day, "Message and Methods of the Church of Tomorrow's World." We were reminded that we, as members of the W. S. C. S., have a great responsibility in helping to lay the foundation for the church of tomorrow's world.

The devotional was most impressive and beautifully given—"Behold, I have set before thee an open door."—Rev. 3:8.

One of the outstanding events of the day was an address, "The W. S. C. S. of Tomorrow." It was taken from an address given by our Conference president, Mrs. E. M. Sharp, at the Enlarged Executive meeting at Wood Junior College.

The chairman made a few remarks about the needs of Wood Junior College; a contribution of $24 was made.

Much enthusiasm was displayed at group meetings. We were most fortunate in having three Conference officers with us to conduct these group meetings—our Corinth district secretary, Mrs. L. K. Carlton; the Conference treasurer, Mrs. D. H. Hall, and the Conference secretary of Youth Work, Mrs. C. W. Hall.

The explanation of the goals for the year and ways of entering the Doors of Progress was informative. We had a very good open discussion of the problems rural societies find in trying to accomplish the aims.

The consecration service was very impressive, beginning with a vocal duet, "Prayer is the Key." Six glowing candles were placed on a table at the altar to reflect light on a hand-painted poster depicting rays of light through doors into to-morrow's world.

The ladies stood at the altar as a few

(Continued on page 15)

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

Edited by The Executive Committee of Louisiana Conference

(Copy for this page failed to arrive.—Editor).

OCTOGENARIAN HONORED

The W. S. C. S. of the Angie, La., church met in the home of Mrs. J. E. Ball at 2 o'clock on May 5, 1945. After the program, a social hour, honoring Mrs. Ball's 81st birthday was enjoyed by all present. The living room was beautiful with bouquets of Easter lilies and blue larkspurs. The home of this good Christian woman has been the meeting place of the W. S. C. S. for over ten years. She looks forward to the meetings as the greatest joy of her life.

Fruit punch and birthday cake was served and the honoree was presented with lovely handkerchiefs by the members.

Those present to enjoy this happy surprise with her were the Rev. W. F. Ragsdale, Mrs. W. F. Ragsdale, Mrs. W. J. Daniel, Mrs. Walter Clark, Mrs. Laura Guilda, Mrs. J. W. Ford, Mrs. G. A. Ford, Mrs. Addie Stevens, Mr. W. J. Daniel, Mr. J. W. Ford, and Mrs. Geo. W. Stafford.

Out-of-town guests were Mrs. Shelby Daniel and Miss Joyce Ruth Daniel, of Mobile, Ala.; Mrs. E. J. Villarubia, of New Orleans, and Mrs. C. Marshall, of Michigan.

MRS. GEO. W. STAFFORD,
President of W. S. C. S.

OUR TREATMENT OF PRISONERS OF WAR

Religion and Prisoners of War

Religion plays a basically important role in the life and activities of German prisoners of war. That appears to be a strange assertion when it is considered that the Nazis persecuted Christian and Jew, burned religious books, desecrated places of worship. But, with the gradual destruction of Germany and all it implies plus the need for personal spiritual comfort and consolation, the German prisoner of war's interest in religion is increasing.

The religious programs in PW camps have been successfully carried forward by American chaplains, assisted by PW clergymen who have been carefully selected because of their previous civilian professions as priests and ministers, and also by American civilian clergymen living in communities adjacent to PW camps.

Perhaps the attitude of these prisoners can best be summed up in an extract from a recent sermon delivered by a prisoner of war clergyman. He said:

"We have done much evil—although not willingly, which, nevertheless, remains evil. Wrong is wrong. There are many in this camp who have taken no stock in their spiritual life. It is necessary that not only they, but we also, who call ourselves Christians, look deep into our hearts and consider our ways. We have sinned against God, we have transgressed His word. We are under condemnation. The law of God is strict and only in the gospel of Jesus is there salvation for our soul. Let us confess our sins, believe in the Lord Jesus Christ, practice a life-faith in him so that there may come to us also the promise: 'Today salvation has come to this house.'"

In the beginning, when PWs first were brought to the United States, there seemed to be a great deal of hesitancy on their part whenever the question of religion was discussed with them. Their confidence had to be gained before real, constructive work was begun. In the course of time, the German prisoners of war began to realize that the American Army chaplain was interested, and rightly so, in their spiritual life. With this change in their attitude toward the American chaplain, religious life and activities gradually began to increase. A greater interest began to show itself in the church services of both Catholic and Protestant groups.

"The spiritual life of the prisoner of war is not confined to church services. Bible classes and theological seminars are conducted, the Bible, religious books, periodicals, pamphlets, and tracts are distributed, religious films and slide lectures are shown. Attendance at all services and classes are voluntary. Many prisoners of war also seek and are granted personal interviews with Army chaplains," chaplain Miller stated.

One camp, the one at Alva, Oklahoma, where German non-commissioned officers are behind barbed wire, more than 50 per cent of the Roman Catholics received Holy Communion during the Christmas holidays. During the same month, 2,200 devotional pieces of literature and 430 New Testaments and Bibles were distributed. At the same camp, one school for Protestant clergy has eighteen members enrolled and they have met weekly for over a year.

In their work with prisoners, our men of God, both the Army chaplain and the civilian clergyman, make full use of captives who were clergymen in civilian life before they were conscripted into the enemy army. These former ministers conduct services and, when necessary, act as interpreters for American chaplains and pastors who do not speak German. For example, at a prisoner of war camp located at one of our largest military installations two German ministers of the Lutheran and Catholic faiths regularly conduct services each Sunday. During the week they accompany an American chaplain on a circuit of six smaller branch camps, where services are held.

A recent survey of American chaplains in the nine numbered service commands shows a definite upward trend in the interest of prisoners of war. A Protestant chaplain at a large New England PW camp recently wrote the Office of the Chief of Chaplains:

"This month has shown a rather ramarkable increase in church attendance; every effort is being made to bring these men back to the practice of their religious faith."

Will religious teachings have an effect upon these German prisoners of war in the post-war world? Will it eradicate from their thoughts and acts the terrible brutalities as practiced by the Nazis? This is what one American Army chaplain says regarding religion and prisoners of war:

"Only the return to the eternal principles of justice and charity as taught by the Christian religion will bring about a mutual understanding among peoples, and we chaplains have a great opportunity and also a grave responsibility to help in shaping for a new and better era that will follow this war."

What about the other side of the picture? Do the Germans permit the freedom of worship among the American soldiers they have now interned in their prison camps? Reports indicate that they do. It has been well established that captured American chaplains are allowed to hold services in prisoner of war camps and to otherwise administer to the spiritual needs of American prisoners of war. It is gratifying to know that our gallant soldiers who have fallen into enemy hands are able to find comfort and strength in religion even while prisoners of war.

LOOKING AFTER SELF

"Well, you've got to look after yourself, haven't you?" said the meek little woman in the bus queue to her friend. The friend agreed. I wonder if either of them realized that what they really meant was, "You can't help other people's troubles, can you?" But few of us, of course, would care to voice so unchristian a sentiment. It must be admitted that we women are great offenders in this scramble for "the biggest and the best." Not on behalf of ourselves (the personal little sacrifices of women in this war would make a story altogether beautiful), but on behalf of those in our care. Many of us would shamelessly use any device we know of to get that extra egg, that extra pint of milk, that extra hundredweight of coal, that pair of fully-fashioned stockings (for Joan), that custard-powder or rare blancmange. We might have been legitimately lucky the previous week, but no thought of some other equally loving mother will allow us to forego this week what we might, with a little contrivance, secure—"You've got to look after yourself!" I know a quiet little woman—harmless in every way (or so I thought)—who made this excuse for obtaining a double quantity of coal when a neighbor had to go without for a while. I heard of another woman who asked for the last two pounds of precious sausages—only restrained by the good sense of the shopkeeper. In the years to come we've got to "look after" the other person, we've got to "help their troubles." Nay, more, we've got to try to prevent them and we women must lead the way.—Christian World.

A man once said to Mr. Davidson, an old-time Methodist preacher, "I like your sermons very much, but the after meetings I despise. When the prayer meetings begin I always go into the gallery and look down, and am disgusted." "Well," said Mr. Davidson, "the reason is, you go on the top of your neighbor's house and look down his chimney to examine his fire, and of course, you only get smoke in your eyes."

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MILLSAPS COLLEGE—1892

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

(Copy for this page failed to arrive.—Editor).

RURAL LIFE CONFERENCE

On April 30-May 2, the first Rural Life Conference of the Southeastern Jurisdiction was held in Atlanta, Ga., at the Piedmont Hotel.

Those present numbered forty-eight, among whom were Bishop Arthur Moore, Dr. A. J. Walton, of the Town and Country Work of our Church, and Dr. Wm. F. Quillian, Executive Secretary of the Rural Life Work of the Southeastern Jurisdiction. Representing the North Mississippi Conference were Rev. James W. Gibson and Rev. N. L. Threet; the Mississippi Conference, Rev. James W. Sells and Rev. Roy L. Lane.

Report of "Findings Committee," Southeastern Jurisdictional Rural Life Conference

1. We commend the Jurisdictional Council and Dr. Wm. F. Quillian, Executive Secretary, for calling this Rural Life Conference.

2. We recommend that such a Conference be held annually.

3. We express appreciation to all agencies and leaders of the Church for their increased interest in the need for still greater emphasis in this field.

4. We commend the Candler School of Theology and the Duke Divinity School for their part in training ministers for this work, especially the provisions for the training of accepted supplies and the Summer School for Town and Country Ministers at Emory.

5. We request the Jurisdictional Council and the Conference Commission of Town and Country Work to give special attention to four aspects of the program in every town and country church:

(a) Worship and Christian education in every church, and in all unchurched areas, where possible, every Sunday, with special attention to Bible content and the ecumenical doctrines of Methodism. A goal for increased enrollment and attendance should be set up in every Church School.

(b) A renewed passion for souls expressed through a definite program of Evangelism in every church.

(c) Rural Life Conferences in every church, charge, community or district to emphasize the sacredness of all rural life and to plan definite steps for improvement.

(d) Specific effort by the whole Church to promote more adequate financial support for the rural church program and to teach the stewardship of self and substance.

6. We recommend a continuing Steering Committee of five members (with the committee having the power to extend the number to ten members, if found desirable) to edit the detailed findings of this Conference, to publicize them, and to give advisory direction to the Jurisdictional program for Town and Country Work. We suggest that the executive secretary and the chairman of the Jurisdictional Council be ex-officio members of this committee and name the other members.

7. We express gratitude for the cooperation and support of the Boards of Mission and Church Extension, Education, Evangelism, and Lay Activities, and the W. S. C. S., and of the Bishops and district superintendents in each of the seventeen Annual Conferences of the Jurisdiction in making this Rural Life Conference possible.

EMMETT S. JOHNSON, Chairman;
E. D. C. BREWER, Secretary;
ROY L. LANE,
J. A. ZELLNER.

Report of "Forward Steps Committee" of the Southeastern Jurisdictional Rural Life Conference

Bearing in mind the fact that we represent the rural workers and the ministry in the town and country churches of the Southeastern Jurisdiction of the Methodist Church, we recommend that the following steps be taken by the ministry and members of the Southeastern Jurisdiction:

1 We pledge our active and enthusiastic support to the total program of the Church.

2. We recommend the holding of an annual Jurisdictional Rural Life Conference to be promoted by the Bishops, the district superintendents, the Council, and the leaders of the Boards of the Jurisdiction.

3. We recommend an understanding and interpretation of the interdependence of work in the towns and the rural areas of the South.

4. We recommend the holding of a Rural Life Conference in every district in this Jurisdiction.

5. We recommend the support of the special mission projects, such as the various types of mountain work, in this Jurisdiction.

6. We recommend a Workshop on Rural Evangelism to be held in every Annual Conference, to be promoted by the Board of Evangelism and the Conference Commission on Town and Country Work.

7. We recommend the support of the School for Town and Country Ministers to be held at Emory University this summer, and the support of the Candler School of Theology and Duke University in their programs of training for young ministers.

JAMES W. SELLS,
G. M. DAVENPORT,
EVAN C. EVANS,
R. C. CARTER.

CHURCHES CAN HELP THE HOMESICK

Traveling can be a lonesome business, especially if you find yourself stuck over a week end in a town where you don't know a soul. One of the most satisfactory cures for homesickness, says **Liberty Magazine**, in "Everybody is Shy," is a visit to the nearest church, for here one finds the "solace of singing and praying and listening with other people."

One Sunday when writer Dorothy Cocks found herself alone and friendless in a small factory town in western New York State she paid her first visit to a little Quaker church. Here she was given such a warm welcome hat she felt she had been in the "society of friends."

Most people are warm and friendly under the surface, claims **Liberty**, but we'd get along with one another a lot better if we showed it once in a while. It's up to each and every one of us to meet the stranger halfway—shake hands with him in church and welcome hmi in a simple, natural way.

It has been figured that the minimum cost of bringing up a man to the age of twenty-one is twenty-five hundred dollars. Wouldn't be so bad if so many of them didn't turn out to be minimum men.—Religious Telescope.

All things that are on earth shall wholly
pass away,
Except the love of God, which shall live and
last for aye.

—Presbyterian Record.

"How realistic that painting is! It fairly makes my mouth water."

"A sunset makes your mouth water?"

"Oh, it's a sunset, is it? I thought it was a fried egg!"—The Watchman-Examiner.

The words from Matt. 6:1 were read: "do not your alms before men . . . "

Teacher: "What are alms, and what does the passage mean?"

Tony: "Please, alms is guns and things, and it means if you shoot somebody, do it when nobody sees."—W. O. Terry.

When Mrs. Berg's expensive fur coat was delivered to her home, she fondled it ecstatically for a time, and then looked sad for a moment.

What's the matter, aren't you satisfied with it?" inquired her husband.

"Yes," she answered, "but I feel so sorry for the poor thing that was skinned."

"Thanks," said Mr. Berg.

—Watchman-Examiner.

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THE CHRISTIAN FIRESIDE

MARGARET'S TEMPTATION

"Margaret!" called Edna to her chum, "can you go to the store with me?"

"Wait and I'll ask mother," answered Margaret, and ran to find her mother.

Soon she came skipping back, saying—"Yes, I may go—and mother wants me to get her some baking powder, too. I must hurry, because we are going to have shortcake for supper and mother wishes the baking powder in time."

"Promise me you won't tell anyone, Margaret, and I'll tell you something I am going to do," said Edna.

"You know I won't," replied Margaret, "unless I tell my mother—I always tell her everything."

"I don't tell my mother everything!" said Edna, with a smart toss of her head. "Anyway, mother gave me fifty cents to get some brown sugar. I'm going to get forty cents' worth and spend the rest for candy. Let's get us some of those hard—"

But Margaret had stopped short and was looking at her chum in amazement.

"Why, Edna," she said. "That's not honest! That's not Christian! Why, that's just like stealing!"

Edna gave her head another smart toss and said, "Pooh! .. I've done it before, and mother doesn't know the difference. Anyway, it's all in the family. I can get that much less sugar! I ought to have some share in the family budget, shouldn't I? I figure that ten cents really belongs to me!"

Margaret walked on slowly, saying, "I don't know, but it doesn't seem right to me; besides, you are deceiving your mother, too."

Well," Edna replied, "if you don't want to eat any candy, you needn't; but remember, you promised not to tell."

"What can I do for two such fine little girls this evening?" greeted the storekeeper. "Forty cents' worth of brown sugar, is it, and a dime's worth of candy? Here you are—and it must be a sweet tooth you have, wanting so much sugar," and the storekeeper laughed at his own sally.

"Please, I want a can of baking powder, two, the forty-cent size," said Margaret.

"All right, here you are. It is only thirty-five cents now, though, so you are a nickel ahead," the storekeeper smiled as he handed the change to her.

"Now, Margaret," said Edna, when they were outside once more, "why don't you take that nickel and buy that little comb you have been wanting for so long? As Mr. Smock said, you are five cents ahead, and nobody need ever know it."

Margaret hesitated. She did so want that comb; so many of the girls had them, and they were so pretty. Mother had thought she didn't need one.

"Come on," Edna urged, pulling at her arm. "I'll take the money and buy it for you if you're afraid," and Edna darted into the store.

"See! Isn't it a beauty?" she said a moment later, holding out the comb. "I wish I had bought one, too, instead of so much candy."

Margaret took the comb slowly. It was pretty, and she had wanted it so badly. Maybe Edna was right, and she need not be so particular.

"Thank you, Edna," she said, and slipped the little comb into her pocket. Somehow she didn't feel as good over her new possession as she had thought she would.

"My! Margaret, you were a long time," her mother chided, taking the can. "Run and set the table now."

Margaret was thoughtful during supper. Later in the evening when she went to bed she took the comb out of her pocket and looked at it. "Maybe I'll feel better about it in the morning," she thought to herself. "I'll put it here under my pillow so I can touch it."

Soon she dropped off to sleep; but she dreamed that the comb had grown to be a giant. It chased her and chased her. She ran on and on until she was very tired. All at once a big hole seemed to appear in front of her; she tumbled into it, and woke up with a scream. Mother came hurrying into the room, and asked:

"What is the matter, dear?"

"O mother, I had the worst dream! I've been such a bad girl," Margaret sobbed.

"Tell me about it," mother said softly.

Margaret told her the story. Mother looked very thoughtful, and finally said—

"I don't believe, dear, that you will ever do this again. You must remember that Edna has not been taught as you have. She does not go to Sunday school. We must help her to see the difference between right and wrong. You keep the little comb, and it will help you to remember this temptation whenever you look at it. Tomorrow you can explain to Edna that Jesus calls those things stealing and lying."

"I will, mother, and I'm sure she will understand," Margaret said, happy and relieved.—(Author unknown).

—The Pentecostal Herald.

THE GREEDY ROBINS

Two little robins lived in a tree.
They were greedy as greedy could be.
Their bill of fare they would not share,
So they lost their dinners, the little sinners!

There were two little robins. They were funny little robins. They lived in a cherry tree. Father Robin sang, "What chee! what cheer Hear! hear! our home is in a cherry, cherry tree! tree! tree!"

Mother Robin sat on the nest. She kept the little robins warm. One day the little robins were hungry. One little robin said, "Tree, tree"

Then Father Robin flew away to find a fat worm for their dinner. Soon he brought a very big, fat worm to the nest. "Give it to me."

"Tree, tree!" said the other little robin. "Give it to me. Give it to me."

"Now, what shall I do?" said Father Robin. "I have but one fat worm and two greedy little birds."

"Chee, chee!" said one little bird. "Give it to me. Give it to me."

"Tree, tree!" said the other little bird. "Give it to me. Give it to me."

"I know what I'll do," said Father Robin. "I'll eat it myself." And he did.

So those greedy little robins lost their dinner.—The Brother Bears, by A. W. Arnett.

Prayer is simply opening all the gates toward Heaven and letting down the bars for God to come in.—Pentecostal Evangel.

IRISHMAN DEFENDS SCRIPTURE READING

Never was a better reply made than that a poor Irishman gave to a Catholic priest, while he was defending himself for reading the scriptures for himself. Said the priest, "The Bible is for priests, and not for the likes of you." "Ah! but sir," he answered, "I was reading in my Bible, 'You shall read it to your children,' and sure the priests have no children." "But, Michael," said the priest, "you cannot understand the Bible. It is not for you to understand it, my man." "Very well, yer riverence; if I cannot understand it, it will do me no harm, but what I can understand does me a heap o' good." "Mike," said the priest, "you must go to the church; the church will give you the milk of the Word." "And where does the church get it from, but out of the Bible? Ah, yer riverence, I would rather keep the cow myself."—Chapel News.

NORTH MISSISSIPPI CONFERENCE

Aberdeen District—Third Round

Sherman, at Bethel, May 20, a.m.
Verona, at Palmetto, May 20, 3 p.m.
Okolona, May 20, 8 p.m.
Vardaman, at Rhode's Chapel, May 23, a.m.
Toccopola, at Tula, May 27, a.m.
Pontotoc, May 27, p.m.
Woodland, at Foster's Chapel, May 30, a.m.
Nettleton, at New Chapel, June 3, a.m.
Tremont, at Hopewell, June 17, a.m.
Salem and Friendship, at Sand Springs, June 20, a.m.
Smithville, at New Bethel, June 24, a.m.
Amory, June 24, p.m.
Mooreville, at Andrew's Chapel, July 1, a.m.
Greenwood Springs, at Pleasant Grove, July 8, a.m.
Algoma, at Ebenezer, July 10, a.m.
Pittsboro and Bruce, at Tabernacle, July 11, a.m.
Calhoun City, July 11, p.m.
Derma, at Cross Roads, July 12, a.m.
Fulton, at Friendship, July 15, a.m.
Tupelo, July 15, p.m.
Houlka, at Vanvleet, July 22, a.m.
Houston, July 22, p.m.
Prairie, at Strong, July 29, a.m.
Aberdeen, July 29, p.m.
Becker, at Grady's Chapel, Aug. 5, a.m.
Buena Vista, at Ebenezer, Aug. 12, a.m.
Shannon, at Shannon, Aug. 12, p.m.

W. B. BAKER, DS

Sardis District—Third Round

Olive Branch, preaching, May 6, a.m.
Batesville, preaching, May 13, p.m.
Horn Lake, preaching, May 20, a.m.
Crenshaw, preaching, May 20, p.m.
Senatobia, preaching, May 27, a.m.
Hernando, preaching, May 27, p.m.
Hopewell, preaching, June 3, a.m.
Como, preaching, June 3, p.m.
District preachers meeting, Sardis, June 5, a.m.
Water Valley, First Church, preaching and Q. C., June 10, a.m.
Water Valley, Main-Taylor, at Main Street, preaching and Q. C., June 10, p.m.
Mathiston, Youth Adult Conference, June 11-13.
Lake Cormorant, at Robinsonville, preaching and Q. C., June 17, a.m.
Olive Branch, preaching and Q. C., June 17, p.m.
Courtland, Shuford (joint conference), at Chapel Hill, preaching and Q. C., June 22, a.m.
Mt. Pleasant, Pleasant Hill, and Red Banks (joint conference), at Victoria, preaching and Q. C., June 24, a.m.
Byhalia, at Fountain Head, preaching and Q. C., June 24, p.m.
Abbeville-Waterford, at Cambridge, preaching and Q. C., June 29, a.m.
Coldwater, at Brooks Chapel, preaching and Q. C., July 1, a.m.
Arkabutla, at Hunters' Chapel, preaching and Q. C., July 3, a.m.
District Conference, at Byhalia, July 6, a.m.
Sardis Ct. and Tyro Ct. (joint conference), at Pisgah, preaching and Q. C., July 8, a.m.
Sardis Station, preaching, July 8, p.m.
Longtown, at Truslow, preaching and Q. C., July 13, a.m.
Oakland, at Oak Grove, preaching and Q. C., July 15, a.m.
Charleston, preaching and Q. C., July 15, p.m.
Senatobia, Q. C., July 16, p.m.
Hernando, Q. C., July 17, p.m.
Horn Lake, at Horn Lake, preaching and Q. C., July 18, p.m.
Cockrum, at Hebron, preaching and Q. C., July 21, a.m.
Crenshaw-Sledge, at Sledge, preaching and Q. C., July 22, p.m.
Como, preaching and Q. C., July 22, nite.
Batesville, Q. C., July 23, p.m.
Sardis Station, Q. C., July 24, p.m.
Oxford, preaching and Q. C., July 25, p.m.
Paris, at Liberty, preaching and Q. C., July 27, a.m.

C. A. PARKS, DS

"When a man is accused he may escape punishment if he has an alley by."—Schoolboy's essay on "The Law," spotted by **Punch.**

RESOLUTIONS OF RESPECT

On February 27, 1945, A. N. Wright laid aside all earthly cares and passed into the great beyond. In his going the church and community have suffered a great loss. He was faithful to the cause and performed his duties as a good soldier of Christ. He loved his family, his church, his pastor, and the community. We all miss him. Therefore, be it

Resolved, by the Quarterly Conference of the Longtown, Miss., charge, as it was the will of the Father to call him home, that we bow in submission to His will, and

Second, that he was interested in the welfare of the community and in the progress of the church, and,

Finally, that we, the members of the quarterly conference, ask that these resolutions of respect be made a part of the minutes of this quarterly conference and that a copy be given to the family and a copy be sent to the New Orleans Christian Advocate.

Signed:

H. E. CARTER,
MRS. J. F. GOODWIN,
For the Quarterly Conference.

CHRISTIANS CONDUCT "EYE CAMP"

By W. W. Reid

When a Hindu eye specialist was brought by the Christian community to Hitkarni City College, in Jubbulpore, India, and set up an "Eye Camp" nearby, it was ten young women from the Johnson Girls' High School (Methodist) who volunteered to assist him in caring for the patients who flocked for his services, according to Miss Anu Gadre, principal of the School. In two days the specialist cared for 256 patients, many of whom were blind or nearly blind; and he performed operations on many to restore their sight.

One leading Hindu in Jubbulpore said, "This is like what Christ did for many. The only difference is that Christ had the power to heal by touching, while the doctors heal through operations."

"It was a moving sight to see the pitiful eagerness and faith of that group," says Miss Gadre. "It was hard work, dirty work, but a privilege. We have had a share in performing what has seemed like a miracle."

NORTH MISSISSIPPI W. S. C. S.

(Continued from page 11)

remarks were made concerning God's entrance into us, then our entrance into the doors of divinely given opportunities. After a few minutes of silent meditation, the service closed with a prayer of dedication.

GRACE WEATHERFORD,
Zone Secretary.



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THE GENEVA AREA

By Bishop Paul Neff Garber

After many months of efforts at securing passports, visas, and transportation, Mrs. Garber and I left America for the Geneva Area. I must admit that a strange feeling came over me as our ship went past the New York skyline, the Battery, and the Statue of Liberty. Tears came to the eyes of many passengers as we left our native land and joined the convoy to cross the Atlantic Ocean. We sailed on a French ship.

The passengers soon became acquainted, and it was evident that our group was not engaged in a pleasant cruise. For example, on the ship were officers of the French military forces; representatives of the Church and of relief agencies; Christian teachers going to colleges and universities of the Near East, and families of military officers and diplomatic representatives. Although we represented different nationalities, races and creeds, there was a unity among us that was very inspiring.

Two Sundays were spent on the Atlantic Ocean, and upon invitation of the captain, I conducted religious services each Sunday. The dining room was converted into a chapel, and behind the temporary pulpit were placed the American and the French flags. Nearly all the passengers, except the Mohammedans, participated in the services. It was a mixed congregation, representing many creeds and nationalities. When we repeated the Lord's Prayer we used the various languages represented in the group.

After eighteen days on the Atlantic Ocean our ship reached the first port of call, where we remained seven days while part of the cargo was unloaded. It was here that I received my first view of the Arabs. After watching them in that city for one week I agreed with other passengers that never before had I seen such poverty among any other group. Mohammedanism has certainly failed to raise the social and economic status of these poor people.

If my first Sunday in the Geneva Area is typical of my future activities I will be a very busy bishop. I preached three times and administered the sacrament of Holy Communion. I preached at our French Methodist church in the city where our ship had stopped. Our pastor there is very ill and should have milk, but since he is only seventy-one years old he is not entitled to a ration of milk. You must either be an infant or be over seventy-five years of age to have a ration of milk over here. I made arrangements, however, with one of our chaplains to secure condensed milk for our pastor.

In addition to the services at our Methodist church, I preached twice upon the invitation of the chaplains at Navy religious services. I was thrilled to see the chapels filled with our American boys, who sang the hymns with much fervor and who greeted me with eagerness at the close of the services. They were happy to see a person from back home. Many Methodist boys told me about their local churches and their pastors back in America. Our chaplains are rendering a wonderful service to the boys over here.

Twenty-six days after leaving America our ship reached Algiers, where we received a warm welcome from our Methodist group. Bro. Fred J. Kellar, our superintendent, has done everything possible to make our stay here most pleasant. We are living at Les Aiglons in El Biar, a suburb of Algiers. It is a privilege to be associated with the fine missionaries of the North Africa Annual Conference.

It is, of course, impossible within three weeks to form final opinions about the future missionary program with the Moslems. There are a few observations, however, that I desire to give to the Methodists of the Southeastern Jurisdiction concerning their brethren in North Africa.

Our missionaries—native workers and members—have suffered much because of the war. Although actual hostilities in North Africa lasted only a short period, yet the indirect results of the war have been serious. For several years now North Africa has suffered from economic inflation. Here are a few examples of existing prices: Beef, $2 per pound; butter, $3 per pound; eggs, $2.40 per dozen; toilet soap, $1 per bar; half-soles on shoes, $7.50; new shoes, $6 per pair. I was a guest recently at a luncheon given by the American consul of Algiers. Another guest told of a friend who paid $75 for a turkey for Thanksgiving Day dinner. It was a little difficult to enjoy eggs at twenty cents a piece, but when I paid $100 for a load of wood which in America would cost about $15, I really began to realize that I, too, was a victim of economic inflation in North Africa.

With such inflationary prices our missionaries and others have suffered much. It is difficult for a casual observer to understand how our workers have remained at their posts of duty in the face of such conditions. The answer is that they have shown a spirit of sacrifice that should cause modern Methodists to see that the days of Methodist heroism have not ceased. Our missionaries have been able to secure food only by not purchasing any new clothes. One of our group has told me that on many occasions during the period of Vichy control he and his family were often actually hungry. I was entertained in the home of one missionary where veal was served. It was the first time in two years that this family had purchased veal. The small increase in the salaries of the missionaries does not cover their increased expenses. Many have been forced to use their small savings in order to meet current expenses.

The war has also had a serious effect upon the efficiency of the Mission. At the present time there is not an automobile available in the Mission. Much valuable time is lost each day by our missionaries because nearly all our work requires the use of an automobile. It is impossible for Bro. Kellar to administer efficiently his duties as superintendent without an automobile, since our Mission stations are scattered all the way from Oran to Tunis, a distance of seven hundred and fifty miles.

The present situation is so desperate that I hope some Methodists in America who are interested in Methodist missionary work with Moslems will send a financial contribution for the North Africa work to the Board of Missions and Church Extension of the Methodist Church, 150 Fifth Avenue, New York 11, N. Y. Our workers here deserve and should have additional support and encouragement during these very difficult



days. I do not feel that the American Methodists expect their leaders in this mission field to make these abnormal financial sacrifices.

The second serious aspect of our Methodist group in North Africa is the shortage of missionaries. About half our staff was on furlough at the outbreak of the war in 1939 and for six years they have been unable to return to their posts in North Africa. The furloughs of nearly all the missionaries on the field are either due or overdue. Bro. Willy Heggoy, for example, has served nearly two periods without even a vacation or furlough. These men and women are tired; they should have their furloughs immediately. Our work has already been diminished and unless new missionaries come soon to North Africa our program will suffer seriously in the period of reconstruction, when we should be increasing instead of decreasing our staff.

There are encouraging features, however, to the situation in North Africa. The first is the product of our Methodist work over here. I refer especially to the young Kabyle Christians, because our main work in North Africa has been with the Kabyles of Algeria, known in earlier days as Berbers. Since the beginning of our Methodist work in North Africa in 1910 we have trained Kabyle children and young people in our Methodist Homes and Foyers. We now have in our churches the first generation of Christians who have abandoned Mohammedanism for Christianity.

Christian work in any Moslem country is very slow and difficult, but in my short stay in North Africa I have seen many of these young Kabyle Christians and I know that our Methodist activities in North Africa have not been in vain. Yesterday at our Easter service one-third of the congregation were Kabyles. As I watched those young men and women I could not help but contrast them with the typical Arab or Kabyle youths that you meet on the streets. The Christian message as taught and exemplified by our Methodist missionaries has lifted these young people from the superstition, ignorance, social and economic bondage of Islam.

Another encouraging aspect is the spirit of unity that exists among the various Protestant groups in North Africa. Already I have had many contacts with the leaders of the French Reformed Church, the Anglican Church, the North Africa Mission, and the Algiers Mission Band. I have had the privilege of attending the meeting of the Synod of the French Reformed Church and bringing the fraternal greetings of the Methodist Church. Bishop Morris, of the Anglican Church, has been most kind to me. I am inviting all Protestant groups to send fraternal delegates to our North Africa Annual Conference which meets in May. A weekly prayer meeting is held by the Protestant religious workers in Algiers. Two weeks ago we had five different religious groups and six nationalities represented at the prayer service. These are hours of spiritual fellowship and I understand why these faithful men and women look forward with anticipation to these meetings.

The Geneva Area is a part of the Southeastern Jurisdiction. It will therefore be my privilege and pleasure to keep our Methodists in the Southern States informed concerning their brethren in the Geneva Area. In my next article I will tell about our Methodist program in Spain and about the remarkable leadership of the Albricias family in Spanish Methodism.

Beauty, money, and fame cannot be carried beyond the horizon that shuts around this cradle of a world; but love, joy, peace, gentleness, faith, meekness, temperance, are jewels which by their very nature will survive the transit of the world invisible.

—F. E. Willard.

Circus Man—Here's a cablegram from our animal trainer in Africa. He's sent us some lions' tails.

Boss—Lions' tails? Are you crazy?

Circus Man—Read it for yourself. It says here, "Just caught three lions. Send tails by mail."



". . . unto the uttermost part of the earth . . ."

FROM the Admiralty Islands, far away in the Southwest Pacific, comes a letter from a soldier to his pastor back home:

"One time we were on one of these lonely islands, and one of the boys made a sermon one Sunday morning from The Upper Room. I had my Bible that the Sunday School had given me, but we had been in the rain for weeks and the leaves were stuck together. Then I happened to remember that I had my Upper Room in a rubber bag, so we used that. *We surely made good use of it, too!*"

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Members of the Church . . . we should belong to it in order to take our share in the great work, the fulfilment of God's purpose in the world and beyond it. . . . If we belong to the Church with such a purpose and hope as this, we are obliged to ask concerning every field of human activity what is the purpose of God for it.

—Archbishop William Temple.

THE PRAYER-ROOM TODAY

Speak to my heart, O Lord, Thy word of release. Set me free from the bondage of my fears, my sloth, my unbelief. Help me to see what it is that Thou art offering to me, this life of inward rest that Thy saints have lived, and that I, amid the toils and conflicts of my busy days, can live. Then help me to desire it so deeply that I shall reclaim it for my own, the rest of faith, the Sabbath of Thy love. Amen.

Vol. 92. No. 22.

NEW ORLEANS 12, LA.
THURSDAY, MAY 31, 1945.

The Eternal Havenots

By Ruth Franks Whitton

Sometimes we wonder when the road is too long
  Just who is to blame and why it should be,
When all that we do just seems to go wrong,
  And the loads that we carry are bigger than we.

We kind of lose faith and bitterness grows,
  And then God is lost while we wander away;
And in our sick souls the emptiness shows,
  For empty are we who forget how to pray.

Then let us hang by the teeth when others start rambling,
  And if we have faith we can hold what we've got.
When souls are at stake let others be gambling,
  For who wants to be an eternal have not?

If the burdens of life o'erweighed us right here,
  How then could we bear them an eon or so?
Cut off from God's love and all we hold dear,
  We'd be on our way but no place to go.

To trade for delusions the real things of life,
  With no better reward when our time comes to die—
To sell ourselves short into eternal strife—
  Is to live for the moment and trust in a lie.

WALLET OF THE WEEK

THE CATHOLIC ASSOCIATION for International Peace opposes military conscription on the following moral grounds: That it is a symbol of militarism; that conscription is based on "exaggerated nationalism;" that it is a monster whose appetite is never satisfied; that it would involve an enormous waste of human resources; and that it is based on the "pseudo-egalitarianism of the French Revolution." It appears to be its opinion that the measure would ultimate in requiring citizens of all vocations and ranks to do military service.

* * *

NANKING, CHINA, UNIVERSITY MEN to the number of one hundred and ninety joined "The Hundred Thousand Youth Army" recently. Eighty-three joined the Army, thirty-two the Expeditionary Force, and seventy-five the Air Force. Among those who are to be trained in India are about sixty girls taking courses in first-aid and nurses aid training. All the internes of the two medical schools have been called to serve at the front. The senior students of the School of Pharmacy of West China Union University have also been called.

* * *

"SOULS SAVED FOR FORTY DOLLARS" is the caption of editorial comment in **The Christian World** on a proposal of the Archbishop of Winnipeg (Roman) to the mothers of his diocese. In substance the proposal was to guarantee that the son of any Catholic mother paying forty dollars would either return to his mother, or should he be killed, would go at once to his Maker and there abide through all eternity. The Archbishop was reported as complaining at the few responses he had received and a liberalizing of the offer resulted—a dollar down and a dollar a month.—(C. W., March 29, 1945).

* * *

PROGRESS IN THE SAVING OF WOUNDED MEN is shown by the fact that in World War I practically all of the men who suffered severed spinal cords either died or were hopelessly paralyzed, but in World War II most of the more than a thousand soldiers who suffered the same injury are still alive and some are walking. Infection was prevented by the use of penicillin and sulfa drugs; surgery has been able to restore by various means many of the paralyzed to a degree of normal life, not by uniting the severed cord, but by setting up automatic functioning of some of the organs.

* * *

THE LIQUOR BUSINESS, according to figures attributed to the United States Department of Commerce, collected from the American people more than seven billion dollars for alcoholic beverages in 1944—an all-time high. Despite the restrictions presumably imposed upon distilled spirits, the consumption of whiskey and other hard liquors increased nineteen million gallons over the figures for 1943, and thirty million gallons over the consumption of 1939, the last year before the beginning of the war. Beer consumption has advanced from fifty-three million barrels in 1939, to sixty-five million in 1943, and eighty million in 1944. Only wine showed a loss and that was nominal.

BAPTIST MISSIONARIES IN BURMA, after three years of enforced absence following the Japanese invasion of the land, are now preparing to return. The American Baptist Foreign Missionary Society is seeking to recruit many new missionaries in an effort to bring the staff to its pre-war strength. The Baptists are the largest Protestant denomination operating in Burma, and recent aerial photographs show that a large number of their best mission buildings are still standing. This includes Dr. Gordon Seagrave's hospital.

* * *

"BRISTOL'S BOMBED CHURCHES" is the title of a booklet reciting the damage done to the churches of that English city, and the heroism of the ministers and congregations whose loyalty could not be crushed by the desolation. According to the booklet, sixteen Anglican churches were completely destroyed and seven, including the cathedral, were severely damaged. Fifteen Free churches were destroyed and fourteen damaged. The greatest losses of the latter were Tyndale Baptist church and Redland Park Congregational church.

* * *

SEVENTH DAY ADVENTISTS, in the United States and Canada, raised eight hundred and forty thousand dollars for their "million dollar reconstruction offering" on February 3. This sum is part of a five million dollar fund to be raised this year for the restoration of war-destroyed churches and institutions in Europe and the Orient. The offering on February 3 was made by two thousand seven hundred churches and probably represents something like an average of five dollars per member for the denomination. The plan calls for raising five times as much more during the year.

* * *

A GOOD BAROMETER OF RELIGIOUS INTEREST is said to be the distribution of religious literature. In that connection, it is reported that the monthly sales of religious literature by the Chengtu headquarters of the United Christian Publishers have increased between four hundred and five hundred per cent. This gain has been effected without sufficient funds, adequate transportation, or proper mailing facilities. Such a record of religious interest should offer much for the meditation of the Western World whose Christian ideals are being propagated through this increasing volume of literature.

* * *

THE NATIONAL TEMPERANCE MOVEMENT recently opened offices in the Chicago Temple, 77 West Washington Street, Chicago, with Rev. Herbert H. Parish as Administrative Director. The new organization is not designed to supplant other groups in the same field, but will seek to serve as a clearinghouse for coordinating the work of the various independent organizations, and to furnish informed and capable leadership for temperance minded people throughout the nation. In its projection it is a response to a growing national consciousness of the need for such an organization to combat the moral desolation resulting from liquor business aggressions.

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C. MILTON CHALMERS, Publisher
Associate Editors: ALFRED P. HAMILTON, H. T. CARLEY, D. D., B. P. BROOKS, HUGH N. CLAYTON (In the Service)

EDITORIAL

"A DISARMING ABSENCE OF MIND"

A recent writer referred to the building of the British Empire as being in its overall aspects "a disarming absence of mind." He did not mean that the course followed in the creation of the Empire was without design, or was either irrational or illogical, but that the end achieved is greater than the blueprints designed by her greatest minds. The Empire came into being through an endless chain of circumstances and as a response to the equally varied needs of the people of its far-flung dominions. It is not necessary to assume that this opinion could be justified by every incident in the long train of events spread across the centuries.

The writer was not using the phrase in an introduction to English history, but as an approach to the religious revolution which has been going on since the beginning of time. He was thinking of religion as a growth inside of and independent of the planned program of either individuals or groups. He was thinking of it as unplanned changes of our selfish and limited aims. It was a thought akin to that of Emerson who said of the builder of St. Peter's in Rome, "He builded better than he knew." It sums up the part of the unseen architect in the blasphemous effort to build the "Tower of Babel." It is also stamped upon the incident where Gideon's army facing the hordes of Midian was reduced from thirty-two thousand to three hundred.

Instances of the disarming absence of mind may be seen in the lives of Martin Luther and John Wesley. In the case of the one, the devout monk, in the very hour and experience of a slavish worship, was changed into the leader of the greatest religious revolution in history. Mr. Wesley found the disarming absence of mind in the "strange warming of the heart" at Aldersgate, and by it he was placed in the van of the great evangelistic revolution which saved England from the scourge of deism which had gripped its life.

It was not that either Luther or Wesley was a genius in ecclesiastical organization, but that there was for each one of them that experience of disarming which has "neither beginning of days nor end of life." They were examples of the supervening of the spirit of God for correcting their bearings and redirecting their lives. That power keeps lives in the currents of His onrushing wisdom and grace still. In religion mind is too often the instrument of criticism, not the agent of constructive effort. Mind may reduce religion and civilization to a state of chaos, but when reactionaries, psycho-analysts and the others have done their worst, the disarming Pilot, the God of wisdom and grace, checks our conceits and our selfish planning and turns our course according to His creative ideal.

GERMAN WAR CRIMINALS

Our reaction to the prison camp atrocities of the Germans was not different from that of other people who have the instinct of decency, not to mention civilized ideals. It is difficult to see how the barbarian in any nation could have survived so long, or could have thrust aside so completely even the forms of culture as to have blackened this generation with crimes such as were carried out at Dachau and at other camps all over Germany. But, shocked as we were, we did not feel that we could afford to give vent to our feelings at such a moment.

We offer no apology for any of those whose infamies were written in chapters of blood and shame. We do not share a single shred of the softness and the pacifism that would set the German people up at once as a going political unit of our international life, but we do not feel that our country can engage in a wholesale slaughter of criminals, even under the procedures of law, without fixing upon ourselves and our children the odium of the very immoralities and the brutalities against which the civilized world is in revolt. We admit that nothing would be too severe for the guilty parties so far as they are concerned, but we dare not substitute vengeance for the humanities imposed upon us by our Christian civilization.

As for the criminals, we cannot name them. That is the task of Judge Jackson and those who may be associated with him in bringing the arch criminals to the bar of justice. We think, however, that there are certainly some who should be made to answer personally for the horrors and bestiality for which they may have been responsible. We do not think that crimes can be expunged by a headman's axe and a reign of terror such as existed at the time of the French Revolution. In our opinion, the arch criminals should be made examples—the symbols of condemnation by a decent and peace-loving world. We would then leave the German people on their own as soon as possible—let them feed themselves or become responsible for the failure to do so. No sufferings from the failure to feed themselves could be more than a token of what they have deliberately and wantonly in-

flicted upon others. Let them know that war has penalties which they cannot escape.

For other steps, we would so completely disarm the Germans that the very mention of war would instantly remind them of their military impotence. We would impose such political, industrial, and military control over them for the next fifty years, if need be, that their re-education in the ways of peace would be inescapable. There are some who will throw up their hands in horror at such a suppression of the German people, and at the cost of maintaining a force sufficient for the task. We raise our hands in horror at the prospect of another war and the countless billions in money, and the millions of lives that would have to be sacrificed. No, we are for killing the war spirit in them now, not when they may get out of hand tomorrow.

WHY NOT BE CONSISTENT?

At present great emphasis is placed upon the ethic of religion, especially the Christian religion, as a factor in shaping the charter for peace and for implementing its operation. But has all the patronizing and pious talk to the Church a sound justification in the conduct of the politicians who would enlist its prestige to secure public loyalty to the toils and sacrifices indicated for the days ahead? "Tightening the belt," the daily clamor for more and better "victory gardens," and the urge for greater food production, have a familiar sound to American ears. We certainly do not oppose any of this as a means for feeding a war-ravaged world.

But we are thinking of other aspects of the same problem where such demands do not seem to us to be consistently maintained. When government agencies, in the face of continuing emergency, set aside the month of July as a holiday for liquor interests from war work while insisting that others stick to their jobs or fight, it does not make sense to us. It does not improve matters, when people are starving wholesale, to know that millions of pounds of sugar and grain are to be subtracted from the distressingly inadequate food stock of the world and diverted to an industry whose historic output has been ruined homes and an impoverished and debauched humanity.

We believe that the Church has no power for promoting a politically dictated program for feeding the hungry which it is not equally responsible for using to "put the fear of God" into the hearts of American politicians for permitting the exploitation of the public by the liquor business. To the purring bureaucrats who ask us to share with others by denying ourselves, we say: "We see no consistency in asking us to take another notch in our belt when enormous quantities of sugar and grain are being turned into cash and crime to satisfy the greed of the liquor business."

IS HEAVEN REAL?

The other night, sitting at home in the living room, my junior high school daughter, in the ninth grade, was reviewing her science for an examination next day. She turned to me and said, "Daddy, do you really believe in another world after this?"



Dr. A. P. Hamilton

Now, why did she ask such a question? It's in the air. Nothing that has been accepted is for that reason settled. Everything is subject to question, even the moral law.

We seem to have taken old Heraclitus as our mentor in this day. He said, you remember, "All things flow on, nothing is fixed."

Scepticism, and especially cynicism, is the order of the day. Such an attitude, far from implying high intellectuality, as some think, really implies an age of superficiality and sloppy thinking. In some circles, even in the church, it has become fashionable to scoff at the so-called "otherworldly" attitude of an earlier age. I heard a minister recently preach on the text, "One World at a Time." The Church has become "hither-worldly."

It is often said, "If we take care of this one, the next world will take care of itself."

I saw several years ago on the bookstand a biography of Charles Darwin and the subtitle on the book jacket read, "The man who made Hell a laughing stock and Heaven a dream."

It is very unpopular even in religion to speak freely of the intangibles and the purely ideal elements of the gospel. It is the "Social Gospel" and "Social Action" which catch the public eye and ear.

Mr. L. P. Jacks, famous English writer and scholar, wrote a book several years ago upon the subject, "The Lost Radiance of Christianity." I wonder if there isn't a reason for such a title embedded deeply in this pagan, materialistic age of ours?

In a day of the world's life, when dying seems to be the easiest thing human beings are doing, it seems a good time to get back, at least to some extent, to a spiritual and "otherworldly" emphasis in our religion.

After all, such an emphasis is more realistic than any other—to use a much overworked and threadbare word.

A. P. H.

Others Say. . .

REMAKING THE NATIONS

Our advice to conferences such as that in San Francisco and to churches and church people is the homely old adage, "Don't bite off more than you can chew." In other words, do not try to put down on paper now, idealistic plans for everything.

If we can get the Dumbarton Oaks Charter, even without amendments, we shall have much. There are other pressing jobs. We shall do more for peace on earth in the next few months by rushing food and clothing to Germany and the rest of Europe that is in distress than by trying to dictate to Britain when her wise plans for Indian independence must go into effect.

Railroads and bridges, locomotives and cars, ability to move relief shipments freely, are more needed than having our own way about the border states along the exposed frontier of the Soviet Union.

Likewise, a little common sense about fraternizing with

Germans will help mightily. All the Germans did not operate prison camps. Many children didn't know that there were prison camps or death chambers.

The Russians want to be friendly. Our soldiers, meeting Russian soldiers, have said enthusiastically, "They are like Americans—only more so." Let us not poison these springs of good will by an ineradicable hostility to some different economic system or form of government.

There is no better time to start a friendship than when a chance comes to do a good turn. The time is now. A warm overcoat for next winter will be a bit of rock ballast for a Dumbarton Oaks Charter. A little more is needed than a cup of cold water in the name of our Lord. The times demand some good Minnesota flour and Virginia hog meat in the name of common sense. And we can do with less whining about the meat all staying at home.

—Editorial in Christian Leader.

METHODIST HERO HONORED FOR FRANKLIN EPIC

By Alexander H. Williams, Staff Correspondent of The Christian Science Monitor

Honors for the heroes of the aircraft carrier Franklin were bestowed aboard the scarred flattop in New York on May 21, in recognition of epic rescue action by officers and men after the vessel had been hit by bombs from a Japanese plane off the Japanese main islands on March 19.

It will be recalled that Capt. Leslie E. Gehres, commanding the Franklin, had declared that nearly every man aboard it turned out to be a hero and had recommended 500 awards, including two Medals of Honor and 12 Navy Crosses.

Lieut. G. Weldon Gatlin, Methodist chaplain aboard the carrier, was one of the men honored. He received the Silver Star, having previously received the Purple Heart.

Refused to Quit Ship

Lieut. Gatlin was one of the men who refused to quit the Franklin when ordered aboard the cruiser Santa Fe when it came alongside the stricken ship to render aid. He saw his job with the men of the carrier, and he stuck to it. He felt it was his primary duty to be with the injured who, with the lost, numbered more than an estimated 1,100 men—approximately one-third of the vessel's complement.

Lieut. Gatlin had been aboard the Franklin only 17 days when the ship was attacked. When the first enemy bomb hit, he was in the ward room. He had been up with his duties without rest for two days and had gone below for some food.

When the attack came, Lieut. Gatlin at once sprang to the passageway to the flagdeck, but was knocked down twice before he could reach the forward end of the vessel, seeking the compartment at the end of the hangar deck where there were injured men.

Aid by Flashlight

It was pitch dark, and he had to find his objective by flashlight. Once there, he gave comfort and assistance to the wounded and helped them up to the forecastle deck.

During these trips he was struck in the arm by a bomb fragment, but went ahead with helping evacuate the wounded to the Santa Fe.

There were many injured in the bunk quarters and the staterooms, and to these he also devoted attention. Many of them had New Testaments supplied by the Gideons and the American Bible Society—and asked him to quote verses they knew. Some of these men were so badly hurt that they could not take the books from their pockets.

"I shall never forget how these men acted," Lieut. Gatlin told me. "It gives me extreme happiness to see how enlisted men and officers—wounded as well as those who had escaped injury—worked to help each other, to comfort and to cheer."

Prayer Services

Lieut. Gatlin declared that "the boys had a deep sense of religious conscience," and that at his services aboard ship they had organized a Protestant choir and Bible classes, and that prayer services were held every morning. These morning services were attended by upward of 450 enlisted men and officers, and evening services, identical with the morning, were held daily with an attendance of more than 200. The fact that there were no seating arrangements and the men had to stand during the roll of the ship he saw as a tribute to their devotional zeal.

He voiced highest praise of Captain Gehres and Executive Officer Joe Taylor, both of whom attended his services.

Lieut. Gatlin also paid high tribute to Lieut. Commander Timothy O'Callahan, U. S. N. R., of Cambridge, Mass., Roman Catholic chaplain, who was the only other member of the clergy aboard the vessel and whose heroic role during the tragedy has already been told to the nation.

Pastor in Texas Town

Prior to joining the Navy, Lieut. Gatlin was pastor of the First Methodist church of Grandview, Texas, a town near Fort Worth. He is the son of the Rev. L. C. Gatlin, Methodist pastor in Magnolia, Ark.

His first assignment as naval chaplain was to a land station in the Pacific theater, first to hold the post at that place. He got "perfect cooperation" from the commander and executive officers there, and brought in chaplains of other denominations, including Christian Scientists and Jews.

The Franklin was his first experience at sea and was, he said, the realization of a "chaplain's dream" in the kindness of every one and the strong sense of fellowship.

—Christian Science Monitor.

SOLDIER SUBSCRIPTIONS—IMPORTANT NOTICE

A notice from the Post Office Department states that complete addresses must appear on all papers sent to soldiers. The complete address, besides the name, must include the serial number, the organizational (unit), and the APO number. Because of the lack of these, tons of undelivered papers accumulate at distribution points.

We lack complete addresses for the following:

Lt. Arthur F. Williams, Jr., New York.
Pvt. Robert Brewer, New York.
Chap. Donald E. Wineinger, New York.
Pvt. E. J. Lambert, San Francisco.
Chap. Alvin P. Smith, San Francisco.

We urge that some member of the family, or some friend, complete the addresses at once, as we do not want any soldier to miss his paper.

Remember, this is important!

UNITED NATIONS CONFERENCE ON INTERNATIONAL ORGANIZATION

By Walter W. Van Kirk and O. Frederick Nolde

The World Security Conference at San Francisco is getting on.

It is clear that the international organization being projected here will not have the suppression of war as its sole purpose. Many persons had feared that the Conference would be wholly concerned with the problem of collective security. It had been one of the major criticisms of the Dumbarton Oaks Proposals that the world was to be "frozen" at the end of the war and kept in that condition by the combined military prowess of the Big Four.

During the past few days there have been certain developments which point away from a sabre-supported "status quo" to an organization bent upon meeting the ever-changing conditions of a dynamic world.

First: It is being seriously proposed that the Economic and Social Council be placed on the same level of importance with the framework of the Organization as the Security Council, the General Assembly, and the World Court.

Second: The Conference Committee on Economic and Social Cooperation has unanimously approved a statement of purpose which vastly expands the intent of the Dumbarton Oaks Proposals. This statement of purpose, if approved by the Conference, will pledge the member states of the Organization to promote:

"a. Higher standards of living, full employment and conditions of economic and social progress and development.

"b. Solutions of international economic, social, cultural, health and other related problems; and,

"c. Universal respect for and observance of human rights and fundamental freedoms for all without distinction as to race, language, religion, or sex."

Third: The consultants have approved and presented to the American delegation a set of recommendations which, if approved by the Conference, would considerably enhance the significance and prestige of the Economic and Social Council. It was proposed, for example, that this Council should, from time to time, arrange conferences with and receive recommendations from major non-governmental organizations, national and international, in order that the Council may have the benefit of direct contact with the groups which are constantly at work in the area of economic and social policies. In other words, an arrangement is being suggested that will bring the peoples of the member nations more directly into contact with the operations of the world organization.

There remain certain concerns of the Christian community which have not as yet been fully satisfied. These have to do with the preamble of the Charter, eventual universal membership, limitation of armaments and provisions for the amendment of the Charter. The consultants to the American delegation appointed by the Federal Council of Churches have submitted to Secretary of State Stettinius a set of recommendations bearing upon these concerns.

Had the doctrines of Jesus been preached always as pure as they came from His lips, the whole civilized world would now have been Christians.—Jefferson.

CONFERENCE NEWS AND PERSONALS

New Orleans Christian Advocate

Publishing Committee:
Louisiana Conference—J. W. Reily, Chairman; B. H. Andrews, R. R. Branton.
Mississippi Conference—J. T. Leggett, Vice-Chairman; J. E. Gray, C. C. Clark.
North Mississippi Conference—V. C. Curtis, Secretary; A. T. McIlwain, S. E. Ashmore.

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HENRY T. CARLEY, A. P. HAMILTON and B. P. Brooks .....Associate Editors
W. C. NEWMAN.....Church School Lesson Writer
MRS. E. L. DIAMOND.....Editorial Secretary
C. MILTON CHALMERS.....Publisher

Mrs. J. M. Bush, Learned, Miss., places us in her debt by her good word concerning the Advocate, as well as for the list of subscriptions which she enclosed.

Bishop Paul E. Martin was present on May 27 for the dedication of the parsonage at Wesley Chapel on the Springfield, La., charge. Rev. A. W. Coody is the pastor.

Rev. A. R. Hoffpauir is engaged in revival services this week, with Rev. Otis W. Spinks doing the preaching and Rev. Jack Shaw, pastor at Gibsland, doing the singing and directing the young people's work.

Mrs. Adrian B. Cairns, of Bunkie, La., requests the change of her paper from Bunkie to 2922 Bore Street, New Orleans, La., with the notation, "we move June 2." Dr. Adrian B. Cairns has been associated with Dr. Quantz in the Cairns Clinic at Bunkie.

Miss Joyce Eileene Bonne Carrere honors the editor and his wife with an invitation to the Gretna High School commencement exercises on Monday evening, May 28, for which we are duly grateful. Miss Joyce, a member of the Senior Class, is a daughter of Rev. and Mrs. J. P. Bonne Carrere.

Rev. J. H. Jolly, pastor at Waynesboro, Miss., wrote that he was in the midst of a most unusual meeting at Waynesboro last week, where the attendance was exceptional, as were the preaching and the song services, which were led by Rev. G. Eliot Jones and Rev. Frank E. Dement, respectively.

Dr. Adrian M. Serex reports an offering of above $10,000 for the building fund of First Church, Monroe, on Mother's Day. Amounts are still coming in and the hopes are it will go to $15,000. The building fund has now reached a figure which will make it possible for building to begin as soon as war restrictions are lifted.

Friends of Mrs. Fitzgerald S. Parker, of Louisiana and Mississippi, will regret to learn that she has been forced to return to Nashville on account of the serious impairment of her health. She was for a time with her son, Dr. Paxton Parker, in Muskogee, Okla. Her late husband was long an honored and outstanding member of the Louisiana Conference.

Pfc. David Fowler Reid, twenty-one, son of William Watkins Reid, of the Board of Missions, and Mrs. Reid, was killed in action in Germany on April 30, according to announcement of the War Department. He was a medical corpsman with the 7th Army. David was a junior in Oberlin College when called into service. He had a license as a local preacher from the Brooklyn North District of the New York East Conference.

Rev. Hubert A. Gibbs, pastor at Istrouma Methodist church, Baton Rouge, La., says that they are anxious to have ministers and laymen from any of the other districts at their district Pastors' School, to be held June 11-14, at Bluff Creek Camp, near Denham Springs, La. The fee for each person is $10 and every one is expected to bring his own linens. Dr. Walter Towner is expected for a clinic on Church School enrollment.



DR. T. OTTO NALL
Managing editor of The Christian Advocate, who was elected president of the Associated Church Press at its recent annual meeting in Philadelphia, is a correspondent representing his own paper and Religious News Service at the San Francisco United Nation's Conference on International Organization.

KENTUCKY LIQUOR ELECTIONS ATTACKED

The local option elections which are drying up Kentucky by leaps and bounds were attacked by John Marcum, Allied Liquor Industries representative in Kentucky. Marcum howled:

"The election days fall on Monday, and were selected by the drys with foresight. Anybody with a hangover will have it on Monday—and will be in the frame of mind to vote dry at that particular time."

Louisiana Moral and Civic Foundation.

MRS. HUBERT A. GIBBS IN SORROW

Rev. H. T. Pitman, father of Mrs. Hubert A. Gibbs, of Baton Rouge (Istrouma), La., died at his home in Nacgodoches County, Texas, a few days ago, according to notice just received at the Advocate office. Mrs. Gibbs is the wife of Rev. Hubert A. Gibbs, pastor of Istrouma church.

Bro. Pitman was eighty years old and had been a licensed minister for sixty-one years, most of the time a local preacher. His body was laid to rest in Pine Grove Cemetery in his home county.

DR. ROBERT W. GASTON DIES

Dr. Robert W. Gaston, long a resident of New Orleans and a professor in Loyola University School of Dentistry up to a year ago, when he retired, died on Thursday, May 24, following an extended period of failing health. At the time of his passing, he was at the home of his son, Dr. Nathan Gaston, in Monroe, La. He suffered a stroke and was in a comatose condition for some time preceding his death.

Dr. Gaston was a member of Rayne Memorial Church, New Orleans, was long an official member and for a time chairman of the Board of Stewards. He is survived by his wife, the former Miss Ida Quin, and two sons—Dr. Nathan G. Gaston, of Monroe, La.; and Colonel Robert W. Gaston, Jr., with the U. S. Army overseas. Funeral services and interment were in Gulfport, Miss., on Friday morning.

LOUISIANA ANNUAL CONFERENCE

Dr. Lewis N. Stuckey and his people of First Church, Baton Rouge, have invited our Annual Conference to meet in their church this fall. The committee on Annual Conference Entertainment has accepted their gracious invitation.

Bishop Paul E. Martin, D.D., has authorized me to state that the Conference will convene Thursday, November 15, at 2 p.m. and adjourn Monday, the 19th. We are



looking forward to a truly great Conference in our Capital City.

DANA DAWSON, Chairman,
Conference Entertainment Committee.

PACKAGES FOR THE PHILIPPINES

The U. S. Government announces that the "export of gifts or samples, by mail" to persons in the Philippine Islands is now permitted. Any individual in the United States may send a bonafide gift or sample, not over 11 lbs. in weight, or $25 in value, at the rate of one package per week. With the address of the consignee should be placed the letters "G-Post" on the address side of the wrappers. Local post offices have information as to rates, etc.

A recent letter from the Rev. Francis W. Brush (Harris Memorial Training School, Manila, P. I.) to the Board of Missions, expressed the need of himself and his Filipino associates for reading matter, church magazines, books, etc.; they have been without these for four years.

Under the above regulations, packages can be sent to Mr. Brush for distribution to Methodist pastors and teachers.

BISHOP WATKINS, MRS. TILLY ADDED TO EXECUTIVE COMMITTEE

Two outstanding Southern leaders have been elected to membership on the executive committee of the Methodist Federation for Social Service, it has been announced by Bishop Lewis O. Hartman, president of the Federation. They are: Bishop William T. Watkins, of Louisville, Ky., and Mrs. M. R. Tilly, of Atlanta, Ga. Both are outstanding representatives of progressive, socially concerned Christianity in the Southeastern Jurisdiction of the Methodist Church.

Bishop Watkins, formerly professor of church history at Emory University's Candler School of Theology, has been a bishop of the Methodist Church since 1938. He is an outstanding scholar and received his education at Emory University, Candler School of Theology, Yale Divinity School, Edinburgh University and United Free Church College of Glasgow.

Mrs. Tilly, secretary of Christian Social Relations and Local Church Activities for the Southeastern Jurisdiction, Woman's Society of Christian Service, Methodist Church, is active in racial, economic, and industrial relations in the South. For many years she has been a member of the Interracial Commission in Atlanta, recently become the Southern Regional Council.

The Methodist Federation for Social Service is a fellowship which for 35 years has pioneered in education and action on social problems. It is morally backed by Methodism's General Conference and was initially responsible for Methodism's, and Protestantism's, official Social Creed. The Rev. Jack R. McMichael, executive secretary of the Federation, is a native of Quitman, Ga. He is an alumnus of Emory University, class of '37.

BOYD M. McKEOWN HONORED

Centenary College of Louisiana (Shreveport), at its commencement services on May 23, conferred upon Boyd M. McKeown the honorary degree of Doctor of Laws. Dr. McKeown is well known throughout the Church, especially in our schools and colleges, as head of the Department of Public Relations in the Division of Educational Institutions of the Methodist Church. Before unification, he had been, since 1930, Director of Promotion of the former M. E. Church, South.

Centenary College, in awarding this honor, gave recognition to an experienced educator. Dr. McKeown began his teaching experiences in a one-room school and followed through the range of positions in educational institutions, having been dean for several years at McMurry College (Abilene, Texas). He is a graduate of Southern Methodist University, and holds his master's degree from the University of Chicago. He did additional graduate work in the University of Poitiers, France, the University of Colorado, New York University, and Columbia.

Dr. McKeown grew up in a Methodist parsonage, being the son of a pioneer preacher, Dr. W. B. McKeown who, now ninety years of age, was an active minister and pioneer organizer of the north end of the Texas Panhandle.

LAKE JUNALUSKA ASSEMBLY

The Lake Junaluska Assembly, Lake Junaluska, N. C., will be open to its residents and visitors during the summer and will present appropriate daily programs in accordance with the directives of the Government's war-time transportation agencies, according to the Rev. Dr. F. S. Love, superintendent.

ODT directives, Dr. Love said, permit meetings for recreational and vacational purposes and when they are held under church auspices there may also be instruction and worship for those who attend.

Concerning the approaching 32nd season of the Assembly, which is owned and controlled by the Methodist Church, Dr. Love stated: "In order to cooperate fully in the emergency measures we will not advertise our meetings in the customary manner nor will we take any steps to induce a large attendance. But a welcome will be extended to all who desire to spend their vacations at Lake Junaluska and a daily program of religious, recreational and educational features will be presented during the season, which opens June 10 with the annual observance of Haywood County Day."

Lake Junaluska Assembly, noted religious Chautauqua, serves as a clientele east of the Mississippi river in the nine Southern States of Alabama, Florida, Georgia, Kentucky, Mississippi, North Carolina, South Carolina, Tennessee and Virginia.

COACHING SCHOOL FOR BIBLE CONFERENCES

Dear Dr. Duren: The General Board of Missions and the General Board of Education are holding coaching schools for Bible Conferences. Such a school was held at Winona, Miss., May 14-17 for the two Conferences in Mississippi.

Dr. A. J. Walton, of the Board of Missions, was our instructor and he did a most excellent work for us and with us. We had morning and afternoon sessions. In the evenings a Bible Conference was held in the Methodist Church in Winona. Bro. Rogers and his people helped to care for us during the Conference.

The district superintendents selected two men for this coaching school. In their home districts they are to hold three Bible Conferences, one in their own charge and two others in the district.

The pastors attending were:

Seashore District, E. E. Samples and Roy C. Clark.

Brookhaven District, F. M. Casey and T. E. Nicholson.

Jackson District, J. D. Slay and J. W. Sells.

Vicksburg District, Robert Case and Robert Paton.

Corinth District, B. G. Whitehurst and Seamon Rhea.

Greenville District, N. D. Guerry and H. D. Suydam.

Greenwood District, J. N. Hinson and A. Y. Brown.

Sardis District, J. C. Wasson and R. A. Grisham.

Columbus District, T. B. Thrower and N. J. Golding.

Aberdeen District, R. G. Moore and J. E. Stephens.

A. C. Bishop, of Board of Education of North Mississippi Conference.

The Coaching School adopted the following instructions to guide us in holding Bible Conferences:

1. A month before holding the conference the leader shall meet with the pastor and local leaders to plan for the conference.
2. Arrangements should be made to advertise the conference thoroughly.
   a. Adult committees.
   b. News items, three if possible.
   c. Personal visitation.
   d. Personal letters.
   e. Stress the fact that questions may be asked by any one attending.
3. Definite objectives should be set up in the Conference:
   a. To interest people in Bible study.
   b. Instruct people how to study.
   c. Suggest helpful books.
   d. Help adults discover their responsibilities.
   e. Encourage questions about the Bible.
4. Have some definite methods of Bible study to present to the Conference.
5. Have materials and suggestions for enriching the Conference.
   a. Suggest helpful books to be read by various age groups.
   b. Have supply of books to sell.
   d. Maps, charts, posters, visual aids.
6. Follow up:
   a. Practical suggestions for continuing Bible study.
   b. Practical suggestions for using the Bible in the home.
   c. Suggest neighborhood groups for Bible reading.

Your brother,
J. E. STEPHENS.

Seven-year-old Arthur Davis, of aristocratic Upper Montclair, N. J., was recently nursing a bruised jaw—but in what was noted a good cause. . . . Arthur's mother had been attending a series of lectures on China and Arthur was interested in her reports. She was surprised when she returned home one afternoon to find the front lawn trees decorated with crudely-drawn signs announcing a fight at 3 p.m. between "Bonecrusher Davis and "Killer" Ames—admission five cents, proceeds to go to the relief of Chinese orphans. Mrs. Davis was too late for the fight. She found Arthur nursing his jaw, damaged by a left hand punch in the third round. "He's six months older than I," was Art's comment. "Anyway, we made a dollar and a quarter for the Chinese kids."—Selected.

PERSONAL NOTES AND INCIDENTS

The editor acknowledges with appreciation an invitation to attend the commencement exercises of MacDonell French Mission School, which took place on last Wednesday evening.

Rev. J. D. Wroten, district superintendent, Greenville, Miss., is very much delighted with the work of the pastors and the people of that splendid Delta district. He says that they are getting things done.

Rev. M. L. McCormick reports everything going well at Yazoo City, Miss., with Crusade for Christ paid in full, benevolence claims paid for the year, and the congregation in a happy mood. He is also raising funds for a building program.

The Sardis district pastors' meeting at Sardis, Thursday, June 7, will have Dr. Harry Denman to direct a program of evangelism. Rev. C. A. Parks, the district superintendent, announces the district conference for Byhalia, July 6—one day.

Dr. T. M. Brownlee has added over 40 members to First Church, Greenville, Miss., as a result of a visitation-evangelistic campaign. The district has decided to omit the district conference, since there appears to be no urgent business to come before it.

Rev. and Mrs. Obie H. Jones, Collinston, La., are atop of the world these days. It's a girl, Ella Mae, weight five pounds and fourteen ounces—perhaps not much in weight, but what a whale of a difference she makes. Congratulations and all good wishes.

Mrs. McGee, wife of Rev. F. H. McGee, retired member of the North Mississippi Conference, is reported to be quite ill in the Kings Daughters Hospital, Greenville, Miss. Friends of Bro. McGee and his wife will not forget them in this time of illness and anxiety.

Dr. Joe J. Mickle was the speaker at the Baton Rouge district conference held at Watson, La., this week, according to information received from Rev. Virgil D. Morris, district superintendent. Dr. Mickle is the new president of Centenary College, Shreveport, La.

It is with sincere regret that we report the illness of Bro. S. B. Lawrence, who is in Touro Infirmary, New Orleans. Bro. Lawrence is a steward in Galloway Memorial Church, Jackson, Miss., and president of the Board of Trustees of the Methodist Orphanage.

Rev. A. P. Stephens, Conference Evangelist for North Mississippi Conference, writes that he is having calls for more meetings than he can possibly take care of, and that he is sharing with superannuate preachers and other responsibilities of supply work. Bro. Stevens' address is Kosciusko, Miss.

Rev. Walter Clarke, local preacher from Angie, La., who was one time a supply on that charge, is ill at the Charity Hospital, New Orleans, according to information furnished us by the chaplain, Rev. J. A. Alford. This is all the information we have, but we hope to have a better report from him in the near future.

Drury William Wall, son of Rev. and Mrs. H. P. Wall, was valedicotrian in a class of seventy-nine at Metairie High School on May 24. We understand that the class honor carries with it a college scholarship. The valedictory address is said to have been highly creditable and friends expect much of Mr. Wall in the years to come.

Bishop J. L. Decell was the commencement speaker at Wood Junior College on last Sunday morning. At night he preached in Durant and ordained Rev. T. R. Poole deacon and elder that he might enter the chaplaincy. Bishop Decell writes that they will meet their quota of eight additional chaplains called for by the Fourth Corps Area Service Command.

A card sent out by the Louisiana Moral and Civic Foundation says that there is strenuous effort being put forth by the liquor interests to defeat the Bryson bill now before Congress. It also calls attention to the fact that last year 233,000,000 pounds of sugar and 4,758,000,000 pounds of choice grain were used in the manufacture of beverage alcohol, all this in the face of the fact of an ever-increasing food shortage.

Mrs. Gunn, wife of Rev. E. C. Gunn, of Carrollton Avenue Church, New Orleans, is home from New York, where she suffered a broken ankle and spent a season in a hospital. We are glad to report that she is on the road to recovery. She suffers at times, but the indications are that in due course she will be fully recovered. She was accompanied on the journey by her daughter, Miss Nellie Mae Gunn, who is a student at Joulliard Graduate School of Music.

Friends of Dr. Lewis N. Stuckey, pastor at First Church, Baton Rouge, La., will regret to learn that he had the misfortune to break his right arm a short time ago. During the time of his disability he and Mrs. Stuckey will visit the latter's mother in Springfield, Mass. This will take the place of the summer vacation. During this Conference year Dr. Stuckey has received more than 250 people into the membership of First Church, 100 of them on profession of faith. The World Service apportionment has been paid for the year and the Crusade for Christ overpaid. In addition, the congregations continue to show growth and all other interests flourish in the same manner.

THIS CHAPLAIN IS INGENIOUS!

A communion set has been made from 20 MM shell casings by Chaplain William D. Waugh, formerly Methodist pastor at Becker, Miss., now in army service in France and Germany. Using the empty hulls of shells that had been fired, Chaplain Waugh cut them down to an inch and one-quarter in height and polished them until they "shone like a mirror." He bored holes in a board to make a tray for the thirty-six cups in the set, which he describes as "really very pretty." The chaplain has also employed his ingenuity to construct an iron to be used for much needed pressing jobs in the army. He borrowed tools, cut a flat piece of iron into the proper shape, welded a handle onto it and smoothed it on an emery rock. He reported that this was the only iron in the entire batallion. On Easter Sunday more than 200 soldiers attended services conducted in Germany by Chaplain Waugh. He also said that one group of men interrupted their baseball game to attend church services!

Before entering the chaplaincy, Mr. Waugh had helped to rebuild two of the four church buildings on the four-point Becker charge in Mississippi. He had also been pastor of the Toccopola charge. He is a graduate of Michigan State Normal School, Ypsilanti, Michigan, and has taken all of his theological courses by correspondence.

CENTENNIAL CELEBRATION OF THE HEBRON CHURCH

Our centennial celebration of the Hebron Church, Waynesboro, Miss., charge, was a glorious occasion. We had services the old-fashioned way and they were held in a brush arbor. The crowds were unusually large. Rev. C. A. Massey, a former pastor, led the song and prayer service, from 10:30 to 11 o'clock, when Rev. L. L. Matheny, also a former pastor, brought a soul-inspiring message. At the noon hour friends met and renewed their love and talked of the yesterdays and of the time and place so dear in memory to them—Hebron, the church where they found the Lord. In the afternoon we rededicated the church to God. It was a wonderful service. At the close of the dedication service we had a flower service in memory of the old charter members and others who had gone on to be with God. We marched from the church to the cemetery and placed the flowers and gathered at the front of the cemetery for the benediction.

T. A. KING, Pastor.

PASTORS' SCHOOL AND CONFERENCE FOR CHRISTIAN WORKERS AT BLUFF CREEK CAMP, BATON ROUGE DISTRICT, JUNE 11-14, 1945

Staff

Rev. Virgil D. Morris, district superintendent.
Rev. Hubert A. Gibbs, director of School.
Rev. David Felder, business manager.
Mrs. David Felder, dietitian.

Group Leaders

Adult Work—Rev. Henry Rickey.
Lay Leaders—T. H. Henderson.
W. S. C. S.—Mrs. N. B. Riddle.
Children's Work—Mrs. Pearl McKay.

Faculty

Dr. Rockwell C. Smith—Rural Church Management.
Dr. Rollin H. Walker—A Bible Course.

Monday, June 11

Registration—3:00 p.m. to 6:00 p.m.
Dinner—6:30 p.m.
Free Time—7:30 to 8:00.
Platform—8:00 to 9:00, Dr. Rollin H. Walker, speaker.

Tuesday, June 12—Morning

Breakfast—7:45.
Free Time—8:30 to 9:00.
First Class Period—9:00 to 9:50.
Second Class Period—10:00 to 10:50.
Group Meetings—11:00 to 12:00.
Free Time—12:00 to 12:30.
Lunch—12:30.

Afternoon

Rest Period—1:30 to 2:30.
First Class Period—2:30 to 3:30.
Second Class Period—3:30 to 4:20.
Group Meetings—4:30 to 5:30.
Free Time—5:30 to 6:30.
Dinner—6:30.
Free Time—7:30 to 8:00.
Platform—8:00 to 9:00, Dr. Rockwell C. Smith, speaker.

Wednesday, June 13

Same schedule as Tuesday, except the platform speaker will be Dr. Rollin H. Walker.

Thursday, June 14

Morning schedule same as other two days, closing with the noon meal.

Registration fees, $10.

Everyone is asked to bring linens, towels, blankets, soap, etc.

Dr. Rockwell C. Smith, a native of Massachusetts, holds degrees from DePauw and Boston Universities, is a Ph.D. from Wisconsin, and has been professor of Rural Church Administration in Garrett Biblical Institute since 1940.

MONROE DISTRICT W. S. C. S.

The Monroe District Woman's Society of Christian Service was organized in Rayville, La., at the Methodist church on May 19, 1945.

The district meeting was presided over by Mrs. A. J. Ensminger, Monroe District Secretary of Organization and Promotion.

The Organizational Plan was explained by Mrs. D. M. Campbell, Conference Secretary of Organization and Promotion.

Mrs. J. B. Pollard, Conference president, conducted the election of officers, whose names were presented by Mrs. J. J. McKeithen, chairman of the Nominating Committee. They are as follows:

President, Mrs. D. C. Metcalf, West Monroe, La.; vice-president, Mrs. J. G. Wyly, Jr., Lake Providence, La.; secretary of Organization and Promotion, Mrs. A. J. Ensminger, Wisner, La.; recording secretary, Mrs. E. C. Gibson, Monroe, La., Hotel Frances; secretary of Missionary Education and Service, Mrs. S. M. Collins, 500 Hudson Lane, Monroe, La.; secretary of Christian Social Relations and Local Church Activities, Mrs. Gilford Wright, Sterlington, La.; secretary of Youth, Miss Adell Redditt, Columbia, La.; secretary of Children's Work, Mrs. Herbert Branch, 609 South 3rd Street, Monroe, La.; secretary of Student Work, Mrs. H. B. Staples, Tallulah, La.; secretary of Supplies, Mrs. W. L. Haley, Rayville, La.; secretary of Spiritual Life, Mrs. F. B. Hatch, Sr., Route 3, Rayville, La.; secretary of Literature and Publications, Mrs. E. O. Hinton, Fairbanks, La.; district treasurer, Mrs. C. B. Atkinson, Box 401, Monroe, La.

The secretary of Wesleyan Service Guild will be elected by the Guilds.

All reports from local societies should go from the secretaries of the society to the district officer in the corresponding position.

VICKSBURG DISTRICT NEWS

As we draw near the close of the second quarter and review the work done by you and your people in the Vicksburg district, I rejoice with you in the progress made. Most of the charges have raised in full their quota on the Crusade for Christ. Some have gone beyond the quota. Many have paid the full amount in cash. Five of the charges have not yet subscribed the full amount, but we are counting on them to pay out. I share with you the joy and gratitude that while paying on the Crusade our people have not let other interests suffer. Benevolences are being paid in excess of this time last year. Salaries have increased and substantial payments have been made on buildings and improvements.

Church School enrollment and attendance are definitely on the increase. Several charges report very gratifying progress. There is truly an awakening of interest in this important phase of our work. The Crusade for Teachers held at Natchez on April 9 proved most helpful and stimulating. I hope every charge will have a Vacation Church School. Let us encourage our Intermediates and Young People to attend the Camps and Assemblies as far as possible. Let us have training classes and schools and thus help develop "skilled laborers for the Master."

Evangelism has been emphasized in a great way. The School of Evangelism held in Vicksburg in March was a great success and revealed what can be done by united effort and a planned program. Let us "follow through" with increasing zeal, using whatever methods most practical that will win people to Christ.

District conference will be held in Jefferson Street Church in Natchez, July 10, beginning at 9:30 a.m. Please have your delegates elected and names sent to me not later than June 25. Blanks for your reports will be mailed to you later.

O. S. LEWIS, D. S.

THE BASIS OF OUR CONCERN FOR INCREASING CHURCH SCHOOL ENROLLMENT AND ATTENDANCE

The command of our Lord: "Go ye, therefore, and teach all nations," and the example of His own ministry, put upon His followers the imperative obligation to make known to all people the Christian way of life. Such a mandate allows no room for indifference on the part of the Methodist Church. Every local church is summoned to the task of sowing the seed of Christian truth in the minds of children, youth, and adults, and of guiding them to a complete commitment to Christ and His principles of life, through its Church School.

The Methodist Church is deeply concerned about increasing Church School enrollment and attendance. People are hungering for something to satisfy their souls; the situation in which we find ourselves serves to emphasize the lost condition of man and society; and Christian teaching is neglected. In such a time the Church must provide that which will bring people to Christ and His way or be untrue to her calling. That is the only adequate answer to the need of humanity.

If she is to meet this challenge, the Church must continually examine her own life and ministry, and improve her methods for bringing the full impact of the gospel to bear upon the lives of men, as individuals and together in society.

In the United States the need for Christian teaching is alarming. When considerably more than half of our population are not enrolled in any school of religious education and are without knowledge of even the spiritual background of our cultural heritage, the Methodist Church is obligated to do all in her power to reach every person with Christian teaching. The Church has an inescapable responsibility to emphasize the supreme value of Christian education, lest false philosophies degrade the importance of the individual and imperil all hope dations of brotherhood and imperil all hope for peace in our world.

The Church dare not longer delay in responding to this challenge to spread Christian teaching. Every local church must face frankly and fully her share of the responsibility for meeting the demand, through the improvement and expansion of her program of Christian education.

Depending upon the resources of God, we are confident that success can be achieved in fulfilling our aims of building a nobler nation and a better world according to the pattern of the greatest teacher of the ages, Jesus Christ, our Lord.

—Statement issued by the Conference on Increasing Church School Enrollment and Attendancein the Crusade for Christ.

SOLDIER WRITES MINISTER FATHER AND MOTHER AN INTERESTING LETTER

(From the son of Dr. A. M. Freeman, Shreveport district superintendent, and Mrs. Freeman).

Dear Mother and Daddy:

Today I had a most interesting experience which occurred quite by accident. Our division captured some notorious and widely known anti-fascists in a prison which actually was a guarded mountain resort hotel in the Alps. In the party was the chancellor of Austria Schussnig; Leon Blum, the ex-popular front premier of France; wives; Pastor Niemoller and certain other less well-known celebrities, including Rommel's chief of staff, demoted and imprisoned because of his alleged participation in the attack on the fuhrer's life last summer.

Anyhow, I talked to Niemoller alone twenty minutes. He is a very agreeable and pleasant fellow, rather definitely a ministerial type in the American hail-fellow tradition. He told me of his pleasant imprisonment at Dachau and of the atrocities he witnessed on other less fortunate political prisoners. He seemed much concerned about getting back to his church in Berlin. Enclosed is his autograph. He told also of Hitler's summoning him in 1942. Although he apparently opposed the fuehrer openly, today he spoke only of his poor, misunderstood life and so on in the usual vein of present-day apologists. I saw Schacht and Leon Blum from a distance. I treated Madame Blum who is much younger for a mild nosebleed. Looks like I'm leading a colorful life anyhow.

Schussnig and all of them look very old and tired but well treated in general. Niemoller knows American geography well and speaks good English indeed. Admiral Tirpitz had a granddaughter in the crowd and there were numerous others of the lesser-now-I-hope defunct European nobility. Niemoller will probably make an American tour soon—isn't that the usual thing to do—and perhaps you will see him there.

A. M. FREEMAN, JR.

—Methodist Messenger (Shreveport).

MISSISSIPPI CONFERENCE

Vicksburg District—Third Round

Oak Ridge, at Bradley's Chapel, June 3, 11 a.m.
Gibson Memorial, June 3, 8 p.m.; Q. C. later.
Silver City, at Silver City, June 10, 8 p.m.; Q. C. 8 p.m.
Gloster, at Mount Vernon, June 17, 11 a.m.; Q. C. 2 p.m.
Centreville, at Centreville, June 17, 8 p.m.
Rolling Fork, at Rolling Fork, June 24, 11 a.m.; Q. C. 2 p.m.
Louise & Holly Bluff, at Louise, June 24, 8 p.m.; Q. C. 4 p.m.
Woodville, at Percy Creek, July 1, 11 a.m.; Q. C. 1:30 p.m.
Washington, at Mars Hill, July 1, 3:30 p.m.
Edwards, at Reeves Chapel, July 29, 11 a.m.; Q. C. 2 p.m.
Fayette, July 8, 8 p.m.
Eden, at Fletchers Chapel, July 15, 11 a.m.; Q. C. 2 p.m.
Satartia, at Wesley Chapel, July 15, 4 p.m.
Lorman, at Mizpah, July 22, 11 a.m.; Q. C. 2 p.m.
Mayersville, at Valley Park, July 22, 8 p.m.
Hermanville, at Willows, July 8, 11 a.m.; Q. C. 2 p.m.
Port Gibson, July 8, 5 p.m.
Crawford Street, July 29, 7:30 p.m.
Anguilla, at Anguilla, Aug. 5, 11 a.m.; Q. C. 2 p.m.
Yazoo City, Aug. 5, 8 p.m.
Roxie, at Greendale, Aug. 12, 11 a.m.; Q. C. 2 p.m.
Natchez, Aug. 12, 8 p.m.

O. S. LEWIS, D. S.

WHEN IN NEW ORLEANS
SHOP AT HOLMES
New Orleans Oldest and Best Department Store
CANAL STREET - - - - N. O., LA.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

June, 1945

The June program is "Juvenile Protection." Secure information from the courts in your county concerning juvenile delinquency during 1944. Notice suggestions on page 64 on "Behold, I Have Set Before Thee an Open Door."

2. Visit your local jail. Would you want your child to spend a night there?
3. Plan wholesome recreation at the church for all age groups.
4. Assist with the Vacation Church School.
5. June 25-29—Conference School of Missions, Belhaven College, Jackson.
6. June 30—Reports for fourth quarter to Conference officers.

* * *

"Juvenile Protection"

We like the change from "juvenile delinquency" to juvenile protection." Too long we have discussed juvenile delinquency and done nothing about juvenile protection.

There is an idea that we only have juvenile delinquency in large towns or cities. but we recently heard a statement from a representative of the F.B.I. that statistics show there is as much delinquency in the rural areas.

So, it will be interesting to secure the facts from your own county seat—from your own courts. How many persons (white and Negro) 18 years and under, were in your county courts during 1944? For what crimes? What were the causes for these crimes? What was done with the offenders?

Then, we may study what we are—and may be—doing toward juvenile protection.

Some suggestions will be mailed to the local secretaries of Christian Social Relations and Local Church Activities early in June.

* * *

The Approved Studies

Now that most of the societies have campleted the study of "The American Indian," the members of the Conference Committee on Study and Action are receiving many requests concerning "What next?"

First, we call attention to the new ruling that we are not to "label" our studies. We know it is a bit hard to get away from saying "Mission Study," "Bible Study," "Christian Social Relations Study," but we have learned a lot of new terminology during the past few years, so we can do this, too.

We are to remember that each study incorporates all three—Bible, Missions, and Action, so we are to speak of all our courses as "studies." Each quarter we have a study of a different theme which is all of these things.

Now, about our next study. The two studies listed by the Conference committee and sent to local societies early in the year are:

Third Quarter

Theme: "The Church Among Uprooted Americans."

Text: "These Moving Times: The Home Mission of the Church in the Light of Social Trends and Population Shifts," by Hermann N. Morse.

This is the theme which will be used in connection with the course in Leadership of Study Groups, to be taught by Mrs. Paul Arrington at the Conference School of Missions, Belhaven College, Jackson, June 25-29, 1945.

This study is not to be used until the third quarter; the text is not yet off the press.

Fourth Quarter

Theme: "Families in a New World."

Text: Packet, "Families in a New World," containing the following pamphlets: "The Church's Ministry to the Family," "Marriage and the Family After the War," "Youth and Religion," "Today's Children—Tomorrow's Hope," "A Counseling Viewpoint," "The Art of Listening," and "A Study Guide for Leaders."

There will be a seminar on this theme, conducted by Mrs. Stanley Wilson, at the Conference School of Missions.

This study is not to be used until the fourth quarter; the text is not yet off the press.

If a local society has completed the two studies recommended for the first two quarters of the year, we suggest that the time between now and the third quarter's study be used in the study of "Juvenile Protection" in connection with the theme chosen by the program committee of the Division.

Details of the Conference School of Missions, to be held at Belhaven College, Jackson, June 25-29, 1945, will be mailed to the members of the local committee on study adn action in a few days. Please watch for this information and study it carefully.

Any member of the Conference committee will be glad to answer your questions and advise with you concerning the studies for the year.

* * *

Current Legislation

At the Enlarged Executive Committee meeting, held in March, the following recommendation was approved:

"That we support legislation which has been studied by our leaders and recommended."

There are a number of important bills now being considered which come under this recommendation.

1. Federal Aid to Education

The Woman's Division action states "that the W. S. C. S. support Federal aid to public education provided the administration of the schools remains under local supervision and that Federal funds be used without discrimination."

Two bills (S. 181 and H. 1296) are now before Congress that would permit the Federal government to meet its responsibilities to is future citizens, and reserve control of the schools in the states and local systems. They expressly forbid to Federal officials or agencies control of the schools.

Action: Write to the National Education Association, 1201 16th Street, N. W., Washington, D. C., for further information.

2. Bretton Woods

The House Banking and Currency Committee has not yet acted on this legislation.

"Plans for the International Monetary Fund and the International Bank for Reconstruction and Development represent the cooperative efforts of 44 United and Associated Nations, as worked out at Bretton Woods, New Hampshire."

"The United States now, as never before, occupies a key position in world affairs. Whether we cooperate in maintaining the peace as we have in waging war will to a considerable extent shape the course of history for generations to come. Our acceptance and support of the Bretton Woods proposals, therefore, will be taken as a happy augury. It will mean to the rest of the world that instead of choosing economic isolation, which would inevitably lead to political isolation, we have determined to do our part toward the attainment of world peace and prosperity."

Acceptance of the proposals by the United States will require Congressional action.

In other words, are we as willing to put some money in a fund for peace (sort of a lend-lease idea) as we were to put it into a fund for war, with our boys lives thrown in?

Action: Write to your Congressman that you approve. Mississippi does not have a member on this committee, but our Congressmen do have some influence.

3. The Bryson Bill

Congressman Bryson, of South Carolina, has introduced his bill, H.R. 2082, into the new Congress as he did last year. The purpose of the bill is to prohibit the manufacture, sale, or transportation of alcoholic liquors in the United States for the duration of the war and through the period of demobilization.

Action: Petitions were mailed to each society in the Conference about two weeks ago. At this writing a very small number have been returned—1,435 signatures up to date. Please get as many signatures as possible and return the petition to Mrs. Stanley Wilson, 2212 15th Street, Meridian, Miss. so it may be sent on to Congressman Bryson.

4. F. E. P. C.

The Woman's Division has again approved the F. E. P. C., and asks that Methodist women work immediately for the passage of H.R. 2232 and S. 101, which would establish a permanent Fair Employment Practices Commission. These bills would outlaw discriminatory practices in employment by private employers, labor unions, and Federal government agencies because of race, creed, color, national origin or ancestry.

In a democracy such as we claim to have such a commission should not be necessary but we know that it has been necessary even in time of war when the labor of all races, creeds and colors has been needed.

Action: Methodist women can do a great service by studying this legislation and urging their Congressmen to vote for it.

To worry about tomorrow is to fail of devotion to the tasks of today, and so to spoil both days.—Selected.



WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. M. E. ARMSTRONG, EDITOR, JONESTOWN, MISSISSIPPI

Christian Social Relations and Local Church Activities

Dear Friends:

In studying the new legislation for 1945-46, you have doubtless noticed that the major concern of the local society is to be the building up of church attendance, church membership, and the extension of the ministry of the church to meet the needs of the people. This concern comes from the realization that less than one-half of the people of the Southeast are even nominal members of the church and that church attendance is small in proportion to the membership. We believe that the lack of attendance at church services seriously undermines the spiritual and moral welfare of the nation. In order to help the church meet the needs of the people we can:

(a) Help the pastor check the absentees of the membership.

(b) Have a program of home calling in the community, visiting every family regardless of race, culture, or economic status, with special recognition to newcomers. (Already one society reports a 50 per cent increase in membership in the W. S. C. S. through visitation).

(c) By studying the effectiveness of the church program in meeting the needs of various groups; having programs for family participation, such as worship experiences, recreation, etc.

In order to better understand the needs of the family and how to meet them, there has been prepared some special material for study: 1—A pamphlet, "The Church's Ministry to the Family," price 25 cents; 2—Free leaflet, "Program of Action for the Church's Ministry to the Family." Order from Literature Headquarters, 420 Plum Street, Cincinnati, Ohio.

Concerning the problems of alcohol and lawlessness, the legislature is very much the same as it has been for some time. These are problems we cannot afford to slow up on, particularly at this time. Recently a petition was circulated asking support for H.R. 2082, which, if passed, will prohibit the manufacture, sale, and transportation of alcoholic liquors in the United States for the duration of the war and the period of demobilization. Response in getting these petitions signed has been good.

For a good basic study of these problems, there is a new pamphlet written by Miss Winnie Buckles. Order from 420 Plum Street, Cincinnati, Ohio.

In view of increasing racial tensions and discriminations, and growing anti-Semetic propaganda, let each of us work to:

(a) Combat rumors and refuse to spread suspicion and distrust.

(b) Support inter-faith and inter-racial groups which build on the common element of our religious heritage and common interests, such as the State Inter-racial Committees.

(c) Help provide longer school terms, better pay for teachers, and better equipped buildings for Negroes.

(d) Send more Negro women to Leadership Training School at Holly Springs.

The problems concerning demobilization and world peace are changing every day. We must be constantly on the alert and study each question as it comes up. We urge informal studies and forums on any international conference, whether financial, economic, racial, or other nature as basic to world peace. (Already many have used the pamphlet on the Dumbarton Oaks Proposals).

That we may be better able to serve the returning service boy or girl, let us become thoroughly familiar with the G. I. Bill and use every influence to see that every one, regardless of race, may know its benefits and use its advantages.

In regard to Federal aid to Education, there are now two bills before Congress—S181 and 41296, that provide for the administration of schools to remain under local supervision.

Action! Write to the National Educational Association, 1201 16th Street, N. W., Washington, D. C., for further information.

MRS. J. W. HOLLANDSWORTH,
Conference Secretary.

* * *

Leland Zone Meeting

Approximately 100 women of the Methodist W. S. C. S. in the Greenville District met at the Leland Methodist church Monday afternoon, April 30, for a zone meeting.

Delegations were present from Arcola, Glen Allan, Hollandale, Murphy, Indianola, Inverness, Ruleville, Moorhead, Avon, Leland, and Greenville, with Glen Allan and Avon being reported as newly-organized societies.

A special offering was taken for the Wood Junior College Scholarship Fund.

The meeting was opened by Mrs. Robert Carr, president of the Leland society. Rev. W. M. Jones led in prayer, after which Mrs. J. N. Dunn, of Alligator, district secretary of Greenville district, presided during the legislation session.

Devotions were given by Mrs. J. S. Allen, of Indianola, and special musical numbers sung by Mrs. F. G. Marble, Leland, and Mrs. Samuel Ashmore, of Indianola. Mrs. W. M. Jones, Leland, served as secretary for the afternoon's session.

Mrs. Dunn stressed the importance of the officers in each society sending in reports. "We are doing the work, so let's report it," she said.

This was the first zone meeting in over two years, due to restricted travel. Pre-war zone meetings were held quarterly. Another meeting of this type is planned for next fall.

MRS. J. V. SHEPHERD,
Reporter.

* * *

Louisville Zone Meeting

The first zone meeting of the Woman's Society of Christian Service of zone four was held in the main auditorium of the Louisville Methodist church May 8, 1945. Mrs. J. A. Clark presided, and the meeting opened with the singing of the hymn, "The Kingdom is Coming."

Rev. Thad Ferrell, local pastor, welcomed the members, and Mrs. Joe Weaver, of the Ackerman society, responded.

Mrs. Jim McMinn, Ackerman, gave the devotional, using as her text Revelation 3:8.

Mrs. Frank Reich, Louisville, was elected secretary. The Noxapater society asked to be hostess at the next zone meeting in July. Approximately 75 were present at this meeting, Louisville having the banner attendance.

The following interesting program was given: "Explanation of the Goals for the Year," by Mrs. Thad. Ferrell; solo, Rev. Thad Ferrell; "Message of the Church in Tomorrow's World," by Mrs. Wayne Fulton, of the Rocky Hill society; consecration service, led by Mrs. Frank Glenn, of the Noxapater society.

There being no further business, the meeting was dismissed with prayer by Mrs. T. J. Lee. A collection of $12.87 was received.

MRS. FRANK L. REICH, Secty.

* * *

Macon

The Woman's Society of Christian Service of the Macon Methodist church would like to report the first quarter's work. The present membership, including 8 new members, is 60. The amount sent to the Conference treasurer for Missions was $40. The women contributed $544 to the Crusade for Christ fund.

A Wesleyan Service Guild has been organized with 19 members. Their pledge for the year is $25, and this including the cultivation fund, $2.40, has already been paid in full.

The total amount spent for Christian Social Relations and Local Church Activities was $646.50.

Everyone enjoyed the study for the quarter, "The Word of His Grace."

MRS. E. F. HARDIN, SR., Secty.

* * *

Navajo Prayer-Hymn

Happily may I walk.
Happily with abundant dark clouds may I walk.
Happily with abundant showers may I walk.
Happily on the trail of pollen may I walk.
Being as it were to be long ago, may I walk.
May it be happy before me,
May it be beautiful behind me,
May it be beautiful below me,
May it be beautiful above me,
May it be beautiful all around me.
In beauty it is finished, it is finished.

Never be discouraged because good things get on slowly. No need to be in a hurry, but be diligent. Enter into the sublime patience of the Lord.—George MacDonald.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

Edited by The Executive Committee of Louisiana Conference

Mrs. C. C. Hightower, Secretary Organization and Promotion

Annual Meeting—New Orleans District

Parker Memorial Church was the place of meeting for the New Orleans District on April 27. The women of the Woman's Society of Christian Service, the pastor and his wife, Rev. and Mrs. G. W. Dameron, were the gracious and hospitable hosts. The church where the meeting was held and the recreation room at the parsonage where the luncheon was served, were filled with spring flowers and there was evidence everywhere of loving thought.

This year of 1945 is an important one in the Louisiana Conference, and each district has its share in that importance, because the seven districts make up the Conference. This is the year the step was taken, long thought of and planned for, when the districts were to be organized with complete set of officers. The entire personnel of the Conference Executive body helped in the planning and made each district meeting a "little conference."

To those who gave so unselfishly of their time and strength to help perfect the New Orleans organization, I would like to acknowledge thanks in this column. They were our untiring president, Mrs. J. B. Pollard; Mrs. E. A. Sarton, Mrs. L. B. Kilpatrick, Mrs. Clarence Shaffer, Mrs. G. W. Dameron, and Mrs. C. I. Jones. The program was worthy of a Conference meeting. Mrs. J. M. Mills, Division vice-president, gave a powerful address in the afternoon and throughout the day was a source of information and inspiration.

It is heartening to know with what enthusiasm and interest already burdened women are taking on another load, and it argues well for the success of the new organization. It has a very fine set of officers.

Mrs. Goldthwait, the new president, plans to call an all-day meeting Friday, June 15, when the district officers may plan together work for the district. Recommendations from Conference Executive Committee are to be studied so that each one may clearly understand her particular work, that she may be able to carry it on intelligently.

The New Orleans district officers are: President, Mrs. C. F. Goldthwait, 6101 Louisville Street, New Orleans, La.; vice-president, Mrs. John M. Caffery, Franklin, La.; recording secretary, Mrs. Samuel Dunbar, 2028 Jefferson Avenue, New Orleans, La.; treasurer, Mrs. R. Martin Miller, 8122 Birch Street, New Orleans, La.; secretary Organization and Promotion, Mrs. C. C. Hightower, 1538 Fourth Street, New Orleans, La.

Secretaries: Missionary Education and Service, Mrs. Harry Hendrick, Bayou Black Drive, Houma, La.; Christian Social Relations and Local Church Activities, ...; Student Work, Mrs. Ben Atchley, 108 Melody Drive, Metairie, New Orleans, La.; Youth Work, ...; Children's Work, Mrs. D. B. Boddie, 515 Federal Avenue, Morgan City, La.; Supplies, Mrs. Clyde Earnest, Houma, La.; Literature and Publications, Mrs. J. P. Tyler, 3531 Mandeville, Street, New Orleans, La.; Spiritual Life, Mrs. W. W. Holmes, 1431 Octavia Street, New Orleans, La.

By Mrs. G. W. Pomeroy

First Quarter Reports

We talk a lot about reports. Nearly every meeting where leaders meet, time is spent in talking about this matter. The first quarter is over. Let us look at these facts. Of 253 societies in our Conference only 138 sent in a report on Christian Social Relations and Local Church Activities; $7,268.93 was reported spent in the local society; 25 reported informal studies, while 84 reported formal studies. This was unusually good. Many fine things were reported. Our work is really moving along in this field. By districts, reports came in as follows: Alexandria, 15; Baton Rouge, 17; Lake Charles, 19; Monroe, 22; New Orleans, 13; Ruston, 26; Shreveport, 21. The following societies had what I call two-star reports: Broadmoor, Shreveport, Gibsland, Arcadia, First Church New Orleans, Rayne Memorial New Orleans, Wisner, First Church Monroe, St. Francisville. The following had one-star reports: Pollock, Colfax, Opelousas, Alexandria First Church, Live Oak, Ponchatoula, Kinder, Leesville, Rayville, Olla, Summerfield. Next quarter let's have every society reporting. Be sure to send your report to your district secretary.

* * *

District Organization

Every district meeting has now been held. Women in large numbers attended the meetings. A fine program was arranged in each district. In the southern part of the state Mrs. J. W. Mills, vice-president of the Woman's Division, stirred the women to a greater effort of Kingdom building. In the northern districts Mrs. W. M. Ledbetter, of the Woman's Division and the Board of Missions, gave the inspirational address and challenged the women to greater living. Mrs. J. B. Pollard, the Conference president, and Mrs. D. M. Campbell, the secretary of Organization and Promotion, toured the state speaking of our program for the days ahead and helping set up the district organization. Every district elected their full corps of officers. Our work should be multiplied by seven during the coming year. In spite of not being able to hold our conference, we all feel that our work shall not slow down. Let us all work the harder until we can meet together again.

* * *

Membership Goal

Our president, Mrs. John B. Pollard, has set a membership goal of a thousand new members for the year 1945. What is your society doing about it?

* * *

Woman's Division Report

Have you seen it? "Leaves for the Healing of the Nations." Have you read it? The report of the Woman's Division? If not, you had better hurry. They are selling fast. Everyone is talking about it. Don't miss this thrilling bit of literature. It only costs 35 cents. Hurry, hurry, hurry.

F. E. P. C.

We recommend that Methodist women work immediately for the passage of H.R. 2232 and S. 101, which would establish a permanent Fair Employment Practices Commission with adequate provisions and oppose the Taft bill S459 as being inadequate in that it does not prohibit discrimination in employment because of national origin or ancestry and does not contain adequate enforcement provisions. Urgent wires should go immediately to Congressmen and Senators urging such action on these bills.

* * *

Peacetime Conscription

We call attention to the recent action of the Council of Bishops relative to Peacetime Conscription:

"The Council of Bishops of the Methodist Church, in keeping with the directive of the General Conference, considered the question of Peacetime Conscription at its meeting at Buck Hill Falls, Pennsylvania, December 6, 1944, and voted to bring the action of the General Conference to the attention of the entire Church to the end that the members of the Church as citizens may express their judgment to their representatives, and to the further end that action on the question of Conscription or Peacetime Military Training may be postponed until after the war."

The General Conference took the following action: "We request Congress to postpone action on legislation involving conscription until after the war."

* * *

Congress and the San Francisco Conference

The Conference at San Francisco is making headway. There are those who do not think it is making satisfactory progress. Let us be patient. Let us study carefully what is being done, and try to have an understanding mind. When the decision is made and the political framework is set up then it must go to the Senate for ratification. It must be passed by a two-thirds vote to be ratified. Now, this is what you can do: Write your Senator a personal letter, urging him to vote to ratify what is proposed at San Francisco. Just as soon as the Conference is ready to recommend a charter. Better yet, wire your Senator.

* * *

Girl's State

If you have not planned to do so, and can, it would be a fine thing to send a girl to Girl's State in Baton Rouge. This is where our girls have practical experience in political life. Here they learn how our government is run and help run it. No finer project could be had in a local church than helping to send a girl to Girl's State.

* * *

Gulfside Assembly

A good project in interracial work is to have a Negro woman attend the Christian Training Assembly at Gulfside, Miss. For further information, write Mrs. G. W. Pomeroy, 311 North Broadway, Meridian, Miss.



MILSAPS COLLEGE—1892

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON, JUNE 3, 1945

By W. C. Newman

BEING RELIGIOUS UNDER DIFFICULTIES

Lesson Text: Malachi 3:1-3, 16-17; Luke 1;68, 77-78; Gal. 4:4-5.

Golden Text: Behold, I send my messenger, and he shall prepare the way before me; and the Lord, whom ye seek, will suddenly come to his temple.—Malachi 3:1.

One of the commonest excuses we offer for our unChristian conduct is that we live in a world that is unChristian. Some business men excuse their shady practices by saying, "Business is hard; competition is unscrupulous; one can't afford to be 'squeamish.'" Many politicians try to justify political corruption on the ground that a man cannot be elected to office without it. Some young people say they do not like certain unChristian social customs, but everyone else is following them, and so must they. And many of the rest of us, either consciously or unconsciously, blame our shortcomings upon the times in which we live.



W. C. Newman

How well it is, then, that we should have this lesson on being a Christian under difficulties.

Being a Christian is Always Difficult

First of all, let it be said that being a Christian is a difficult business in all times and in every place, and for the reason that the Christian ideal is a high one, not ever fully achieved. "Be ye perfect," said Jesus. Just try living with that, and you will see that it is no light and simple matter to which we are called.

How difficult it must have been for Jesus. He, too, lived in an unChristian world, and nearly all the forces of that world were set against him. So it was with Paul, and with Luther, and Wesley, Martin Neimuller. Being a Christian is about the most difficult thing in the world. We shall do well to remember that we are not unique in that matter.

No One is a Perfect Christian

Again, if we are tempted to be discouraged by the difficulty of being a Christian, we ought to remember that not even the best people among us are altogether perfect. Everyone has sinned; everyone falls short of the Christian standard. But the grace of God, his forgiveness and redemptive power, are sufficient for even the least Christian of us all.

There is grave danger that we shall not be conscientious, that we shall make light of sin. But there is also danger that we shall exaggerate our own failures, and become so disheartened that we shall further weaken our Christian resolve and endeavor.

Penitent we must be. The person who feels no guilt, knows no sorrow for sin, has no sense of unbearable shame and unworthiness, had better be worried about himself. It is a symptom of self-righteousness which is deadly.

But having known sorrow for sin, having honestly and painfully repented, we must then have the faith to accept God's forgiveness, submit to his redeeming grace, and go on to victory over our sin.

Christianity Triumphant

In the same way, if we are tempted to be discouraged at the difficulty of being Christian, we need to remind ourselves that, whether in society or in an individual life, despite the apparent force of evil, Christianity always comes out victorious.

There have been very dark periods in the history of Christianity, when it seemed to be utterly defeated. But always it has come forth in power and triumph. There will be times in every life when our own Christianity is wounded by evil. But if we hang on, our Christianity will defeat every evil force.

Christianity's Finest Hours

Furthermore, if we are inclined to think we cannot be Christian in so difficult a time and place, we must remember that, both in the Christian Church and in individual lives, the most glorious chapters have been written in just such difficult circumstances.

What was the finest hour in the first Christian Church? Was it Pentecost? No! It was when the Roman government, alarmed at the growth and power of the Christian Church, began its systematic persecution. But those Christians lived so grandly under persecution that all the world for all time to come has been inspired by them.

Christianity flourishes under difficulties. If we will only take heart and fight, we will be the stronger and better for having a hard time being Christian.

Our World's Deep Need

Finally, if we feel disposed to make excuses for not being Christian because we find it difficult, let us remind ourselves that our poor world has just one hope for becoming better—the Christian way of life.

I know many people who have had a hard time being Christian. I do not know any who have found it easy. The people who seem to me to have shown the greatest courage, to deserve the highest commendation, are those who have sometimes failed, but who with tremendous effort have risen from their failure to go on to victory.

More and more, as I grow older, I find myself remembering with affection and gratitude, and inspiration, not those who seemed never to have difficulty being good, but those who had to fight bitterly, who were often hurt grievously, but who never gave up.

Somehow, I believe, God will give them special decorations for bravery under fire.

GENEVA METHODISTS AT LAKE JUNALUSKA

By Bishop Paul N. Garber

The Easter services of our Algiers Methodist church was saddened by the announcement of the death of Makeb Ferhat. He was a Kabyle boy, a convert from Islam and a product of our mission in North Africa, and he died in Alsace fighting for the Allied cause.

At the same Easter service, two other young Allied service men were present in uniform. One was Rahmani Reggone, the son of our pastor at Fort National. He is a Kabyle boy who wears the French Croix de Guerre for outstanding bravery and the equivalent of our Purple Heart for wounds received in battle. The other was Hamid Boukechem, the son of our Arab pastor at Constantine, a helper in our mission and a prospective Methodist preacher.

Since the Geneva Area, of which North Africa is a part, is included in the Southeastern Jurisdiction, I feel that the names of these boys should be enrolled in the Room of Remembrance in our Memorial Chapel at Lake Junaluska, and they have been sent to Dr. B. A. Whitmore, treasurer of the memorial fund, for that purpose. In all the Conferences of this Area are boys who fought for the preservation of those things which we and they hold sacred. They are Methodists of our Jurisdiction, though living in foreign places. I would be happy to have a section of the Book of Remembrance set apart for these boys, and their names will be forwarded for enrollment as the Conferences meet and the names are gathered. Thus we hope to help bind our Methodists together, here and at home.

The worship most acceptable to God comes from a thankful and cheerful heart.
—Plutarch.

Our high respect for a well-read man is praise enough of literature.—Emerson.

A good example is the best sermon.
—Benjamin Franklin.

Though thy name be spread abroad
Like winged seed, from shore to shore,
What thou art before thy God,
That thou art and nothing more.
—Selected.

If your name is to live at all, it is so much more to have it live in people's hearts than only in their brains. I don't know that one's eyes will fill with tears when he thinks of the famous inventor of logarithms.
—Oliver Wendell Holmes.

THE CHRISTIAN FIRESIDE

WHAT IS A BOY?

He is a person who is going to carry on what you have started.

He is to sit right where you are sitting and attend when you are gone to those things you think are so important.

You may adopt all the policies you please, but how they will be carried out depends upon him.

Even if you make leagues and treaties, he will have to manage them.

He is going to sit at your desk in the Senate, and occupy your place on the Supreme Bench.

He will assume control of your cities, states and nations.

He is going to move in, take over your prisons, churches, schools, universities, and corporations.

All your work is going to be judged and praised or condemned by him.

Your reputation and your future are in his hands.

All your work is for him, and the fate of the nation and of humanity is in his hands.

So it might be well to pay him some attention.—Author Unknown.

AN OLD, OLD STORY

There are persons who constantly clamor. They complain of oppression, speculation, and pernicious influence of accumulated wealth. They cry out loudly against all banks and corporations, and all means by which small capitalists become united in order to produce important and beneficial results. They carry on mad hostility against all established institutions. They would choke the foundation of industry and dry all streams.

In a country of unbounded liberty, they clamor against oppression. In a country where property is more evenly divided than anywhere else, they rend the air shouting agrarian doctrines.

In a country where the wages of labor are high beyond parallel, they would teach the laborer he is but an oppressed slave.

Sir, what can such men want? What do they mean? They mean nothing, sir, but to enjoy the fruits of another man's labor.

—Daniel Webster in the U. S. Senate, 1838.

YOUR AFTERSELF—A COMMENCEMENT MESSAGE FOR ALL YOUTH

By David Starr Jordan

Your first duty in life is toward your afterself. So live that the man you ought to be may, in his time, be possible, be actual. Far away in the years he is waiting his turn. His body, his brain, his soul, are in your boyish hands. He cannot help himself. What will you leave for him? Will it be a brain unspoiled by lust or dissipation; a mind trained to think and act; a nervous system true as a dial in its response to the truth about you? Will you, Boy, let him come as a man among men in his time? Or will you throw away his inheritance before he has had the chance to touch it? Will you turn over to him a brain distorted, a mind diseased, a will untrained to action, a spinal cord grown through and through with "the devil-grass, wild oats?" Will you let him come and take your place, gaining through your experience, happy in your friendships, hallowed through your joys, building on them his own? Or will you fling it all away, decreeing, wantonlike, that the man you might have been shall never be? This is your problem in life—the problem which is vastly more to you than any or all others. How will you meet it, as a man or as a fool? It comes before you today and every day, and the hour of your choice is the crisis in your destiny!

—Journal of National Education Association.



THAT COUNTRY CHURCH

It is easy enough to solve a church problem if—note the "if"—we are far enough removed from it. In this way the swivel chair reformer gets his authority. In his detached position he can see clearly just why and how certain things should be done. If his advice were taken seriously and followed faithfully everything would be lovely—so he thinks. But most problems have a very realistic way of asserting and perpetuating themselves, no matter what swivel-chair artists have to say.

It is when one comes face to face with a baffling situation and must view it from the inside as well as the outside that its complexity becomes apparent. And that suggests that the country church is going through that painful and dangerous stage in its evolution of having "outsiders," many of them self-appointed, to do its thinking and supply the remedies for whatever ails it. Although the editor has had some knowledge of and experience with the country, both from the outside and the inside, it is with utmost reticence that he approaches this field of discussion.

One thing that can be said with confidence, however, and that should become a profound conviction, is that evangelism in the country church is not to be thought of as a thing incredible. It may not retrace the footsteps of the church that were so pronounced a couple of generations ago, for evangelism itself is a spirit and not to be identified with a particular form of procedure. If the spirit is genuine it will take unto itself a form, one which will fit into the situation that prevails. What can be so dead as a method in any sphere of action from whence the spirit has taken its departure?

Whether or not a revival meeting can be held to advantage in the country church, the evangelistic spirit may be retained. And that is the vital thing. A revival meeting may be a success as a revival meeting, yet utterly fail to meet the evangelistic needs in the church and community. It may spend itself on itself, good while it lasts, but leaving the church in a state of exhaustion, from which it scarcely expects to recover until the next big event.

This is not to disparage the revival. We believe it would be a gracious achievement to any country church to have a revival meeting, charged with spiritual emotion and with souls finding Christ and a deep religious experience at an altar of prayer. The weakness of many a "successful revival" is that it made no provision for evangelism outside the revival itself, and now with the old type of evangelism so largely out-moded, even in the country church, there must be developed a form of evangelism that will adequately supplement it or take its place.

What makes a church evangelistic is not the fact that it has an occasional revival, but rather in its possession of an evangelistic quality that keeps it alive and fruitful and holds it to its high and holy mission. Can this obtain in the framework of the present country church? We believe it can, though in many an instance it calls for a readjustment of the church to its task and a deepened spiritual life within the church. There is no reason why the people in a country parish cannot or should not be reached by a sane, spiritual approach that retains the good things of the revival meeting and supplies the things that fit in with the changed order in which we now "live and move and have our being."

—Religious Telescope.

PROCRASTINATION

By Vivian A. Bruner

Procrastination is the road
To Never-Never land,
Where birds are always in the bush,
But never in the hand.

Where trees drop saddened branches down
With fruit of Might-Have-Been;
And brooks wash youthful dreams away
Into the river When.

It is no fun to travel on
Procrastination way,
For promised work is never done
And gain is always Say.

I think I'd much prefer to walk
The Do-It-Now highway,
Where tasks grow never large or hard
For him who works Today.

—Baptist Standard.

The most precious thing anyone can have is the good will of others. It is something as fragile as an orchid and as beautiful; as precious as a gold nugget and as hard to find; as powerful as a great turbine and as hard to build; as wonderful as youth and as hard to keep.—Amos Parrish.

Because of increased burdens on all church members, NOW IS THE TIME to REDUCE your church expenses. Let us show you how you can reduce your insurance cost.

NATIONAL MUTUAL CHURCH INSURANCE COMPANY
11 South LaSalle Street—Room
Chicago 3, Illinois

RESOLUTIONS OF SYMPATHY AND APPRECIATION

Dear Bishop: We have just learned of the death of your mother. And having known her in other days when you were our pastor, we want to express our sympathy and extend our love to you in your loss, and submit the following resolutions:

Resolved, that we, the Board of Stewards and members of the second-third Quarterly Conference of the Waynesboro Methodist church, desire to give expression to our deep sense of love and our appreciation of the kindly abundant life Mrs. Decell lived so well.

Resolved, that her fine spirit of faithfulness, loyalty and devotion to higher, nobler purposes of life shall ever be a challenge to us, knowing that she, ripened in years and fully prepared for the home above, passed on to enjoy the reward of a life well spent. Therefore, be it

Resolved, that a copy of these resolutions be spread on the minutes of the Quarterly Conference, a copy sent to Bishop Decell, and a copy published in the New Orleans Christian Advocate.

Respectfully submitted,
REV. J. H. JOLLY, Pastor;
DR. W. P. GRAY,
President, Board of Stewards.

METHODIST STUDENT DAY

"As we approach the annual observance of Methodist Student Day (formerly Children's Day)," said Dr. H. W. McPherson, Eexcutive Secretary of the Division of Educational Institutions of the Board of Education in Nashville, "it is interesting to engage in just a bit of retrospection."

The Methodist Student Loan Fund, built up by offerings taken in local churches on Children's Day (now Methodist Student Day), had its beginning in the former Methodist Episcopal Church in 1864, according to Dr. McPherson, at which time the General Conference appointed a committee to lay some plans for assisting young people in college. Children's Day with its special loan fund offering was initiated soon afterward.

"Our records show that in 1875 the total value of the Fund was $8,252.56," said Dr. McPherson. "By 1900 it was nearly $100,000. The next 25 years marked by rapid growth with the result that in 1925 the assets of the Fund had climbed to $3,341,-[illegible].

"The next fifteen years embraced a period of even greater growth and 1940 revealed a total fund value off more than five millions of dollars. Now, in 1945, the resources of the Loan Fund stand at $5,625,435.60.

"In its three-quarters of a century of active service, loans have totalled more than [illegible],000,000," stated Dr. McPherson. "Furthermore, the service of the Fund as indicated by the total number of borrowers leaves no doubt as to the good it has done across the years. In 1875 a total of 132 students had availed themselves of the help the Fund afforded. In 1900 the accumulated number of borrowers stood at 10,720. Twenty-five years later the total of the years showed that 33,542 students had borrowed from the Fund. In 1940 the number of loan fund beneficiaries had risen to [illegible] and through February 28, 1945, a total of 40,974 Methodist boys and girls in colleges had availed themselves of the financial help thus made available to them by the Church.

"Such a record is worthy of continuance and the observance of Methodist Student Day gives us an opportunity to make the service continue."

The saloon is the mortal enemy of peace and order, the despoiler of men and terror of women, the cloud that overshadows the faces of children, the demon that has dug more graves and sent more souls to judgment than all the pestilences that have wasted life since God sent the plagues to Egypt, and all the wars since Joshua stood beyond Jericho.—Henry W. Grady.



TOGETHER, through

The Upper Room

"My husband, who is in the service and overseas, has asked me to send for two copies of The Upper Room, one for him and one for myself, so that we might read the same thought and chapter together each day and pray the same prayer."

"My husband writes: 'I have received the copy of The Upper Room. It's the best reading I can have over here.' This book always meant so much to him and me; and we read it together still, I in this country and he overseas."

These two letters among thousands tell a beautiful story . . . of persons far apart, yet together in the fellowship of daily devotion through The Upper Room.

We pass this thought along in the hope that others may be similarly blessed through a spiritual "tie that binds."

Orders for the July-August-September issue of The Upper Room should be sent in now. The Upper Room is available (English and Spanish Editions) in quantities of 10 or more to one address at 5 cents per copy, postpaid. Single yearly subscriptions in U. S., Canada and Latin America, 30 cents, postpaid; four years, $1.00. Other countries, 40 cents; four years, $1.35. Special envelopes for remailing, $1.00 per 100. Address all orders to

THE UPPER ROOM
MEDICAL ARTS BUILDING NASHVILLE 3, TENNESSEE

AN EPIC OF MANILA'S DESTRUCTION

By Miss Elston Rowland, Manila, P. I.

One of the epics of the war in the Philippine Islands was the experiences and faithfulness of a group of the former Filipino staff of the Mary Johnston Hospital and its School of Nursing during the terrific days of the destruction of Manila.

The missionaries left the Hospital for concentration on July 8, 1944. In September, 1944, the bombing of Manila began. On September 24, the Japanese occupied our Nurses' Home and school building and threatened to take possession of the Hospital. After a few days some sort of promise was received from the Japanese and the hospital continued to function until it was burned in the early morning of February 6.

On Sunday, February 4, all in-patients were sent home, as the destruction of that part of the city by the Japanese had begun. The clinic continued functioning, treating the wounded, until Monday night after the fires in the neighborhood had started. The clinic treated an average of eighty patients daily until the end. The Hospital was the last building in the vicinity to go, and they said they could have saved it if there had been any water.

Miss Librada Javalera, who has been with the Hospital almost continually since she came in as a student nurse twenty-six years ago, was the superintendent of nurses and general manager of the Hospital from the time of the occupation of Manila through to the end. The others who stayed with her to the end were Dr. Elisa Alejandro, daughter of Bishop D. D. Alejandro; and of the nurses, Miss Velasco, Miss Manongdo, Miss Gascon (who graduated and joined the staff in October, 1942) and Miss Berbano (who graduated and joined the staff in October, 1943). Miss Bella and Miss Cadayóna (who joined the staff in March, 1944) were sent home by Miss Javalera and when the bombing began in September, although they were willing to remain. All of these nurses are graduates of our School of Nursing. Five student nurses whom Miss Javalera was unable to send home or to a safer place also remained to the end, as did one of the hospital boys—Guillermo Doctodero.

Miss Javalera paid herself no salary whatever after September, 1944. She paid the others salary in a lump sum to the end of December, 1944, but after that they received only their maintenance from the hospital. These brave girls stood all night in the mud and water on the beach back of the Hospital while the whole district was burning, as they had no way of getting out. Then for nearly three weeks they lived in the back end of our St. Paul's Church, across the street from the Hospital, where the cement balcony served as their roof. There was so much destruction about them it was difficult to get out.

Miss Javalera, after getting the rest of the group to safe places, went to her home in Imus, Cavite. If anybody should be decorated for bravery, it is Miss Javalera.

Christ is the pledge that I shall one day see;
That one day, still with Him, I shall awake.
And know my God, at one with Him and free.
O lordly essence, come to life in me;
The will-throb let me feel that doth me make.

—George McDonald.

BOOKS

"The Will of God," by Leslie D. Weatherhead. Abingdon-Cokesbury Press, New York, Nashville, pp. 55. Price, 75 cents.

This little book contains five addresses given to the City Temple congregation in London. It takes the phrase, "it is the Will of God," which is so frequently used in connection with the sorrows and tragedies of our times and explores the meaning of the phrase. In this discussion, Dr. Weatherhead distinguishes between the "intentional" will of God, which is the constant happiness and well-being of all His children; the "circumstantial" will of God, which is the will of the Heavenly Father in the midst of the circumstances which evil has created; and the "ultimate" will of God, which is the final triumph of God's purposes in spite of all obstacles. Applying this explanation to the concrete tragedies which c... many people today, the author bri... sage of comfort and encouragement ... who suffer from them. This ... Weatherhead at his best, and ... book makes excellent reading ... who are experiencing sorrow and ... makes an ideal little gift when ... to send a word of loving sympa... friend who is going through ... situation.

One searches the horizon in vain ... signs of a deep resurgence of fait... to revitalize the Church. And one ... in vain for the evidence of a deeper ... to Christ to forge our lesser loyalti... a brotherhood. And one searches in vain ... for a greater passion for humanity to drive ... us from our religious hideouts into ... service.—R. W. Searle.

A CHURCH-WIDE CHALLENGE

This challenge and plan for goals were established by the Conference on Church School Membership

CHALLENGE

Church School Enrollment: 7,000,000 by the end of 1948.

Church School Attendance: 75 per cent of Enrollment.

New Workers: 200,000.

New Schools: Wherever Needed.

Improved Work: In All Schools.

Church School Pupils Joining Church During the Quadrennium: 1,200,000.

GOALS

Each local church will set its own goal in the light of its possibilities.

Dead line for report of goals: December 1, 1945.

Each local church will report its goal to its District Superintendent.

We can succeed if we

WANT THEM, GET THEM, KEEP THEM,
TEACH THEM, WIN THEM

A CRUSADE FOR CHRIST OBJECTIVE

THE DIVISION OF THE LOCAL CHURCH
THE BOARD OF EDUCATION

New Orleans
CHRISTIAN ADVOCATE

Methodist
Crusade
Christ

THE LIVING CHURCH

God grows our corn; but superior corn from good seed, by good farmers and in good soil, and inferior corn from bad seed, by bad farmers and in bad soil.—John Pulsford.

THE PRAYER-ROOM TODAY

Lift me up into Thine own eternal life, O Ascended Lord. Lift my heart above these levels where so long and so contentedly it has dwelt. Lift me above the mire of sin, above the slough of guilty fears, above the mist of doubt, above the blight of love's decay; lift me up into fellowship with Thy holiness, Thy joy, Thy all-victorious love. Thou who didst for my sake stoop to where I am, lift me now with Thee to that realm from which Thou didst come, in which Thou dwellest now. Let Thy Spirit so abide in me that I shall become heavenly-minded, living here on earth the life of heaven, till one day Thou shalt summon me to follow Thee where Thou art gone to prepare a place for me and all Thy people. Amen.

Timely Message for the World

By Dr. J. A. N. Patjijn, British Minister to Holland
(Written in 1939)

It is the eleventh hour. If the nations are to be caught back from the brink of the gulf, to find God's plan is not a luxury but a desperate need. The choice is not between one form of government or another, between one political philosophy or another. It is a choice between God's plan and utter obliteration of every treasured remnant of civilized life and human hope.

There is only one way to begin.

God's plan can only be understood and applied by men whose personal lives are under His control. National rebirth begins with personal rebirth. It begins at the point where a man is willing to listen to the voice of God in his own heart for the details of his own life, as for the policies of nations.

It begins with absolute honesty, absolute purity, absolute unselfishness and absolute love.

Must fear, pride and self-indulgence block the way? They will block the way in the life of nations if they block the way in the lives of those who lead.

Should the ultimate disaster come, there will be no lack of men to fling down their lives for the sake of home and country. But will there be found in time to avert that disaster, men with courage enough to lead the nations through the fire of repentance to the freedom of God's plan?

Vol. 92. No. 23.
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THURSDAY, JUNE 7, 1945

WALLET OF THE WEEK

CHIANG KAI-SHEK is reported to have asked the National Christian Council to enlist one thousand Christian workers to serve as morale officers in the Chinese Army. It does not appear that those enlisted for the service are required to be ministers, but the qualifications specified and the type of service desired gives them the station of a Christian chaplaincy in the Chinese Army. It has been observed that this is the first instance of a "pagan country" inaugurating such a service for its armed forces.

* * *

WAR DAMAGED HOMES in Britain are said to total approximately four and one-half millions. This is said to be one-third of the total number of homes in the country. In one of the target areas of Greater London only one house in five is undamaged. Worse than the material damage is the fact that families have been scattered, morals have suffered, and divorces have increased to an alarming degree. Perhaps the most pressing and the greatest task in England will be the restoration of its moral, social, and religious life. And the same will probably be true of America.

* * *

THE U. S. FORESTRY SERVICE, in cooperation with State Departments of Forestry, is supplying seedlings for reforestation to woodland owners at a price of about one dollar and seventy-five cents per thousand. During 1944, Mississippi planted 915,000 seedlings, and Louisiana 58,000. In the Southern Region the plantings are mostly for wood production, but on the great plains plantings are designed as windbreaks and shelter belts. The seedling trees are distributed under the Clark-McNary and Norris-Doxey acts, according to Regional Director Joseph C. Kircher.

* * *

WOODROW WILSON'S COVENANT for the League of Nations proposal, under Article VII, sought to commit the signatory powers to requiring from the members to be admitted to the proposed League a pledge to make no law prohibiting or interfering with the free exercise of religion, and that they would in no way discriminate, either in law or fact, against those who practice any particular creed, religion, or belief, whose practices are not inconsistent with public order or public peace. In the absence of President Wilson, other members of the Peace Conference shelved the article, and in so doing may have planted the seed of World War II.

* * *

CONVICTED CONSCIENTIOUS OBJECTORS, for various violations of the Selective Service Act, numbered 4,872 as of Dec. 15, 1944. Of that number 3,488 were Jehovah's Witnesses. The total number enrolled in Civilian Public Service was 10,723 up to March 1, 1945. The cost of maintenance and administration of Civilian Public Service by the various agencies was $5,137,000. No conscientious objector is paid for service, and it seems that no provision is made for his care should he become disabled of disease-infection due to the hazards of the work to which he is assigned. Despite the lack of provision the death rate has been low.

WILLIAM A. BROPHY, recently confirmed Commissioner of Indian Affairs, secured the post after a determined protest against his confirmation by Indian representatives who were heard by the fourteen Senators from ten western states who held open hearings on the subject. The ten western states have an Indian population of three hundred thousand whose opposition was not directed at Mr. Brophy, but rather toward getting a Commissioner of Indian blood who might understand the Indian psychology and way of life.

* * *

THE ACTING CHIEF OF CHAPLAINS, who is scheduled to succeed General Arnold on June 14, is Chaplain Luther D. Miller. He is a Pennsylvanian by birth, and has a Lutheran background. He has had twenty-three years of chaplaincy service in many fields at home and abroad. Included in his list of overseas assignments are, Tientsin, China, Hawaii, Australia, New Guinea, and the Philippines. He comes to his position with a service record and experience which should qualify him for the larger administrative responsibilities to be handled as Chief of Chaplains.

* * *

AN ANALYSIS OF MINISTERS SALARIES FOR 1939, as reported by the U. S. Bureau of Census, shows that of 112,509 reported, 57,379 received an average of less than $600 for the year's full-time service. More than forty-eight thousand others received an average of less than $1,200; 5,597 more received an average of approximately $4,000; and 1,356 others received each $5,000 or more. These figures include all churches and all races. The income average at the present time is greater, but probably not better in proportion. The average age of the active full-time minister is given as 45.8 years, and the age range from 18 to 75 years.

* * *

RELEASED TIME FOR RELIGIOUS TRAINING, as a cure for juvenile delinquency problems, was discussed by the **Masonic Monthly**, of Mobile, Alabama, recently. The organ raised no question as to the religious training, but asked why not take the youth to Sunday School, an approved instrument for the religious training of youth. It was pointed out that three-fourths of the parents of the children belong to the religious bodies which support and promote Sunday Schools. It took an array of very unflattering statistics and an upsurge of juvenile crimes to awaken the church to the need for a revitalized Church School.

* * *

IDA MARY INGLE, a Congregational missionary, is said to have resigned her position in Turkish government education and has left Turkey in protest against the religious intolerance that exists in that country. Christian Armenians and Greeks are said to be denied employment in either factories or government. It is alleged that all kinds of unreasonable restrictions on travel and trade are imposed upon them. "Scores of American, Armenian, and Greek schools and churches have been turned into stables or converted into mosques." No person unfamiliar with Mohammedan lands can fully understand the meaning of this attitude upon the part of the Turks.

New Orleans
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EDITORIAL

STAND BY THE CHURCH, OR—WHICH?

At the Versailles Peace Conference in February, 1919, President Wilson sought to insert in the covenant for the League of Nations an article pledging all members to the maintenance of Freedom of Religion by law and in fact. On February 13, in his absence, the Conference decided that "In view of the complications of this question, it would be preferable to omit this article altogether," and with that word of apology the Conference tossed religion out the window. The delegates assumed for themselves a long-range competence for setting up a League whose authority would be independent of religion, or of the forms of organized religion at least. They did not credit the ethic of religion in all its forms with having any value for implementing the ideal of peace. It is needless to say that the present World War has added nothing to the luster of the men who sought to avoid trouble by denying God.

The attitude of the men at Versailles is an example of so-called "liberalism" on an international scale. There are still those who imagine that when organized religion shall be outlawed or mutilated beyond recognition, then the Kingdom of Heaven will be at hand. All such thinking, like that which prompted the decision at Versailles a generation ago, is a result of the horizontal look. Its range ends at the horizon. The upward look is wholly absent, and the idea of religion as a timeless ministry to a world whose problems are as variable as the waves of the sea is to such people sheer fanaticism and devoid of power.

Hitler was certainly entitled to be considered a religious liberal. For a dozen years, he was the most convinced man in the world. His satellites saw in the blasphemous dictator a reincarnation of the Holy Spirit. Niemoeller, the evangelical, was sent to a concentration camp. Bishop Eivind Berggrav was imprisoned by Quisling, and when he escaped he was hunted as an ordinary criminal. Hitler and his court, the men who knew all the answers, have been beaten into the very dust of defeat and their memorial is a ruined continent. It is safe to say that the two most powerful leaders of the lands scourged by the Nazis are the two men who went to prison for their evangelical beliefs, Niemoeller and Berggrav, the men who dared to challenge the blasphemous usurpers of the throne of historic religion.

We would not undertake to blueprint the experience of salvation, neither would we undertake to chart a course which every redeemed soul must follow. We deny, on the other hand, that there is any evidence of a superior order of mystical enduement in attacks upon the foundations of established religion and in challenging the processes which express the combined wisdom and devotion of the Christian Church. For ourselves, we feel certain that all these purveyors of strange fruit, betrayers of the faith which they dare to use for a bastion of attack, will soon join Hitler and his agents of destruction in the oblivion of the forgotten and the repudiated. Historic Christianity will continue its march toward God and its ministry to the men of all classes and all lands. That ministry will be poor enough at best, but it will at least be a **ministry,** not an assault upon the institution which represents the faith and the sacrifice of nearly two thousand years of devotion to Christ. We are for the Church against all comers.

"DEFEATED PERSONALITY"

Frustrated personality is an idea which has had a large place in the literature growing out of what we have come to know as "abnormal psychology." The literature probably relates less to discoveries than to the classification of human phenomena under scientific terms. Long before, rude and unscholarly folk had sensed the facts and had described them in their own homely speech. As often as not the more scientifically exact language has confused rather than clarified popular thinking on this problem of our social life.

Many years ago, a rough-and-ready ruminator friend of ours suggested that two persons whom he named appeared to him to have become intolerant and morally severe for a tightening up of their own lives, or for creating a defense against their own consciences. His analysis, couched as it was in unscientific terms, was probably a more exact estimate of the facts than he knew. We never told him, but the facts were almost exactly as he surmised.

During the past week, we received a letter from an eminent minister who told us that a certain self-appointed monitor of religious values and motives is a well-meaning man, but a man whose bitter intolerance is a projection of his own unhappy experiences. Apparently he is making a desperate fight against the frustration of his own personality. We knew a young lawyer years ago who, having fallen into sin, followed the same course in the

attitude which he assumed toward Scripture. In both instances, there appeared to be a determination to reduce the spheres in which they moved to the level of their own unhappy state.

It would be easy to cite a great variety of cases in which defeated personalities have reacted against everything good rather than turn to repentance. Perhaps they should be pitied as much as condemned, but neither attitude would solve either their problem or ours.

TEN MEN COULD HAVE SAVED A GREAT CITY

Sodom was such a corrupt city-state that God decreed it must be destroyed. Aware of its sin, Abraham's heart was stirred by the contemplation of its impending doom. He patiently and earnestly importuned God to spare it. God told him that if he could find ten good men in the city, He would not destroy it. When Abraham was unable to find ten good men in all the large metropolis of the plains, "Then the Lord rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of heaven." By this rain of fire and brimstone not only were the cities and their inhabitants consumed, but even the soil, which abounded in asphalt, was set on fire, "so that the entire valley was burned out and was sunk, and was utterly destroyed, and the Dead Sea took its place."



B. P. Brooks

Man is not only responsible for his own salvation but it is his obligation to seek the fullest development of his highest powers and dedicate them to the service of his community. As in the case of Sodom, it is not too much to hope that any city, any nation, the world might be saved by the same fraction of its population. To achieve success, one must have a definite purpose. But it is not enough to have singleness of purpose—it must be an unselfish purpose; it must be a right purpose.

President Hutchins, of the University of Chicago, says, "The good of any being is the fullest development of its nature. Man is a social animal; and the moral virtues are social virtues. Man is a rational being; the intellectual virtues are habits of the mind. A man becomes human in proportion to his moral and intellectual development. Our purpose should be to become truly human and to lead truly human lives."

Experience is both a great teacher and a dangerous thing. Through it, we learn to adjust ourselves to environment. Perhaps, at times, this is the very thing we should not do. By becoming adjusted to surroundings, we sometimes become reconciled to the evils of it.

> "Sin is a monster of hideous mien;
> To be abhorred is but to be seen
> Seen too oft, familiar with its face,
> First we endure, then pity, then embrace."

Someone has said that the duties and obligations of educated persons is to remain unadjusted and irreconcilable, and by persisting in the habits acquired during their education to achieve their purpose and to help the community achieve its purpose. It is all right to do as Rome or Chicago or New Orleans does provided, of course, these cities are doing the right thing. City government is usually the kind of government the people want. Officials usually enforce the law to the extent the people want it enforced. Ten good men, whose eyes are fixed unalterably on righteousness and whose courage never falters, can revolutionize the thinking of the community. When these righteous ones rule, the people rejoice. We are often prone to become discouraged because the odds are so great against us but God and ten good men can lead almost any community to realize that sin is a reproach to any people. God took twelve men from the ordinary, commonplace pursuits of life and through these men revolutionized the ideologies of the world.

While force of arms may destroy its thousands, Truth, Right, and Justice can still put ten thousand to flight.

God give us men in these times who can set this old world straight again. A few in every community can do the trick.

B. P. B.

Others Say. . .

BISHOP HARTMAN'S ADDRESS TO ENTERING CLASS OF NEW ENGLAND CONFERENCE

Stressing the agonizing call of human need in the days and years just ahead, Bishop Lewis O. Hartman on Friday afternoon at Copley Church, in his address to the class of young ministers who were to enter the New England Conference of the Methodist Church on trial, urged the candidates to "look long and hard at the postwar scene." Men and women, weary and nerve-torn, will seek escape from their worry and suffering in a deadly reaction unless they are given inspiration and spiritual strength through the church of the living God. Many of those in service will return home disillusioned and discouraged. They will need the Word of Life. The nations must now win the peace. They will never achieve it unless their plans are based soundly upon Christian principles. "Upon you and men like you," said the bishop, "rests the unescapable responsibility of leadership for the indispensable and abiding spiritual values without which we inevitably face another war."

Bishop Hartman then proceeded to warn the young ministers against the "perils of the short cut." "The age we live in is obsessed with the lure of bulk, numbers, and speed," he said. "We live in a time when material things have been in the saddle. We must now bring back the great ideals of love, truth, honesty, justice, fair play, and service for our fellowmen." It is no easy task to awaken men to the realization of what they have lost and to the worth of eternal principles.

The minister must study. He must study hard. He is obligated to know his science of theology as perfectly as the physician knows his materia medica and the lawyer his Blackstone and legal precedents.

The pastor must not neglect his human contacts. It is a sad world of woe and suffering, of disappointments and discouragements, of sin and sorrow. Human beings need sympathy, the restoration of their souls.

Never before was there an age so hungry for vital preaching. Preaching requires an agony of preparation. No mere essay, no pleasing discussion of current news is sufficient. The world is to be saved by the "foolishness

of preaching," but not by foolish preaching. Again and again, the bishop counseled the candidates for admission into the Conference to shun the "easy way" and "avoid the short cut" in the challenging work to which God had called them.—Zions Herald.

REENFORCEMENTS ARE COMING

By Jacob Simpson Payton

Where shall ministers be found? That is a question asked not without concern by congregations and by denominational officials charged with the responsibility of providing them. Although about 8,000 Protestant clergymen have left their pulpits to serve as chaplains, both the Army and the Navy remain in urgent need of many more. The normal supply furnished by the theological seminaries has gradually diminished ever since young Americans began entraining for camps and naval stations.

Church leaders have not been very sanguine about the availability of a sufficient number of ministers even after the cessation of hostilities. The fact is that no effort had been made by any organization sponsored by united Protestantism to ascertain how many young men now in uniform contemplate becoming ministers. In the field of postwar economics much has been heard about providing 60,000,000 jobs for Americans, but such an undertaking as canvassing the armed forces to discover how many ministerial recruits for each denomination they would provide, had gone neglected.

Several months ago the General Commission on Army and Navy Chaplains, Washington, D. C., Bishop Edwin F. Lee, director, tackled the gigantic job. Of all organizations other than those supervised by the Government, it alone had the facilities to make an inventory of what may be described as the latent stock that could be convertible into Protestant preaching power when the war ends. And so a questionnaire was sent to every Protestant chaplain for information about every man in his unit who possessed the gifts, the graces and the high resolve to engage in some branch of the Christian ministry. Its scope has become a veritable muster-roll to which are constantly being added the names of re-enforcements.

In the office of the General Commission these names are tabulated and the original record of each recruit is forwarded to the denominational committee responsible for obtaining ministerial candidates. Already these young reserves are receiving from their church leaders letters expressing pride and joy over news of their decisions.

This enrollment of prospective ministers reveals the survival of faith. Again has it been demonstrated that the Christian religion can live wherever men can live. From the inferno of bombings, the red lines of spearheads and break-throughs, the withering fire along beachheads, the Esdraelons sown with booby traps, the flak-infested skies, and the seas where for many death was the last port call, there have emerged youngsters who not only have kept the faith but have dedicated their lives to is proclamation. Perhaps first of all they will be obliged to deal with their memories, for on their minds have been etched those vignettes of haunting battle scenes and experiences.

News of this roster of prospective preachers now being formed has brought cheer to weary chaplains and hope to denominational leaders and waiting congregations. It bears the names of those who in an age when the world is clamorous with voices calling for them to enter lucrative and promising professions, have heard and heeded the arresting call of Christ bidding them to become good ministers of His. While for many there yet remain perils and severe testings, they have reached the decision which has filled their souls with the rapture of the forward view. They are envisioning the prospects of a world at peace, of some college and theological seminary where they may obtain the required training, and always the challenge of some parish, missionary field or chaplaincy.

The General Commission is not unaware that names of a few men may have been received who at present must apply themselves to years of study before they will be eligible for ordination. There is no inclination to urge such to run before they can walk. To ignore their spiritual longings, however, would be similar to that Vermont academy which in 1810 entered this restriction in its catalogue: "No person shall be admitted to learn to write who cannot write a legible hand."

This revelation of men in uniform desiring to enter the ministry brings its assurance of the hardihood of our Christian faith. Amid the demolition of cities and other scenes testifying to wastage along the trail of war, there has survived this indestructible quality as if to bear testimony "that those things which cannot be shaken may remain." A score of years ago, during a period characterized as that of "Flaming Youth," the oldsters were wringing their hands over what appeared to them as the lost generation. At the time a wise onlooker, Principal L. P. Jacks, observed that "the wonder is not that so many fall, but that so many stand."

These young men advancing toward the Christian ministry have remained accoutred in the spiritual equipment described by St. Paul, and have obeyed the orders "to withstand in the evil day, and having done all, to stand." They have withstood the temptations of the camp; they have not diluted their Christian convictions and they will come forth more than conquerors. This discovery by the General Commission of such a large band of men intent on proclaiming publicly through their remaining years the faith that sustained them through an ordeal such as no other generation has ever passed, should provide a restorative for the deepest shade of the blues known to pessimists.

Not only has this inventory of available pulpit material in the armed forces brought its hopeful revelation as touching the supply, but it has produced other grounds for optimism. Not the least has been the cooperation of chaplains in furnishing the names not only of embryonic ministerial candidates of denominations other than their own, but even those of other faiths. A careful analysis of reports received shows that chaplains have followed the generous policy, "Each for the good of all, and all for the good of each."

Protestants have furnished the names of servicemen who desire to become priests of the Roman Catholic Church and rabbis in the faith of Israel, and while the questionnaire was quite properly sent only to Protestant chaplains, a few have fallen into the hands of non-Protestant parsons in uniform and they have been punctilious in returning lists of Protestant aspirants for the ministry.

Perhaps the most encouraging feature of this search for recruits to help man the pulpits of American Protestantism is that replacements are actually being found. The casualties among the 8,000 Protestant chaplains have been amazingly high. Wherever white crosses in sizable numbers mark the final resting places of our soldiers and sailors, there may also be found the graves of chaplains who are their companions in death as they were once their helpers in life. Others have suffered wounds and battle fatigue, and not a few are being detained by the enemy or, having been liberated, are returning to fight the long, slow way back to health after months or years in enemy internment camps. The decimation in the ranks of these faithful and once active ministers who donned chaplain's uniform will demand replacements for civilian pulpits. It will bring cheer to chaplains incapacitated in their country's service to learn that from among the lads they served will come a host of volunteers to receive their priestly mantles and carry forward their work.

By May 15 the General Commission had already received 1,000 names of servicemen who have expressed their intention of preparing for some form of Christian ministry following demobilization. These responses to a questionaire mailed early in the year are only the early returns of what promises to be a continuous process with steadily mounting numbers.

Who are these young recruits for Christian service now hidden in the vast anonymity of war? What denominational households of faith do they represent? What are their qualifications to speak in the name of the Lord to their generation? No other person is quite so well prepared to report as are these chaplains who have shared with them long experience in home camps and in hazardous campaigns on land and sea. Some they recommend with reservations, not because of lack of Christian character, but because of deficiencies in personality or education. The majority, however, they pronounce as men of promise. Among them are a major, three captains, numerous first and second lieutenants, ensigns, with the wearers of the chevrons of sergeants and corporals being in the majority. They range in age from 19 to 26 and of the 1,000 reported, 700 are serving overseas. They hail from 67 denominations and sects with representation following quite closely the numerical strength of the religious body. The possession by each denomination of a register of its young servicemen living in anticipation of the day when peace will release them for ministerial training, is an acquisition of incalculable value.

NAVY RULING ON GIFT SUBSCRIPTIONS

Effective July first, all new or renewal gift subscriptions for Navy men with a Fleet Post Office address must be accompanied by a written request for New Orleans Christian Advocate from the service man. This is a new ruling of the Navy Department affecting all magazines.

Abide by yourself and do not weakly try to reconcile yourself with the world.

—Emerson.

I hold the unconquerable belief that Science and Peace will triumph over Ignorance and War, that Nations will come together, not to destroy but to construct, and that the future belongs to those who accomplish most for humanity.—Louis Pasteur.

CONFERENCE NEWS AND PERSONALS

New Orleans Christian Advocate

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W. C. NEWMAN.....Church School Lesson Writer
MRS. E. L. DIAMOND.....Editorial Secretary
C. MILTON CHALMERS.....Publisher

Mrs. R. I. Lee, Sr., Kokomo, Miss., renews her subscription to the Advocate for another year and adds: "It is a great blessing in our home."

A request for a change of address indicates that Rev. Murray Cox has been changed from his appointment at Raleigh, Miss., to Handsboro. This, however, is not official.

Rev. J. N. Humphrey, pastor at Weir, Miss., sends a list of 12 renewal and new subscriptions to the Advocate and in addition reports that more will follow and that everything is going well on the charge.

Bro. A. J. Cranford, who has rendered active lay service at Sterlington, La., writes that he is moving to Waynesboro, Miss., on June 1. He asks further that his paper be changed to that address.

According to information received in the Advocate office, Rev. J. P. Nix is leaving the Hickory-Hub charge in the Mississippi Conference, to take a chaplaincy appointment in the armed forces.

We regret to learn that Rev. Robert E. Alsworth, pastor at Roxie, Miss., has been indisposed recently. He speaks in grateful appreciation of the ministry of the people of Roxie of all sects during the period of his illness.

Miss Elizabeth Cavin, of Crosby, Miss., asks the suspension of her paper until Sept. 1, as she expects to be away from home doing Vacation Church School work. On Sept. 1, she expects to return to Crosby and to her teaching position.

PROF. JAMES T. CLELAND BECOMES PROFESSOR OF HOMILETICS

Prof. James T. Cleland, Professor of Bible at Amherst College for the past ten years, has been elected Professor of Homiletics in the Duke University Divinity School.

A native of Scotland, where he received both the M.A. and B.D. degrees from Glasgow University, Prof. Cleland served in several Scottish churches before coming to this country for further study. He received the degree of Master of Theology from Union Theological Seminary.

Among the most popular teachers at Amherst, where his courses have been elected by large numbers of students, Professor Cleland, trained in the Scottish tradition of preaching, has been in great demand throughout the East as a preacher, especially for university and college occasions.

CHURCH DEDICATION

The dedication service of the Patterson Chapel Methodist church, on the Belmont, Miss., circuit, will be held June 10, 1945. All former pastors have a special invitation to attend the service. Dr. L. P. Wasson, district superintendent, will lead the devotion for the morning service. Bishop J. L. Decell will deliver the message, after which will follow the dedication of the church.

Afternoon session, "History of the Church," by Dr. A. E. Bostick, of Iuka, Miss. The main speaker for the afternoon, Gov. Thomas L. Bailey.

We are expecting a large crowd and a great day.

M. NASH HAMILL, P. C.

SECOND CHURCH, NEW ORLEANS

Dear Dr. Duren: Desiring to keep in good standing in the Hornblowers Association of the Louisiana Conference, let me have something more to say for Second Church, the friendly historic church of downtown Methodism in New Orleans."

1. Outstanding in the vigorous life of this church is the Church School. We are running 15 to 20 per cent ahead of last year in attendance. Some of the leaders in attendance are: Mrs. W. J. Helmke, superintendent, with 24 years unbroken attendance; Miss Helen Daspit, 12 years; Mrs. R. Daspit, 11 years, and Miss Muriel Faciane, 8 years.

2. From Palm Sunday through Easter our people laid $778 on the altar of the church in sacrificial giving, and pledged $1,700 on a Crusade quota of $1,030.

3. On V-E Day special hourly services were held, one through 8 p.m. with over 200 in attendance.

4. We are now about to move forward with a plan to renovate thoroughly our physical plant and our plans are already in the hands of the architects.

5. In 3 years the list of subscribers to the New Orleans Advocate has grown from 5 to 36. This is a measure of our appreciation of the magnificent paper you are giving us. We are about to launch our 1945 campaign, hoping that your publication may find its well-deserved place in every home in Second Church.

6. A recently organized Intermediate Youth Fellowship is bringing together weekly an ever-increasing circle of boys and girls for fun, faith, and fellowship.

7. Our W. S. C. S. is alert and progressive under the leadership of its new president, Mrs. W. W. Wallace.

Faithfully yours,
ADDISON SMITH, Minister

PIERCE—BREWER MARRIAGE

Mr. and Mrs. Andrew Coyt Brewer, of Route 2, Shubuta, Miss., announce the marriage of their only doughter, Eleanor Louise, to Ensign Sam Enoch Pierce, of the U. S. Navy, son of Mr. and Mrs. S. W. Pierce, of Collins, Miss.

The marriage was solemnized Monday, May 7, in the First Presbyterian Church of Miami, Florida, with Chaplain Norman Kerr, of the U. S. Navy, officiating in the single-ring ceremony

The bride was given in marriage by Ensign William Robert Portch, of Walla Walla, Wash., and Ensign James Joseph Wavering, of Quincy, Ill., served the groom as best man.

The bride is a graduate of Carmichael High School and attended Jones County Junior College, Ellisville, Miss., and Mississippi Southern College, Hattiesburg, Miss. For the past two years she has taught school at DeSoto, Miss.

The groom is a graduate of Collins High School, attended Jones County Junior College and Mississippi State College. He received his commission in the U. S. Navy March 6, at Fort Schuyler, N. Y.

Ensign and Mrs. Pierce are at home at 1016 8th Street, Miami Beach, Florida, while the groom is stationed at the Naval Training Station in Miami.

The bride is a granddaughter of Mr. J. A. Carmichael, of Brewer, Miss., who has been a subscriber to the Advocate for nearly fifty years.

BATON ROUGE DISTRICT CONFERENCE

Last week we attended the session of the Baton Rouge district conference at Live Oak Church, Watson, La. It was the first district conference we had been able to attend this year, and for Rev. V. D. Morris, the new district superintendent, the first on his own. In the procedure, he acquitted himself like a veteran. The forenoon session was taken up with the details of organization and the reports of pastors. The pastors gave encouraging reports of the work throughout the district.

Dr. Joe J. Mickle, the new president of



Centenary College, was the speaker for the morning service. He is a layman, but he followed the form of ministerial addresses by "taking a text." He probably stuck to it more closely than some ministers do. His address naturally reflected the type of work in which he has been engaged, since he has been at Centenary too brief a time to become familiar with its problems and its clientele. His address was well received and its spirit and the manifest genuineness of the man promise well for the future of Centenary College.

At the afternoon session, the business started well, but suddenly there developed one of the worst parliamentary tangles we ever saw happen in a district conference. It arose out of a report submitted by the district trustees from which, by consent, one item was lifted out for special consideration. After an hour of hectic debate of the proposition, the conference did almost unanimously what had been proposed in the trustees' report, but several members had wilted their collars with perspiration and much speaking.

After the period of charge and countercharge, the proceeding reverted to the even tenor which had characterized the morning session and the promise at the time of our leaving was for an early closing.

A matter of special interest still to come up after we left, was the "Mobile Trailer," to be in charge of Rev. L. A. Bodie and Rev. F. L. Shows. As we understand it, the trailer and the crew are ready and set to go.

It was a good conference and the outlook for the district is hopeful. For the new elder, we venture to say that he will give the pastors and churches an administration of solid progress. EDITOR.

REPORT OF THE COMMITTEE ON GOALS FOR INCREASING ATTENDANCE AND ENROLLMENT IN THE CHURCH SCHOOLS OF THE METHODIST CHURCH

Section I.—Goals

In accomplishing the Crusade for Christ objective of "Increasing Enrollment and Attendance in the Church School," and in undergirding the other objectives—

We recommend that each local church set its own goals for increasing enrollment and average attendance in the light of: the needs, the equipment, the leadership, the population trends and the program of the local situation; the progressive programs being carried on in similar churches; and the challenge before the Methodist Church as given to the Episcopal Area, the Annual Conference, and the district.

We also recommend that the goals for increasing the enrollment be divided into:

(a) The number to be reached for each year of the period, and

(b) The gains for each age group, namely, children, youth, and adults.

We further recommend that each local church make the consideration of the goal the major interest during Christian Education Week (September 30-October 7, 1945) and the goal be set not later than December 1, and that all local church schools report to the district superintendent the goals they have set, the district superintendent in turn reporting to the Bishop and Executive Secretary of the Conference Board of Education, and the Bishop reporting to the General Board of Education and the Crusade for Christ office; with the district superintendent requested to fix the goals for any local church schools failing to respond by January 1, 1946.

Section II. Challenge.

In accomplishing our objective we recommend the adoption of a challenge of:

(a) 7,000,000 persons enrolled in the Church Schools of the Annual Conference of the Methodist Church by the end of 1948. This will be a net increase of 2,280,000 persons for the period of the Crusade.

(b) At least 200,000 new officers and teachers. We believe the program of enlistment and growth in our Church Schools cannot be achieved without increasing the number of our consecrated trained workers.

(c) An average attendance of 75 per cent of the total enrollment, not including the nursery home roll or home department.

(d) The establishment of Church Schools at all Methodist preaching points not having one at present.

(e) That the annual and district conferences and local churches study their respective territories and establish Church Schools in the unchurched areas.

Section III.—Distribution

The challenge for an increase of 2,280,000 persons by the end of 1948 shall be distributed by episcopal areas, annual conferences, and districts by the Division of the Local Church of the General Board of Education, which shall allocate to each annual conference and district its proportionate share after consultation with the leaders of Christian education in the annual conferences. The challenge for each annual conference and district shall be based on the present enrollment of the Church Schools and the total membership of the church.

Realizing the value of a worship service of consecration to our Church School workers and members, we recommend that a fitting service be prepared for use by the Church School at the initiation of the undertaking of achieving the goals of increase.

We also recommend that suitable recognition certificates be prepared for presenting to the local church when it initiates the undertaking of increasing the enrollment and attendance outlined in the above plan and upon the achievement of its goal.

—Statement issued by the Conference on Increasing Church School Enrollment and Attendance in the Crusade for Christ.

HISTORY OF HEBRON CHURCH

By Mrs. Bettie S. Chapman.

Hebron church, of the Waynesboro charge of the Methodist Church, South, situated in Wayne County, Miss., eight miles northeast of Waynesboro on the Matherville road, was organized between the years of 1840 and 1850 by "Uncle" Sammie Jones, a local Methodist preacher and pioneer citizen of Wayne County.

None of the charter members are now living and no written records are available. Children of Hugh C. Chapman, who was a charter member, are responsible for most of the facts given in this sketch.

The first building was a log house built for and used for many years as a dwelling. The families of Hugh C. Chapman, Robert L. Pou, and John West, the father of Dr. T. S. West, of the Mississippi Conference, were prominent members of this early church. They, with their families and slaves, worshiped in this building until about the year 1860, when it was destroyed by fire.

A new church was then built five miles east of the old church and named Enon. The families of R. L. Pou, J. B. Richey, and John West, all prominent pioneer citizens and zealous Christians and charter members of the first church, lived nearby. This church flourished for some years, but as the older members died or moved away, it began to decline.

In the year 1880, H. C. Chapman and his sons, T. W. and A. J. Chapman, who lived near the old Hebron site which had been made sacred by the many outpourings of God's Spirit and the burial ground of their dead, decided to rebuild Hebron. With the cooperation of the pastor, who was J. C. Brogan, they succeeded in erecting a small plank house with a seating capacity of probably one hundred people. This house was built about one hundred yards south of the first church. The deed to the land was made by Walter B. Robinson to P. W. Pou, A. J. Chapman, and S. C. Bishop as trustees, dated December 13, 1880, and recorded in Book G., page 630, in the court house at Waynesboro, Miss. The Lord blessed, and the work of the Kingdom prospered and, as in the days of the first church, many dated the beginning of their religious life from the meetings held at Hebron.

During this period the prominent members were A. J. Chapman, W. P. Mauldin, P. W. Pou, J. E. Stanford, William and James Graham, S. C. Bishop and W. P. Gray. The membership increased to nearly two hundred and the church was entirely too small to accommodate the congregations. In 1905 a new and better church was built with a seating capacity of two hundred people. This house still stands and is kept in a good state of repair by a few loyal members, most of them descendants of the early settlers and members of the first Hebron.

PAINE RATES "CLASS A"

Paine College, Augusta, Ga., has recently been rated "Class A" by the Southern Association of Colleges and Secondary Schools, a goal set for the quadrennium, according to President E. C. Peters.

In its seven departments, Paine College provides a well-balanced curriculum which will train its students for a variety of vocations, for which there is expected to be increased demand in the post-war world. They include the Departments of Science, Home Economics, Philosophy and Religion, Social Science, Mathematics, Education and Languages.

Professor J. W. Brown, instructor in history and economics, recently said: "In our church schools, of which Paine College is one, we are trying to teach the students to use their brains to become better workmen, no matter in what field they engage. We know that the college-trained man or woman is the one who is in demand; that those are the people who also get more satisfying enjoyment out of life, because they are contributing most to the well-being of their fellowmen. Individuals armed with such training as our church schools are prepared to give will play a great part in establishing a better world."

When you awaken some morning and hear that somebody or other has been discovered, you can put it down as a fact that he discovered himself years ago, since which time he has been working, toiling and striving to make himself worthy of general discovery.—James Whitcomb Riley.

PERSONAL NOTES AND INCIDENTS

Church, Jackson, Miss., is making his headquarters at Waverly, Tenn., from June 15 to September 15, as indicated by request for a change of the address for his paper.

Shreveport District Conference met in Shreveport this week with Rev. Claude K. Smith as pastor-host. This completes the list of the Louisiana District Conferences for 1945.

We appreciate the good word of Mrs. Kate Ellis, of Greenwood, Miss., who renews her subscription and says she hopes to have the pleasure of reading the paper to the end of her days.

Mrs. J. D. Fomby, whose late husband was an appreciated member of the Louisiana Conference, writes that she is changing from Magnolia, Ark., to Paris, Ark. Her friends will be interested in her change of address.

Mr. S. B. Lawrence, whose illness we reported in these columns last week, is recovering from an operation for gall stones with complications. Last week he was improving and was looking forward to an early return to his home in Jackson, Miss.

Rev. Ross A. Pickett, who was recently changed from Sibley, La., to the pastorate of Olla, charge, reports good progress in his work both at Sibley and at Olla, his new appointment. We appreciate his good word concerning what the Advocate means to him and his work.

Rev. Robert A. Clark, superintendent of the Paris, Tenn., district, reports satisfactory progress in th work over which he has supervision. The Crusade quota was raised in full with some to spare, and every charge in the district has accepted the benevolent askings for the year in full.

Rev. W. H. Giles, pastor at Lafayette, La., spent a two-weeks' vacation with his parents at Greenville, Ga. During his absence his pulpit was cared for by Rev. A. C. Lawton and Mr. H. L. Daughenbaugh, the latter the district lay leader. His summer program continues without letdown.

Religious Emphasis Week was observed at University, Miss., April 15-19, and was sponsored by a committee of 100. On Friday of this week the University of Mississippi was host to the Area Rural Life Conference in cooperation with the Mississippi Rural Life Council, Jackson, Miss.

Mr. Clarence H. Snelling, Jr., grandson of Rev. and Mrs. J. G. Snelling, of New Orleans, was elected president of the Louisiana Student movement last week. The honor came to him by the vote of the representatives of Methodist students in all the colleges of Louisiana.

Rev. W. O. Hunt, pastor at Hernando, Miss., reports 20 additions to the church and all special and connectional funds, including the benevolences, in hand, with every asking paid in full. Salaries are paid to date and he is ready for the Annual Conference so far as all collections are concerned. Nearly $1,800 in cash has been paid on the Crusade quota of $1,460.

Mrs. H. H. Hoff, who for a number of years has been the efficient church secretary for Rayne Memorial, New Orleans, is soon to return to Dallas, Texas, where she lived before coming to New Orleans. Mrs. Hoff has rendered a fine service in the varied and difficult responsibilities of her place. The church will give a reception in her honor on Wednesday of next week.

Rev. G. A. Baker, Pontotoc, Miss., writes that he is trying out a new type of revival. Instead of having a series of preaching services, he is organizing his people upon the basis of being "doers of the Word and not hearers only." He is pressing church attendance, Bible reading, and family worship, and he says there has already been a marked increase in attendance upon all the services of the church. The finances are in good shape and a fine spirit of cooperation prevails.

DR. KIRBY PAGE IN SHREVEPORT

Dr. Kirby Page, one of America's greatest writers on religious and social themes and an outstanding platform man, is to spend six days, beginning Sunday, June 10, in Shreveport, La.

Dr. Page was the platform leader on the Pastors' School, as scheduled for the same date, and when, because of government restrictions, the School was not permitted, the churches of Shreveport invited Dr. Page to come to that city for his lectures.

The addresses will be delivered twice daily, at noon and evening, at First Methodist Church. The theme is "The World Following the War."

While war restrictions prohibit large assemblies drawn together through travel, the Shreveport churches, Centenary College cooperating, will be glad to provide lodging accommodations for outsiders who wish to hear Dr. Page, up to government limit of fifty.

Many people from over the state have been looking forward to the inspiration of following this great peace leader through his series of messages. Those desiring accommodations please communicate with the district superintendent, Dr. A. M. Freeman, at First Methodist Church, Shreveport, immediately.

Dr. Dana Dawson, pastor of First Church, is procuring copies of some of Dr. Page's books, of which he has written more than a score, and they will be on sale.

DR. A. M. FREEMAN.

NAVY RULING ON GIFT SUBSCRIPTIONS

Effective July first, all new or renewal gift subscriptions for Navy men with a Fleet Post Office address must be accompanied by a written request for New Orleans Christian Advocate from the service man. This is a new ruling of the Navy Department affecting all magazines.

REPORT FROM RAYVILLE

Pictured are the remodeled church building and newly-constructed Church School buildings of the Rayville Methodist church. Approximately $10,000 was spent on this remodeling and building program.

The old church building was moved back on the lot and was completely renovated on the inside, transforming it into a beautiful and worshipful sanctuary.

The Church School units were added on either side of the old building. These buildings contain eight class rooms, a pastor's study, a kitchen, a social room, and three rest rooms. By means of folding doors, several of the class rooms can be opened for assembly and recreational purposes. The porches provide a covered walk to the sanctuary, and along with the spacious lawn provide for many types of fellowship and recreational programs.

These Church School buildings were formally dedicated on Tuesday, March 20, by Bishop Paul E. Martin. These buildings were the gift of Mr. and Mrs. George B. Franklin and were dedicated in honor of their son, Staff Sergeant George B. Franklin, Jr.

Rayville now has a modern and adequate church plant. The whole congregation has taken on new life. Much valuable equipment has been added to the facilities. A new interest is manifest in the total program of he Church.

The Crusade for Christ quota of $1,300 was over-subscribed by $400, of which nearly $1,400 was in cash.

The entire budget of the church has been increased. The pastor's salary has been raised three times in the past three years. It is now $3,000.

A Christian Workers' Training School was held this month, with Rev. Earl Emmerich and Mrs. Roy Scales teaching the courses.

Rayville is making progress. This church is a most desirable appointment.

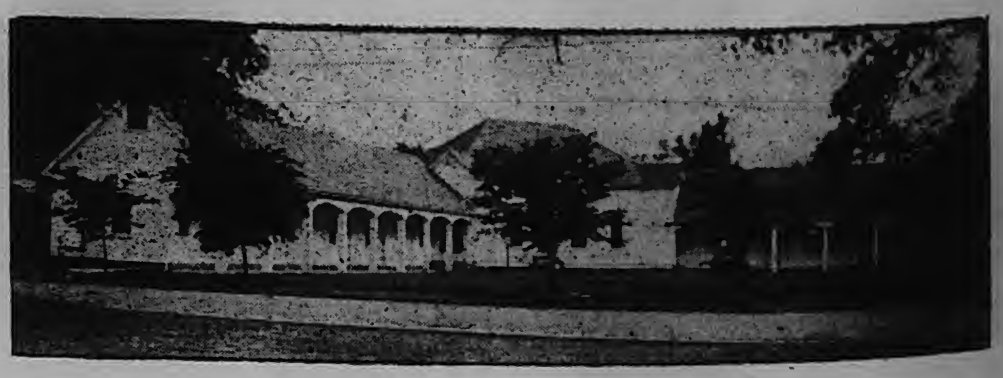
JACK H. MIDYETT, Pastor.

CORRECT ADDRESSES WANTED

Elsewhere we carry a new Navy order requiring a personal order for all new or renewal subscriptions to men in the Navy, effective July 1.

We find that several of our addresses are wholly in error. We are therefore publishing names on our list about which we are uncertain. Anyone having the correct address of any of those named below can help us and the soldier by sending it to us at once. In the event of change in the future, we would appreciate immediate notification of change:

Robert Gramling, Paul Metzger, Chaplain George Pearce, Jr., Major Howard G. Denson, Chaplain J. A. Bridewell, Chaplain J. A. McRaney, W. M. Downs, Chaplain Henry B. Varner, Chaplain J. E. Reaves, Lawrence



CHURCH AND CHURCH SCHOOL RAYVILLE, LA.

Bowers, Sgt. Martin R. Presley, Cadet Geo. Jackson, Cpl. Helen E. Downs, Chaplain Robert L. Walton, Cpl. Calvin J. Sellers, Jr., Chaplain Jesse F. Watson, Lt. Col. Chas. C. McCall, Clara M. Etzold, Chaplain Alva J. Brasted, Chaplain H. C. Lewis, Chaplain M. H. Twitchell, Corp. B. F. Sudduth, Pvt. Thomas H. Stout, Pvt. B. B. Abrams, Cp. Wm. G. Foster, Chaplain Mark F. Lytle, Chaplain L. R. Nease, Jr., Dan W. Hoffpauir, Charles S. Rhea, Cpl. Terrell D. McKay, Lt. W. L. McInnis, Chaplain A. M. Ellison, Robert W. Casey, Cpl. Bismark Retzlaff, Chaplain W. R. Irving, Jr., H. H. Youngblood, Pfc. Albert Havens, Ned E. Clayton, Paul W. Vatter, Sidney L. Conger, R. T. Hollingsworth, Robt. Brewer, Arthur F. Williams, Jr., Ehlbert J. Lavigne, Fred J. Ezelle, Robt. L. Ezelle, Jr., Jesse Raymond McCoy, Chaplain R. E. Walton, Pfc. Leon O. Spell, Cpl. Vic D. Spell, Pfc. Tinsley B. Thrower, Cpl. Elmo LeBlanc, Chaplain K. I. Tucker, Corp. Percy F. Denison, Cpl. D. L. Metzger, Cpl. B. T. Melendy, Thomas Cooke, Lawrence Cooke, Noble E. Cooke, Nelson L. Risley, Henry F. Davis, W. A. Fife, Robt. L. Langford, Capt. Joe S. Green, Donald S. Youngblood, P. M. McGilvary, Drew Speli, Joe Fife, Vernon R. Jenkins, Chaplain J. C. Whitaker, Capt. John D. Humphrey, Chaplain H. W. F. Vaughan, Wm. L. Crawford, Wm. B. Carruth, Chaplain T. T. Howes, Chaplain Alvin P. Smith, Thomas I. Oakes, Chaplain Milo Mook, Sgt. John Presley, C. E. Youngblood, Jeff S. Williams, Chaplain Aubrey C. Walley, Courtney L. Coffing, Chaplain Alfred M. Brown, R. B. Walton, Wm. A. Cooke, Chaplain A. M. Oliver, Chaplain Homer Finger, John Hamilton Casey, Chester R. Cooke, Chaplain Luther L. Booth, Sgt. Wilson S. Lambert, James Willoughby, L. L. Covington, Chaplain Albert F. Vaughan, John R. Irwin, M. B. Brewer, W. D. Hemphill.

REPORT OF THE COMMITTEE ON EVANGELISM, ALEXANDRIA DISTRICT CONFERENCE, PINEVILLE, LA., MAY 22, 1945

We, your Committee on Evangelism, wish to recommend that both ministers and laymen of the Alexandria district support wholeheartedly the general program of Evangelistic Emphasis laid down for us in the Crusade for Christ program. We urge the acceptance of the goals set for us by Dr. Harry Denman of the General Board of Evangelism, which is: 710 by profession of faith, 1,398 by letter for the year 1945-46 for the Alexandria district.

"The Louisiana Conference will hold district rallies on Evangelism during January, 1946, and also a Conference School of Evangelism during the last part of January under the direction of the Board of Evangelism in cooperation with the Board of Missions and Church Extension, with the direction of the Bishop and Cabinet."

—Christian Education Bulletin.

Our minutes for the year 1944 show that the Alexandria district received 359 by profession of faith and 874 by transfer and reinstatement for the year 1943-44. If we are to reach our goals for the Crusade, we will have to double the number received by profession of faith for last year and almost double the number received by letter.

It is our sincere conviction that this is entirely possible by using to the fullest the three outstanding types of Evangelism:

1. We urge each pastor in the district to use select laymen organized into teams of two to help him in the great work of Visitation and Personal Evangelism. We recommend that a religious survey be taken in each church and charge, to the end that we may find those people for whom we are responsible, both prospects for conversion and reception by profession of faith, and Methodist people who have moved into the community and have not become active in the work of the local church. There are hundreds of Methodists who have been lost by the Church because they have moved away and have failed to move their letter with them, and thereby have failed to become active in the work of God in the community to which they have moved. These sheep who have strayed away must be found and restored to the fold of God. We must seek for them until we find them. In the words of Bishop Arthur Moore, "We cannot know the joy of finding until we have known the pain of seeking."

2. We urge every pastor in the district to use Educational Evangelism to the limit. We definitely urge each pastor to organize Pastor's Classes (1) for Children, (2) for Young People, (3) for Adults, giving them the necessary instruction in **what it means to be a Christian, and what it means to be a member of the Methodist Church.** In the past, too many of our ministers, through their failure to teach the children, the young people, and the new adult members received into the church, have left multitudes of our people woefully ignorant of what their Church believes and how their Church functions.

We urge our Church School officers and teachers to cooperate in every way possible with the pastors in leading the children and youth and adults into a definite experience of the saving grace of our Lord Jesus Christ. We must not only seek to impart knowledge of the Bible to our students. **We must lead them to definite dedication to Christ and help them build those habits which are the foundation of Christian living.**

We appreciate the good work already being done by so many of the fine Church School workers of our district in this respect. We must all concentrate on this work in the future.

3. We urge that every pastor and Board of Stewards in the Alexandria district use **Mass Evangelism to the fullest extent.** We still believe in the Gospel's reviving power. Every church in the district should seek to have not only a protracted meeting, or a preaching mission, but a real soul-stirring revival where sinners are encouraged to repent and be converted, where backsliders can be reclaimed and restored, and where the Church can be deepened in the love of God and intensified in its loyalty to the building of the Kingdom of God on earth.

Respectfully submitted,
A. W. TOWNSEND, Chairman,
Committee on Evangelism.

NAVY RULING ON GIFT SUBSCRIPTIONS

Effective July first, all new or renewal gift subscriptions for Navy men with a Fleet Post Office address must be accompanied by a written request for New Orleans Christian Advocate from the service man. This is a new ruling of the Navy Department affecting all magazines.

Let not regard for any man induce you to betray the truth of God."—John Wesley.

CRUSADE FOR FREEDOM

Spiritual Mobilization is a crusade for freedom. It is a constructive movement which believes that freedom cannot be taken for granted but can be regained, post-war, through concerted effort.

In this crusade men and women in all walks of life are joined. Great associations of educators, lawyers, physicians, business men, farmers, and clergymen are all allies. Responsible labor leaders are increasingly concerned because of the collectivist, statist trend which began before the war.

That Spiritual Mobilization operates through the clergy of all denominations is not a happenstance. It believes it a responsibility of all ministers to protect basic freedoms and spiritual ideals which collectivism would destroy.

The preachers of America must reaffirm the sovereignty of God and the inviolable rights of man by reason of the sole fact that he is a child of God. The tides of materialism must be checked before they sweep us into serfdom under the state. The cause and influence of the clergy are in peril here as they were in other nations whose collectivism was further advanced and reached the totalitarian level. A dominant state does not champion the ideals of Jesus.

Laymen are interested in this crusade and helping to interest their pastors in it. There is a fine and growing comaradia in our ranks—mer and women crusading for what they consider Christian and American. Interested?

SPIRITUAL MOBILIZATION

411 West Fifth Street, Los Angeles 13, California
Hotel Roosevelt, New York 17, New York
First Natl. Bank Bldg., 33 So. Clark St., Chicago 3, Ill.

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ELLSWORTH ROSS, Manager

SPIRITUAL MOBILIZATION

411 W. 5th Street, Dept. 6NO, Los Angeles 13, Calif.

I am interested in the program and purposes of Spiritual Mobilization. Please send me information how I may help further this work. I understand there will be no financial obligation whatsoever.

NAME.....

CHURCH.....

STREET.....

CITY ..... STATE.....

☐ Minister ☐ Layman

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

Mississippi Conference School of Missions

Belhaven College, Jackson, Mississippi
June 25-29, 1945

Board: $8.00 for term or $2.50 per day, (bring your linens, please.) Registration fee $1.00, payable on entrance.

Course: The Church Among Uprooted Americans—Mrs. Paul Arrington. Text: "These Moving Times"—Hermann N. Morse, 60 cts. Supplementary: "The City Church in the War Emergency."—H. Paul Douglass, 25 cts. "Rural Americans on the Move." Thomas A. Tripp, 25 cts.

Seminar: "Families in a New World." —Mrs. Stanley Wilson. (This also is an approved course). Text: Families in a New World, A packet, 75 cts. Supplementary: To be suggested at the school.

Books will be on sale in charge of Mrs. Berry Crain; or: order from Literature Headquarters, 420 Plum St., Cincinnati, Ohio.

Schedule

Monday

Registration: 1:00-2:30 p.m.
Devotions and Organization: 2:30 p.m.
First Class: 3:00-3:50 p.m.
Second Class: 4:00-4:50 p.m.
Seminar: 5:00 p.m.
Vesper Services 7:30 p.m.—Mrs. E. E. McKeithen.

Tuesday, Wednesday and Thursday.

First Class: 9:00-9:50 a.m.
Second Class: 10:00-10:50 a.m.
Seminar: 2:00 p.m.
Vesper Service: 7:30 p.m.—Mrs. E. E. McKeithen.

Friday

First Class: 9:00-9:50 a.m.
Second Class: 10:00-10:50 a.m.

As number of boarding students is limited to 50 by O. D. T., please register with Mrs. E. E. Deen, 206 32nd Avenue, Hattiesburg. Do **not** send registration fee! Two from a society may register but if quota is filled, only one can go. In this case the society having two registered would be notified in time. Those living in Jackson and vicinity are not included in limitation and are urged to come.

The conference Study and Action Committee has recommended for the third quarter the course "The Church Among Uprooted Americans;" for the fourth quarter, we recommend "Families in a New World." Material for this course will be advertised in the June issue of **Methodist Woman.**

First Quarter 1946: Topic: The Fatherhood of God. Text: "The Divine Father," by Dr. H. M. Bullock, 25 cts.

Second Quarter 1946: Topic: Africa. Text: More About Africa by Helen Baker, 50 cts.

Sincerely,

MRS. E. E. DEEN,
Sec. Missionary Education and Service.
MRS. STANLEY WILSON,
Sec. S.E. R. and L. C. A.
MRS. E. E. McKEITHEN,
Sec. Spiritual Life.

The Church Among Uprooted Americans

Since the announcement of the theme for the approved study for the 3rd Quarter, many women have asked, "Haven't we studied that?" No, we have not used this study—a few years ago we studied "The Church and Shifting Populations."

As we understand, although the text is not yet off the press, the study for the 3rd. Quarter deals with our entire population of uprooted persons. The study used a few years ago dealt, primarily, with people who "follow the crops." In making our application in the local community we did broaden the scope to take in persons who migrated because of other economic conditions.

Surely there was never a time when the church needed to minister to uprooted persons as it does today. Let's get all the help we can and work harder at our Christian service.

* * *

Do You Know

That one of the service men shown in the now famous Associated Press photo of the flag-raising on Iwo Jima is an Indian? He is shown second from the left, with rifle slung over shoulders and is Marine Pfc. Ira H. (Chief) Hayes, 22, of Bapchule, Ariz.

"Hayes who already has served two tours of duty overseas, didn't want to leave his outfit, the 28th Regiment. For that reason he was reluctant to acknowledge his role in the flag-raising when questioned on the field.

"But he and the other two survivors were brought home by order of the late President Roosevelt to open the 7th War Loan Drive. Three others in the group were killed on Iwo Jima.

"The three were honored by President Truman and the United States Senate. They were photographed and written about —they appeared in the newsreels and were cheered by thousands at bond rallies, but Hayes was unhappy, so he is being returned to overseas duty—at his own request."

108 Mississippi Choctaws have been serving their country during the present war. Seven have given their lives.

* * *

Tools

Certain tools are necessary to do certain jobs. To do the job of being an efficient W. S. C. S. the members must have the necessary tools, which include the two periodicals—the **Methodist Woman** and the **World Outlook.**

One district secretary in the Mississippi Conference has made the report that 23 societies in her district take neither periodical! ! ! !

We wonder how these societies keep up with the current activities. Let's get our tools and use them.

* * *

Juvenile Protection

In connection with our June program on "Juvenile Protection," we might make some study of the child laws—or lack of them—in Mississippi.

"The Mississippi Child Labor Law establishes a minimum age of 14 for children employed in mills, canneries, workshops, factories or manufacturing establishments, except fruit and vegetable canneries. This is two years below the minimum age established under the Federal Fair Labor Standards Act for industries engaging in interstate commerce. If it were not for the provisions of the Fair Labor Standards Act, Therefore, children under 16 would undoubtedly be working in mills, factories, and manufacturing establishments in Mississippi.

"There is no provision in the State child labor law for the issuance of employment certificates.

"The Federal Children's Bureau, in order to fulfill its responsibilities in administering the child labor provisions of the Fair Labor Standards Act, has provided the issuance of Federal certificates of age in Mississippi.

"1943 saw a decided increase in the demand for Federal Certificates of age. Over twice as many certificates were issued to minors in Mississippi in 1943 as were issued in 1941 (2,989 in 1943; 1016 in 1941). This was largely due to the use of minors in a large shipyard located in the State.

"The number of certificates issued is not indicative of the amount of child labor, since minors are going to work in intrastate industries without certificates, as well as in many establishments engaged in interstate commerce.

"Inspections to determine compliance with the child labor provisions of the Federal Act have shown serious exploitation of very young children in Mississippi.

"Children as young as 10 years of age worked until after midnight. One ten year old child worked until 2:30 a.m. and as long as 18 and three quarters hours in one day.

"A child only 11 years old had worked 57 hours in one week.

"A 13 year old worked until the following hours in three consecutive nights: 2:00 a.m. the first night, midnight the second and 10 p.m. the third night."

During the past few days a warning has been issued concerning the violations of the child labor provisions of the Fair Labor Standards Act. During 1944 in Mississippi, Alabama and Louisiana, 215 establishments violated these provisions.

When thou prayest, rather let thy heart be without words, than words without heart.
—Bunyan.

Trust that man in nothing who has not a conscience in everything.
—Laurence Sterne.

When you awaken some morning and hear that somebody or other has been discovered, you can put it down as a fact that he discovered himself years ago, since which time he has been working, toiling and striving to make himself worthy of general discovery.—James Whitcomb Riley.



WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. M. E. ARMSTRONG, EDITOR, JONESTOWN, MISSISSIPPI

Spiritual Life Work

Suggestions for Local Secretaries

These are not items to be met and checked off as they are met. They are simply suggestions that may prove helpful in bringing the Spirit of Christ to your society:

1. Pray without ceasing. Have a prayer card on which is listed objects of prayer. Pray for the Spirit of Christ in your own life and in your church.

2. Organize prayer groups.

3. Solicit shut-ins and isolated persons to join in a "Fellowship of Intercession." This can be done by sending out cards with objects of prayer listed, and by keeping participants informed of work being done by active members.

4. Make use of the leaflet, "Dear Church Member."

5. Make frequent use of the Quiet Hour. Use printed meditations. Issue invitations to come to the church at a certain hour. Have meditations at the door. Have extra Bibles, if possible. Allow participants to come and go at will. Let there be no spoken word. A worship center and quiet music add much to such a service. Suggested meditations may be had by writing to Mrs. D. W. Whitaker, Sardis, Miss.

6. Have written, for the regular business meeting, on the blackboard or chart, some good poem or thought.

7. Make it a point to meet and welcome strangers. The group could be responsible for having strangers register.

8. Secure all free literature possible and put into the hands of church members. Have a Spiritual Life table or shelf at the regular church services.

9. Strive to have the Upper Room used in every home.

10. Create a fund to be used to purchase leaflets, such as Upper Room, When Sorrow Comes, Overcoming Sorrow, etc., to be sent unsigned to persons in need. The Game with Minutes, by Loubach, and the Quiet Time folder should be in the hands of every member. These are found in the packets recommended.

11. Encourage each member to read one spiritual book and pass it to another.

12. Any plan you find helpful, please report to your district or Conference secretary in order that she in turn may share it with others.

List of Books and Pamphlets

"Dear Church Member" (free); Catalogue of Glenn Clark Publications—Macalester Park Publishing Co., 1674 Grand Avenue, St. Paul 5, Minn.

Catalogue of Methodist Publishing House—810 Broadway, Nashville, Tenn.

Spiritual Life Packet (30 cents)—Woman's Division, 420 Plum Street, Cincinnati, Ohio.

War Ministry Packet (15 cents)—Evangelism, Board of National Missions, 156 Fifth Avenue, New York City.

* * *

Baldwyn Zone Meeting

An all-day zone meeting was held in Baldwyn, April 27, with members from Baldwyn, Booneville, Guntown, and Saltillo present. Saltillo had the largest representation with twenty of its twenty-two members present. The meeting was presided over by Mrs. H. E. Jones, zone chairman.

Program theme, "Message and Methods of the Church in Tomorrow's World."

Devotional, "Behold, I have set before thee an open door," Mrs. Walter Greene.

Explanation of goals for 1945, Mrs. K. E. Clark.

"The Message of the Church in Tomorrow's World," Mrs. J. V. Sandford.

"Ways of Entering the Doors of Progress, 1945," Mrs. D. H. Young.

In the afternoon, group meetings were conducted by the following Conference officers: Mrs. D. H. Hall, Mrs. Clyde Hall, Mrs. J. H. Hollandsworth, Mrs. L. K. Carlton, district secretary, and Mrs. Gaston Hill.

An offering was taken to be sent to Wood Junior College for repair work.

Consecration service was conducted by Mrs. Baxter Johnson.

MISS PLUM DAVIS, Secretary.

* * *

A Prayer

For the United Nations Conference Now Being Held in San Francisco

Almighty God, Father of all mankind, grant to us and to Thy Children everywhere a new vision of Thy world made one. Forgive us our sins of separateness which have kept us from Thee and from one another. Guide with a sense of justice and humility those who will meet together. Make them instruments of Thy peace—that even in this day Thy Kingdom may come, Thy Power may prevail, and Thy glory be made manifest in all the world. Grant us our prayer. Amen.

MRS. HARPER SIBLEY,
President United Council of Church Women

* * *

Suggestions for June Program

Theme: "Juvenile Protection."

Invitations: 1. Make special effort through personal invitations to invite the following: (a) the official board; (b) the church school teachers (especially of your children's and youth divisions); (c) parents of children and youth (invited by children and youth secretaries). These invitations may be in the form of a clever "summons to appear" with an attached outline of the program for their pre-thinking. 2. Where circles are organized, concentrate on a contest attendance (such competition once in a while, even in adult groups, proves stimulating. 3. In some groups, it may be profitable to invite your intermediate and youth groups (surely the leaders should be included).

Atmosphere: 1. Charts of local institutions. 2. Two extremes of arrangements for the room may be helpful (the type will depend on the kind of meeting planned): (a) A cozy living room—even though it necessitates borrowing lamps, rugs, a few chairs, divan, etc. (b) A courtroom scene—the "Woman's Society of Christian Service" on trial for "juvenile protection." The official board and the Board of Education may be the jury. Why not a district attorney and a defense attorney? Witnesses could be city policemen. If you or your church own a copy of "Recreational Leadership for the Church and Community," by Warren T. Powell (publishers, the Methodist Book Concern, 1923), you will find on pages 61-31 clever strip posters about "Once there was a Boy." 3. Locate places where the Methodist Church is at work (see Program Book, pages 57-62. Use the map, Methodist Home Missions, price 50 cents). Pictures pasted on these sections in the United States showing Mercy Center, etc., are also a help.

Program: Mrs. Loyal A. Curfman, of Maple Grove Methodist church, Columbus, Ohio, has already experimented with this program and passes on this fine suggestion: "We are fortunate in being the county seat where our Juvenile Research Bureau of the state of Ohio is at our doorstep. We asked three of our women to spend a morning at the Juvenile Court and the afternoon at the Research Bureau and to report as follows: 1. Tell of the physical set-up of the court and bureau as to number of cases handled monthly; how the cases are referred to them, how handled, etc; number of employees; how our city compares with others in number and method of handling cases. 2. Report on the cases heard in the court and bureau—human interest stories. 3. Suggest how Christian women, and especially our Woman's Society, may help in interest, education, money, and other ways. We were fortunate in our choice of women to do each of these jobs, and had a very enlightening, challenging and inspiring meeting.

Also, the methods of presentation outlined in pages 63-64 in the Program Book are most adequate and will make a grand meeting. The panel discussion, if given real thought, will be most valuable.

Fellowship: A dessert meeting is clever! (If the meeting is in the afternoon, serve "dessert at two." Im an evening meeting, serve "dessert at seven or seven-thirty"). This type of fellowship is good when your group is endarged. If young people are invited, "serve a mixer" to get acquainted. Such a "mixer" might be an informal reception line, or when music starts to play, shake hands until music stops, then chat a minute until music begins again.

Close your June meetings with the beautiful devotions in the Worship Booklet by Mrs. Longstreth. They will prove a fitting climax to this tremendous problem.

MRS. H. W. BLAND DETWILER.

* * *

Guild Project for June

The Guild Projects and Supply Work for June are the Alvan Drew School, Pine Ridge, Kentucky. A letter from the school says: "We are happy to tell you how supplies have helped here at Alvan Drew School. It would be next to impossible to operate on our present budget if it were

(Continued on Page 14.)

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

Edited by The Executive Committee of Louisiana Conference

Edited by Mrs. Ed Conger, Arcadia, La., Secretary of Children's Work

The Family and Its Horizons

Elective Study Course for Parents

In the opening paragraphs of the unit for parents, "The Family and Its Horizons," found in **The Christian Home** for February, 1945, Dr. Earl F. Zeigler writes as follows:

"The family is a social and religious instrument for seeing and interpreting life. Whichever direction it looks there are horizons. The family has the power to keep these horizons very short, or to expand them until the far reaches of the earth become its horizons. In the Christian family it is assumed that its members will seek to see just as far as they possibly can. No other choice is possible in a world where there is one God, one Christ, and one blood that flows through all human veins."

This study course planned for four sessions includes stimulating and thoughtful questions for discussion that parents will find helpful today as they try to make their home a center of friendliness that does stretch out to the far reaches of the earth. As children during the spring quarter consider the current missionary emphasis, it is hoped that parents also will take part in the study of a course that will help them to guide their boys and girls in growing experiences of appreciation and friendship with people of different national and racial groups. This elective unit, "The Family and Its Horizons" in **The Christian Home** may well be used. (**The Christian Home** may be ordered from the Methodist Publishing House. Price $1.25 a year. Single copy, 25 cents).

* * *

"Family Night" was observed in the Antioch church, on the Simsboro charge, Friday night, June 1,with a large attendance. "Family Night" is observed quarterly at Antioch with fun, fellowship, food, and worship.

* * *

Children Learn About the American Indian

Of never-failing interest to children, the American Indian and the work of the Methodist Church among them will be studied by many junior groups meeting in additional sessions during the spring quarter.

Outstanding in importance among the Church's work with Indian people is the Navajo Methodist Mission School at Farmington, New Mexico, under the auspices of the Woman's Division of Christian Service. "Off to the west and south of the school," writes the superintendent, the Rev. Willard P. Bass, "lies the great arid Navajo Reservation—25,000 square miles of it. Within its borders are scattered some 50,000 people, living in much the same conditions as they did a century ago. The essential industry is sheep raising, though a few earn their living by farming. Some of the men are silversmiths, while many of the women weave the famous Navajo rugs."

Trying to help meet the need for trained Christian leadership to minister to the people, the school, located in the fertile valley of the San Juan River, opens its doors today to 130 children and young people, with provision for work of elementary and high school grades that is fully accredited. A farm with sixty acres under irrigation is maintained and provides an agricultural laboratory for the older boys, as well as an abundant supply of food for the school.

The school is like a home to the boys and girls who go there, with its time for happy play, and for worship together in the chapel of simple and beautiful design. During the summer vacation the pupils return to their own homes. In a recent letter one of the girls in the school thus described the home and family life:

"We live in a house on our farm at Shiprock. Our farm isn't very big, but we raise vegetables, alfalfa, and a few fruit trees. We have some chickens, horses, and a few sheep. We have to irrigate our farm. Sometimes my big brother and I ride horses. We have fun doing that, and when the hay is cut I help my brother with it. At times I slide off the hay from the top of the wagon.

I don't stay at home very much because I am always helping my brother. My sister weaves rugs. My mother does the cooking and housework and helps my sister with the weaving.

"When we go to see my grandmother I try to herd sheep with my cousins. Usually my grandmother lives in a tent in the summertime. In the fall she moves to her hogan and lives there for the winter.

"We have a lot of fun at home, doing many things. We play with my baby brother and my brothers like to race together. In the evening after our work is done my brother and I like to play baseball and sometimes my sister or mother tells us a story."

The Navajo Methodist Mission School tries to help boys and girls such as this pupil learn to live daily as friends of Jesus. As juniors become acquainted with the work of the church here and elsewhere they will want to share in its outreach of service and love.

Supply American Indian children with books for their library, with new games, or with materials for vacation church schools. The books should be new or in good condition. The gifts may be sent to any of the following addresses:

Navajo Methodist Mission School, Rev. Willard P. Bass, Farmington, New Mexico; Rev. and Mrs. Linn Pauahty, Ponca Methodist Mission, Ponca City Oklahoma; Miss Jewell Mantooth, West Oklahoma Conference Rural, Anadarko, Oklahoma; Rev. C. A. Burris, Nespelem Methodist Indian Mission, Nespelem, Washington.

PRAY FOR THE WOMEN OF ALGIERS

By Mrs. Paul N. Garber

I recently attended a prayer meeting in a home in Algiers and was asked to say a word about our home Church in the Southeastern Jurisdiction. I called it a praying Church. Then one of the women made this prayer:

"Father, we thank Thee that we are a part of a praying Church, and we ask Thee to give us their prayers."

How greatly do they need the prayers of the Church at home, for they have suffered in the necessities of life. They lack even food and clothing—not the native women only, but even the missionaries.

To buy a dress, one must watch the papers for the small notice that tells when the stores will be opened to your group. They are opened to the French once a month; so you can imagine how often our people get in. One must turn in an old dress for a card. Many people sit all night waiting for the store to open. The day of opening finds crowds waiting to get in. If one succeeds, she has the privilege of paying around forty dollars for a dress. I have seen only one of these garments. The woman paid thirty-nine dollars for it. It was an American-made dress that would not have brought ten dollars in New York when I left there. One of our workers managed to look at hats, since she had no summer hat, but when she found that she would have to pay ten pounds, or $50 for it, she decided to go bare-headed, which is no joke in this sun.

In this situation little has been done to help our people. And their peace of mind is not improved when they read that in other fields where inflation prevails the workers have been allowed as much as $8 per day extra to help meet their expenses.

This is but one aspect of the difficult position in which our over-worked, overtired, under-paid, and under-appreciated missionaries are placed. But they ask nothing but our prayers. This is not a report or an official communication, but I could not resist the impulse to ask the women in our churches at home to remember the women of Algiers in their day of prayer.

OLD "NATIONAL GEOGRAPHICS"

Some time ago the Board of Missions and Church Extension asked Methodist people to give used copies (preferably not more than a year old) to the Board for shipping to foreign missionaries who cannot obtain subscriptions to this most desirable publication. It is not that the missionaries would not gladly subscribe, it is rather that the publishers, due to the paper shortage, cannot add new names to their list.

Several persons responded generously. But there are now six missionary families—in Africa, India, and China—who want copies of the magazine. Can you help them?

If you are willing to have your magazine sent to the field when you have finished reading it, it will be forwarded by the Purchasing Department of the Board of Missions, if sent to Mr. Russell Hasemeyer at 150 Fifth Avénue, New York 11, N. Y. Write to Mr. Hasemeyer now if you are interested in this plan.

WHEN IN NEW ORLEANS
SHOP AT HOLMES
New Orleans Oldest and Best Department Store
CANAL STREET - - - - N. O., La.

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

MILLSAPS COLLEGE—1892

CHURCH SCHOOL LESSON, JUNE 10, 1945

By W. C. Newman

THE GREAT GOOD NEWS

Lesson Text: Mark 1:14-15; Luke 4:16-21; Mark 8:27 a, 29, 31.

Golden Text: I came that they might have life, and that they might have it more abundantly.—John 10:10.

To a generation of church-goers in modern America, saturated as they are with preaching about Christianity, and with talk of it, and references to it in almost everything they read, it is very difficult to imagine that preaching ever made news of any kind, much less good news. But that is exactly what it was when Jesus preached—great good news. Later, when men had time to think back over His life and teachings, and when they came to choose a word with which to describe those teachings, they chose the word Gospel, which being interpreted means Good News.



W. C. Newman

And it is still news—good news—to any who will really hear it. News that needs to be read and heard in the midst of all the bad news that crowds our daily press and radio.

Good News About God

"Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting thou art God," say the scriptures. God is not new. But the knowledge of God must come to each and to every man as a new and moving event in his life. Not until this news about God has been received as a direct communication to a man as an individual person can that man be said to have abundant life for himself. Until he has received and accepted that news about God, life is a purposeless and fleeting existence in a troubled world, ending in the oblivion of death. But the good news of God, Creator, Defender, Redeemer, Father, and Friend of man, gives to human personality a value above that of all the universe, and to human souls an eternal quality that lends dignity, beauty, joy, and comfort to our lives.

Good News About Jesus

The story of Jesus' life is a very old one now—too old to make the headlines of tomorrow's papers. Its details are available to every person in this land. So true is this, indeed, that millions think it unnecessary to go to church to hear that story, and millions who do go listen to its telling with unresponsive hearts. "Hearing they hear not."

That God's love is for every man, indiscriminately, rich and poor, good and bad; that forgiveness awaits the vilest of sinners who will turn to him; that Jesus is able and willing to save any one of us, every one of us; that bad men may become good men, and good men may become better men; that by faith men may live forever—that is still, and will always remain, the great good news for all people in all times.

Good News of the Kingdom

For many weeks the news sure to make every day's headlines has been the news of the San Francisco Conference—the earnest efforts of men of many nations to build a better world. Some days it has seemed to be bad news—failure, hopelessness.

But the faith of the Christian is that the Kingdom of God is coming—because Jesus prayed for it to come, asserted its coming, promised its coming. That is the good news we can tell our world.

Never have men been more wishful for this news. If we Christians have told it falteringly, not surely believing it ourselves, or being obsessed with lesser matters, that is to our discredit. We have no news more wonderful, more needful to be told. It outranks the San Francisco Conference, the latest victories, the newest scandals. It is news to millions who have never heard it. It is news to other millions who have never believed it. It is news to many of us who have preached it but without excitement and freshness. It is the grand, good news our world awaits.

Let us tell it.

ADVOCATE CAMPAIGN BY DISTRICTS, 1945

Louisiana Conference

District. Superintendent.	1944	1945 to date
Alexandria—R. R. Branton	522	45
Baton Rouge—V. D. Morris	500	77
Lake Charles—Guy M. Hicks	565	56½
Monroe—H. M. Johnson	500	220
New Orleans—W. W. Holmes	483	38
Ruston—Louis Hoffpauir	400	130
Shreveport—A. M. Freeman	300	44

Mississippi Conference

District. Superintendent.	1944	1945 to date
Brookhaven—Van R. Landrum	312	131
Hattiesburg—B. M. Sutherland	463	58
Jackson—Otto Porter	552	386
Meridian—C. H. Gunn	233	85
Seashore—J. L. Neill	616	218
Vicksburg—O. S. Lewis	424	123

North Mississippi Conference

District. Superintendent.	1944	1945 to date
Aberdeen—W. B. Baker	172	158
Columbus—V. C. Curtis	305	126
Corinth—L. P. Wasson	236	88
Greenville—J. D. Wroten	120	66
Greenwood—R. G. Lord	459	116
Sardis—C. A. Parks	144	107

CHURCH SCHOOL ENROLLMENT AND ATTENDANCE PLANS ADOPTED BY ADVISORY COUNCIL

"In a time when people are hungering for something to satisfy their souls, and when the situation in which we find ourselves serves to emphasize the lostness of man and society, when Christian teaching is neglected, the Church, to be true to her calling, must prepare herself to provide the only adequate answer to the need of humanity." Thus begins the statement in which the Mehodist Church expresses its concern for increasing Church School enrollment and attendance.

On this basis, the Advisory Council, which is composed of more than 30 leaders of Methodism, met in the Stevens Hotel, May 16-17, to discuss plans for the Church School enrollment and attendance phase of the Crusade for Christ. Enthusiastic endorsement was given to the program submitted by the Advisory Committee of the Division of the Local Church of the General Board of Education, which is directing this objective for the quadrennium.

The leaders pointed out that with more than half of the population of our nation untutored religiously, the need for Christian education is alarming. To overcome this state of illiteracy concerning the "spiritual background of our cultural heritage," every church must face frankly and fully her share of the responsibility for meeting the demand of the hour through the improvement and expansion of the program of Christian education.

The goals adopted for increasing Church School enrollment and attendance by the Advisory Council include the following:

A total enrollment of 7,000,000 persons in Church Schools by the end of 1948, making a net increase of 2,280,000 persons for the three-year period; at least 200,000 new officers and teachers; an average attendance of 75 per cent of the total enrollment; establishment of Church Schools at all Methodist preaching points not having one at present, and the establishment of Church Schools in unchurched areas.

Since the Church School is one of the greatest evangelistic agencies of the Church we propose the following as a challenge:

1,200,000 Church School pupils joining the Church during the quadrennium 1944-1948.

This challenge is given to all Episcopal Areas, Annual Conferences and districts, and is based on present enrollment in Church Schools. The local church will set its own goals for increasing enrollment and average attendance in the light of need, equipment, and leadership.

Goals are to be set not later than December 1 of this year, and reported to the district superintendent, who will report to the Bishop and Executive Secretary of the Conference Board of Education, from where it

(Continued on page 16)

THE CHRISTIAN FIRESIDE

THE STORY OF BETSY ALLIN

By Vivian T. Pomeroy

When I was a little boy, I was sometimes sent to stay in an old farmhouse in the country. The bed I slept in had white curtains with faded rosebuds. The bed was so high that one had to climb up three steps to get into it. On the wall of that bedroom in the old house there hung the kind of picture called a sampler. A sampler is really a piece of fine canvas on which is worked with bright wool or thread a trail of honeysuckle or vine, and then the name of the little girl who did it, and sometimes the name of her father and mother, and sometimes: "God Bless Our Home." So you see, samplers happened a long time ago, which means that long ago little girls used to sit quietly on their chairs and sew and sew and sew their samplers, instead of playing and having noisy fun and listening to the radio, as they often do now. And on this sampler I am telling you about there was sewn very neatly under a purple wool vine:

BETSY ALLIN. Born 1845.
Aged 8 years.

Just a hundred years ago was the date on the sampler. That is why I have remembered it; and I also remember the story of Betsy Allin, because when I stayed in the old house I asked all about her. and this is what I heard:

Betsy Allin was a dear little girl with eyes of clearest blue. She and her mother lived in the old house and loved each other very much. They were quite poor, but they were waiting for a rich uncle to come from a faraway land, and then they would be safe and happy for always. But the uncle did not come. Each evening Betsy worked on her sampler—worked with little red hands, for in the daytime she washed the floors and fed the pig and peeled the potatoes. She grew older, and still the uncle did not come. When Betsy Allin was fourteen, he had not come, and there was little food and much hard work. So Betsy Allin, to earn a little money, did darning and sewing for the fine ladies round about; and so neatly did she sew that you could scarcely find the stitches. Every spare moment she bent over her work. O dear, brave, loving heart of Betsy Allin! And the work was so hard and long that all the bright blue began to go out of Betsy Allin's eyes, and they grew pale and weak and faded. But on and on she worked. And when Betsy Allin was twenty years old, there was no bright blue left at all, and she was very thin and ill. So weary and ill she was that at last she fell asleep and did not wake up. I mean she died. She died two days before the rich uncle came from the faraway land to make them safe and happy for always. And very sadly they rested the body of Betsy Allin in the earth under the dark yew trees by the sunny wall of the churchyard, and the thrushes sang, "Poor, poor Betsy Allin. How we loved her, loved her!" And this is the end of the first part of my story.

I cannot tell you—not even now—how I found out about the second part of my story. I can only tell you that I found out one day in the sweet, soft dusk, when I sat in the bedroom of the old house, leaning my head against the wooden post of the great bed with its faded rosebud curtains. And I was looking at the sampler and feeling very sorry for poor Betsy Allin with all the bright blue gone from her eyes in working for love and a little food.

When Betsy Allin died on earth, she woke up in the land just beyond the end of the rainbow. She felt so ashamed of her poor dress and her red, needle-pricked hands—so ashamed that she hung her head. Slender trees waved above her, and green spaces spread around her; and everywhere people were singing for joy. And yet Betsy Allin hung her head. And then—oh, then!—the Dearest of All came out of the shadows, with children wearing gay robes of blue, and one child with shining yellow hair carried a casket made of pearl. Very carefully with his little brown hands he carried that casket of pearl. And suddenly all the children ran to Betsy Allin singing a song about tears which are pearls. And softly the Dearest One touched her. He took her hand, and Betsy Allin looked with faded eyes—only twenty and with faded eyes!—into the strong, loving face of the Dearest of All; and when she looked down again at her worn garments, they were no more, but instead she wore a robe of daffodil yellow; and she knew her feet could dance and her voice could join the glad songs of the others. And her eyes were all aglow.

And the Dearest of All said: "Betsy Allin, your tears of love on earth made this casket here. Open it and take what lies within." His smile was like the sunlight on a summer sea. With trembling fingers Betsy Allin opened the casket made of the tears of earth, and found within it a cloud of deepest, heavenliest blue. Dearest said: "That is the blue of your brave, faded eyes, Betsy Allin. It was all saved for you here. How lovingly we saved it!" "But what can I do with it now?" asked Betsy Allin in a low voice. "You shall use a little for every baby's eyes born where you lived on earth," said the Dearest of All. And his voice was more beautiful than the sweetest song.

And this is the end of the second part of my story. There is only one more thing to say. Do you know? all the babies round about the place where Betsy Allin once lived are born with the bluest eyes you ever saw. Some people say it is because the great deep sea is very near. But I know better than that.—Reprinted by special permission of the author and the Christian Leader.



NORTH MISSISSIPPI W. S. C. S.

(Continued From Page 11.)

not for supplies, and cash for supplies, coming in. Cash from the sale of used clothing has provided work scholarships for boys and girls who are unable to pay their way."—Guild Handbook.

MRS. BETTIE STANFORD CHAPMAN

Mrs. Bettie Stanford Chapman was born June 15, 1862, in Barber County, Alabama, and moved to Mississippi at the age of 14. She had already joined the Methodist Church in Alabama and with all her family she soon placed her membership in Hebron church, where it remained until her death, December 23, 1944, making her a member of Hebron church for 64 years. She was a reader of the Advocate for all these years and always looked forward to its coming. Her faith was great enough to enable her to meet all life's trials without faltering or becoming discouraged. Her faith was great enough to enable her to live with joy. Her faith was great enough to enable her to share it with all who knew her. And her faith was great enough to bring her to the sunset of life knowing that her pilot, the loving Jesus, would meet her, to be with her in that hour when no human companionship would be possible.

She loved Hebron church, and in its quiet city of the dead she had seen nearly all of her large family buried and almost all her friends and neighbors of early life. So when she sat in its pews or walked in the cemetery it was indeed sacred ground to her. In 1937, she wrote a little history of Hebron from her own remarkable memory as she heard it told by the Chapman family. This history was read by Dr. W. P. Gray at the Homecoming at Hebron church, May 6, 1945. Dr. Gray was one of her Sunday School pupils when he was a boy and was much loved by her. She would have loved to have been in that Centennial celebration at Hebron, and we who were closest to her felt that she was there among that "cloud of witnesses" which must have encompassed old Hebron church that fair spring morning as once again the people worshiped in the old-fashioned brush arbor.

T. A. KING, Pastor.

Waynesboro, Miss.

DR. LANTZ TO YOUTH DEPARTMENT EDITORIAL DIVISION

Dr. C. A. Bowen, editor-in-chief of Sunday School publications of the Methodist Church, has announced the appointment of the Rev. J. Edward Lantz, of Chicago, to the editorial staff of the Methodist Board of Education in Nashville. He will take over his new duties in the Youth Department of the Editorial Division some time in June, following the session of the Northwest Indiana Conference, of which he is a member.

At present, Dr. Lantz is pastor of Portage Park Methodist church in Chicago and instructor in speech at McCormick Theological Seminary. He is a graduate of De Pauw University, 1934, and of the Yale Divinity School, from which institution he received his theological degree in 1938. He has also done graduate work in the department of Speech at the University of Michigan, receiving the M.A. degree in this field. He was married in 1937 to Miss Ruth Cox, daughter of the late President Harvey W. Cox of Emory University. Dr. and Mrs. Lantz have two children, Thomas Edward 5 and John Harvey 2.

In his new position, Dr. Lantz will be associated with the Rev. Dr. J. Emerson Ford, editor of youth church school publications of the Methodist Church. His offices will be at the Methodist Publishing House, 810 Broadway, Nashville, Tenn.

"FELLOWSHIP OF SUFFERING AND SERVICE" STILL NEEDED

By Bishops Peele and Welch

It is cause for rejoicing by Methodism that the financial phase of the Crusade for Christ has been completed with subscriptions exceeding the $25,000,000. asked.

During the period of the Crusade, the World Service agencies of the Methodist Church also received their normal gifts—and a little more—from the churches.

And during the past three years—including the Crusade year but not Crusade moneys—the Church raised $1,363,147 for the special war emergency causes grouped as "The Fellowship of Suffering and Service."

The gifts for the Fellowship have been contributed by local churches through their special communion offerings. Some churches have such communion and offering each month, some at longer intervals, while others stress the Worldwide Communion Sunday service and offering in October.

The Fellowship communion offering is shared by three officially-designated agencies of the Methodist Church: One-fourth is used by the Camp Activities Fund(through a committee of Bishops) in aiding work in war defense areas; this activity is wholly dependent upon these gifts for its continuance.

One-fourth is used by the Methodist Commission on Chaplains to aid Methodist chaplains in carrying on their ministry—serving them equipment, etc.

One-half is used by the Methodist Committee for Overseas Relief—added to its direct gifts and its small share in Crusade funds to carry on its wide overseas relief of men, women, and children through missionaries and accredited agencies.

This quiet, regular giving of gifts to "The Fellowship of Suffering and Service" has in no way interfered with local giving, with organized benevolent giving, or with Crusade objectives, it is generally agreed by church treasurers. Rather it has brought into the Sacrament of the Lord's Supper a new and helpful spirit, broadening vision, deepening devotion, by its emphasis upon world-wide brotherhood, and upon service to others.

The demands upon these three agencies of Methodism will not decrease with the ending of the war in Europe. Some closed military centres in this country will be reopened. Some chaplains will soon return and must receive the sympathetic care of the church. The liberation of new countries increases the necessity for Christian relief. 1945 and 1946 bid fair to offer bigger opportunities for Christlike service than the years behind us.

This Fellowship and the causes it aids deserve the continued and generous support of every minister and layman in Methodism. It has not been superseded or made unnecessary by the Crusade. It has not and does not interfere with any other interest or concern of the Church. It exerts no undue pressure at any time:

By quietly and simply making known some definite human needs that call men to Christlike compassion and sharing, "The Fellowship of Suffering and Service" fills a vital place in the ministry of the Methodist Church in this day of unparalled suffering and need. "It blesses him that gives and him that takes."

Does your church take this Fellowship offering each communion Sunday?

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UNITED NATIONS CONFERENCE ON INTERNATIONAL ORGANIZATION

By Walter W. Van Kirk and O. Frederick Nolde

The San Francisco Conference has moved into high gear. By the time this story breaks into print, the Conference may have adjourned. It would be hazardous to speculate on the final provisions of the Charter. That the Charter will be agreed to is now clear. The dire predictions that the Big Five would be unable to reach an agreement on the fundamentals of a World Security Organization because of differences of opinion on boundary lines and spheres of influence in Europe has not come through. What is more, the Charter, once approved, will mark a distinct advance beyond the specifications of the Dumbarton Oaks Proposals. Literally hundreds of amendments have been advanced by the forty-nine nations participating in the Conference. Many of these amendments have already been adopted by the various working committees; still others will, in all likelihood, be adopted.

The Cleveland Conference of Protestant Church Leaders recommended that the Charter include a Preamble which would highlight the conceptions of freedom embraced in the Atlantic Charter. There is better than an even chance that this will be done.

The Cleveland Conference recommended that provisions be made for the progressive codification of international law. It is certain that the Dumbarton Oaks Proposals will be improved in this respect. There is likely to be included in the purposes of the Organization a reference to the "principles of justice and international law." The General Assembly presumably will be instructed to initiate studies looking toward the development of international law. Moreover, the Commission on Judicial Organization in Plenary session announced that it had reached an agreement on the wisdom of drafting a statute for a new World Court which will be organically related to the World Security Organization.

The Cleveland Conference recommended that a commission be established to further the interests and safeguard the rights of dependent peoples. It can be stated that a Trusteeship Council will be created. The purpose of this Council will be to insure the economic and social advancement of the peoples concerned and to develop self-government in forms appropriate to the varying circumstances of each territory. Whether or not this ultimate attainment of "full national independence" is to be included as one of the aims of the Trusteeship Council is yet to be determined. The consultants to the American delegation appointed by the Federal Council of Churches have requested that this be done. The Charter, with respect to dependent peoples, will not fully satisfy the Christian community, but the door will have been opened in the San Francisco Conference for further advances on this front in the years ahead.

The Cleveland Conference recommended that the Charter provide for the establishment of a Commission on Human Rights and Fundamental Freedoms. One need not be a prophet to say this will be done. Indeed, the agreements on this issue thus far reached by the sponsoring powers make it practically certain that the Organization will regard this entire matter as one of its major concerns. Once this Commission is established, it will turn itself to the task of evolving an International Bill of Rights which may then be incorporated as an integral part of the systems of law of the member states.

Certain other recommendations agreed upon by the Cleveland Conference are now the subject of discussions by various commissions and committees. These include the voting procedure within the Security Council, eventual universal membership, limitation of armaments, and the procedure by which the Charter may be amended.

One of the most difficult issues confronting the Conference has been solved, namely, the relationship of such regional systems as the Pan-American Union to the World Security Organization. The draft which has been agreed to by the sponsoring powers and which will doubtless be written into the Charter follows:

"Nothing in this Charter impairs the inherent right of individual or collective self-defense if armed attack occurrs against a member state, until the Security Council has taken the measures necessary to maintain international peace and security."

This formula is reported to be acceptable to the Latin-American countries. The important thing to bear in mind in this connection is the fact that the authority and prestige of the World Security Organization will not be compromised by regional arrangements of one kind or another.

FOOCHOW MISSIONARIES RELEASED

"Swallowed up," like Jonah within the whale, when the Japanese army enveloped Foochow City some months ago (for the third time), and released again with the retreat of the Japanese forces before the Chinese, are four American women missionaries attached to the Willis F. Pierce Hospital, Foochow. They are reported by cable as "unharmed and well" and "usefully busy" attending the needs of hundreds of civilians at this hospital jointly operated by the Methodist Church and the Congregational-Christian Churches. The missionaries are Dr. Lora G. Dyer, of Plainfield, Mass., acting superintendent of the Hospital; Miss Alice Wilcox, R. N., of Pasadena, Cal.; Miss Lyda S. Houston, born in Shanghai of missionary parents; and Miss Jennie Jacobs, R. N., P.H.N., or Orange City Iowa, director of nursing service and public health at the hospital. It is reported that the Japanese removed all medical equipment and supplies from the hospital, and that $25,000 is being sought to begin missionary, medical, and nursing service again.

It is not the ship so much as the skillful sailing that assures the prosperous voyage.
—George William Curtis.

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CHURCH SCHOOL ENROLLMENT

(Continued from page 9)

will be relayed to the General Board of Education and the Crusade for Christ. If any local church fails to set a goal by January 1, 1946, the district superintendent is requested to fix one.

The goals will be divided into two parts: (1) the number to be reached for each year of the period, and (2) the gains for each age group, namely, children, youth, and adults. Local churches are asked to give major interest to consideration of goals during Christian Education Week, September 30 to October 7.

The five essentials for increasing Church School enrollment and attendance, which are the slogans and nucleus around which this aspect of the Crusade has been planned, are "Want Them," "Get Them," "Keep Them," "Teach Them," and "Win Them." This program will appear with those of the Board of Evangelism and Board of Lay Activities and the Crusade for a New World Order in a manual which will be ready for distribution by late summer. It will be made available to all bishops, district superintendents, and ministers. The objectives of this program will be further advanced through Jurisdictional meetings, Annual Conference sessions, in summer agencies and district meetings.

Because of the close relationship to Church School enrollment and attendance and evangelism, methods of coordinating the Crusade programs of the Board of Education and Board of Evangelism will soon be released.

"The Crusade for Christ objectives from here on are to be difficult and grueling," Bishop J. Ralph Magee, national director, said, "and no amount of heralding from the house tops is going to get this work done. From here on the Crusade will demand personal commitment and use of time and talents in integrating the Church and religion into the life of each community."

In its conclusion, the statement of the Church reads as follows:

"The Methodist Church is deeply concerned about increasing Church School enrollment and attendance. If she is to meet the challenge which exists, she must continually examine her own life and ministry in the light of conditions with which she is confronted, and must give careful attention to the improvement of the methods in bringing the full impact of the gospel to bear upon the lives of men as individuals and their life together in society.

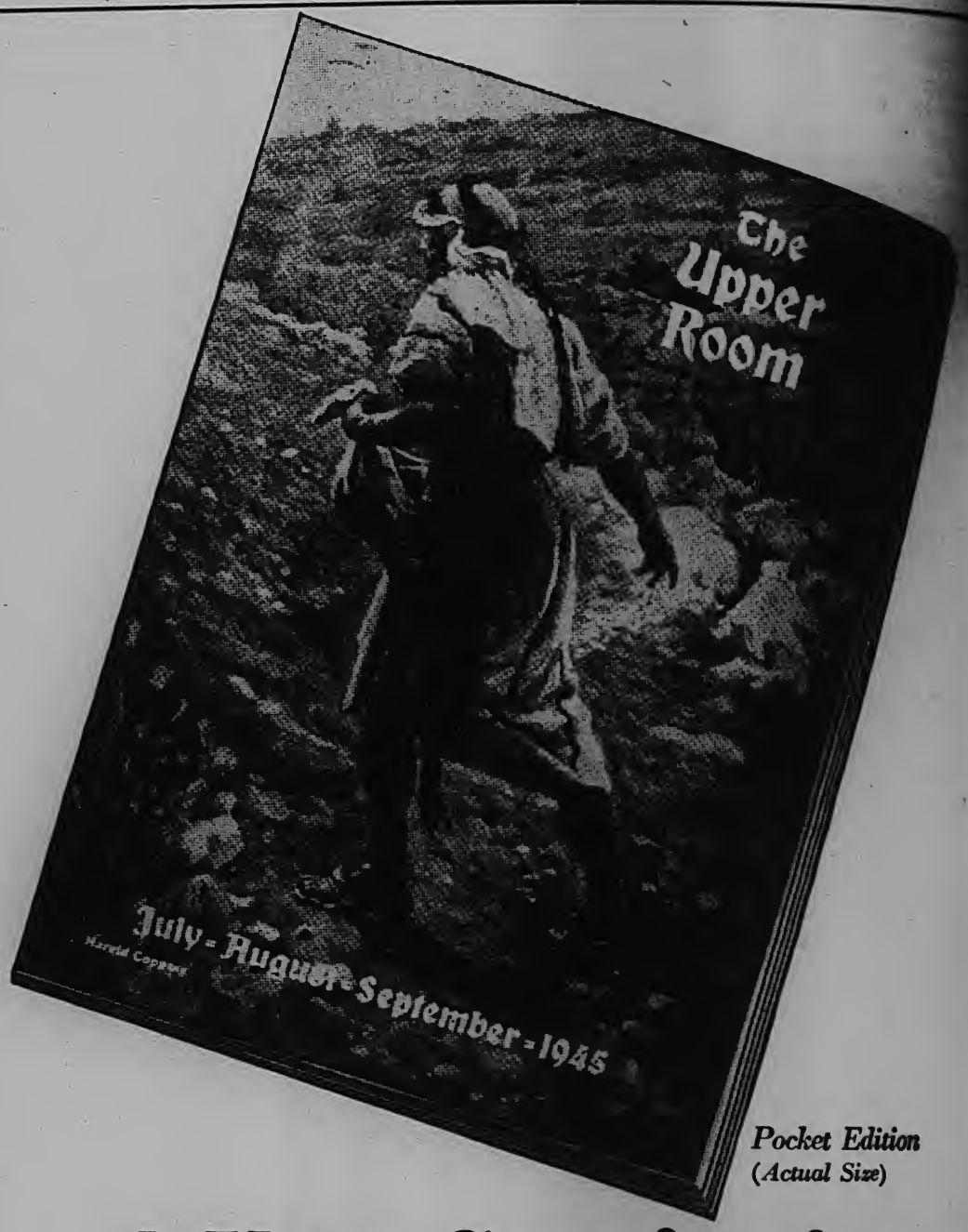
"With the resources of God now available, we are confident that success can be achieved in fulfilling our aims of building a nobler nation and a better world according to the pattern of Jesus Christ, our Lord."

VITAMIN COOPERATION HERE

Mrs. D. W. Goode, nutritionist at Kingdom House Nursery, Methodist settlement in St. Louis, Mo., and the city's dairy council are cooperating in planning menus which benefit not only children attending the nursery, but their mothers as well. Mrs. Goode, after planning luncheon menus for the children for a week, sends them to the dairy council, whose representatives then plan a supplementary set of evening meals for a week. These menus are given to the mothers who are thus guided in planning well-balanced meals for their youngsters. Those in charge feel that in days of rationing, it is important to learn how to get the greatest possible value from foods that are available. Mrs. Goode also sends the mothers helpful hints on a variety of ways to prepare the foods.

Not one drinker in a million began ... ing alone. All drinkers began socially, ... this drinking is accompanied by a tho... social connotations such as I have descri... out of my own experience.

—Jack London, "John Barleycorn."



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"I shall not fear the battle
If Thou art by my side,
Nor wander from the pathway
If Thou wilt be my Guide."

THE PRAYER-ROOM TODAY

Come to me, my Lord, as Thou camest to Thy friends so long ago. Come to me in whatever way Thou wilt; "come down Thine own secret stair," and let Thy presence glorify my house of life. Touch these blind eyes, that I may know Thee whensoever Thou comest, and recognize Thee in whatever form of love Thou choosest to put on. Open my dull ears, that I may be quick to discern the first whisper of Thy voice. Even today, make me eager and watchful, lest Thou pass me by unnoticed, or knock at my door in vain. Amen.

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NEW ORLEANS 12, LA.
THURSDAY, JUNE 14, 1945.

Since When?

By Erma Dell Lehman

Since when have you taken a lonely soul
Into your home to share?
No need to serve from a golden bowl—
Bits of love and a sincere care.

Since when have you gone some out of your way
And rapped at a shabby door?
Just a cheery "Hello" to say,
And sorry you could not give more.

Since when have you given that loving word
To fill a human need?
One does not need to be expensively furred
To render a golden deed.

Since when have you assumed an unpleasant task
Your noble duty to do?
A conscience clear in which to bask
And know you were ever true.

Since when have you stopped to wipe a tear
From the eyes of a troubled child;
Since when have you quieted an ugly fear
When things have gone ugly and wild?

Since when have you said, "Lord, forgive them,"
For those who have done you wrong?
Since when have you tried their lives to stem
To the path where they belong?

Since when have you taken the hand of your Christ,
And felt His loving embrace?
Oh, yes, He is ever and ever so near
Your heartaches and wrongs to erase.

—Religious Telescope.

WALLET OF THE WEEK

PROTESTANT MISSIONARIES in Africa are reported as having a remarkable growth in recent years, and the increase applies to practically all fields. Protestant communicants now number more than two million, a gain of two hundred and eighty-three per cent since 1911. In that same period, the missionaries increased only sixty-five per cent, and the growth has been due to the very large increase in the number and the devotion of native workers. Percentages of increase since 1940 are: Angola, 124; Congo Central, 114! Congo Southern, 53; Liberia, 10; Rhodesia, 70; and Southeast, 130.

* * *

CHINESE WIVES are said to be the victim of the repeal of the Chinese Exclusion Act, since through hasty repeal, the alien wives must be admitted within the quota limit of 105. Senator Downey of California has introduced a bill providing that the alien wives of American citizens of Chinese descent shall be admitted **outside** the annual quota. It is probable that the measure will be adopted, at least in substance, without the furious circularization of Congressmen now being planned by those urging the change, but that will only shift the interest of the latter writers to something else.

* * *

THE BIOGRAPHY OF KRISHNA NEHRU, the sister of the famous Indian leader, Jawaharlal Nehru, will be published in the late summer. The title will be "With No Regrets." Krishna Nehru is now the wife of Gunottom Huthersing, a banker in Bombay, India. She and her brother's wife joined Gandhi's salt march to the sea in 1930, and in 1932 she was sent to jail as a political prisoner, as were other members of her family. More than once she has made public appearances in America for the defense of the cause of India.

* * *

RADNOR STREET MISSION is said to be the oldest Sunday School in London. It has had a continuous existence for one hundred and forty-seven years. The buildings used were destroyed by enemy bombs in February, 1944, but the Sunday School itself has been continued. With the end of the war in Europe, plans are being evolved for the rebuilding of the Mission and its Sunday School, which it is held have been great purifying influences in that part of the city. Radnor Street Mission is connected with Wesley's Chapel circuit.

* * *

PASTOR MARTIN NIEMOELLER, of the Lutheran Confessional Church, Germany, has been proposed for Minister of Education in the new government to be set up in Germany. The suggestion was offered by Dr. W. E. Blatz, director of the Canadian Child Study Institute. He thinks that the placing of such men as Niemoeller in key positions should be seriously considered in plans for the re-education of German youth and the restoration of the beaten Reich to a place among peace-loving nations. In view of what appears to be an inevitable dismemberment of Germany, the plan may not get further than a suggestion.

A THREEDEX COACH is one of several new passenger cars designed by the Pullman-Standard Car Mfg. Co. for post-war production and use. Seats for one hundred and twelve passengers will be located on three decks. The two upper deck seats will face forward, the lower deck seats will face outward, and two card rooms on the middle deck will be located at each end of the car. Other innovations of design include motion pictures, dancing, bars, and observation lounge. The trend is toward luxury and pleasure rather than the serious and sober values of life.

* * *

BRITISH DOG RACING, which Mr. Churchill described as "nothing more than casinos," scarcely waited for the end of the war in Europe before petitions were presented for the licensing of many new tracks. Under the Betting and Lotteries Act of 1934, the public is under the necessity of resisting all applications at public hearings, or they will be licensed by default of such opposition. In Britain, as in America, the very forms of decency must be maintained by a process of injunction. Administrators of law must be compelled by public opinion to act against this most wretched form of gambling.

* * *

THE CROSSWORD PUZZLE appears to be one of the most perennial forms of amusement of recent years. It combines entertainment with instruction and has gained a wide measure of popularity throughout the civilized world. **The Methodist Recorder,** London, has featured a crossword puzzle for approximately ten years and the interest appears to be unabated. The feature combines instruction in Bible facts with word study and other cultural data. That type of puzzle is less common in our country, but it appears to be gaining in interest.

* * *

HORDES OF HOMELESS EUROPEANS are said to constitute the seedplot for the epidemics which follow in the wake of war. Up to the present time, The Plague, typhus and smallpox, have been localized and limited in their spread. Diphtheria, which appeared in three hundred thousand cases in Germany in 1943, and one hundred and fifty thousand in the Netherlands, was of a virulent type. Although we are just now at the point where the great war epidemics of the past have started, it is believed that, with better equipped health facilities, infectious diseases can be controlled.

* * *

FRENCH INDO-CHINA has been cited as a typical example of western imperialism's conquest of Asiatic lands. Following in the trail of the missionaries of the seventeenth century, came the traders of the eighteenth century, climaxed by military occupation in the nineteenth century. One of the first prizes seized by the Japanese in 1941 was this French possession. At the present moment, it would seem safe to predict that these same dependencies of Asia and the Near East are likely to cut a very significant figure in the pattern of world peace after the war ends.

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EDITORIAL

WHAT MAKES LEGISLATION EFFECTIVE?

We received a letter recently which said of the United Nations Charter now being worked out at San Francisco, "The Charter will be only as effective as the public opinion that supports it." That statement led us to review in our mind the whole field of partisan activities in behalf of action, political, ecclesiastical, and social, as these may be related to a supporting public opinion. A cause may be ever so just in principle, but if it lacks the support of public opinion, action proclaiming it as right and law will not establish it as political or social practice. It is perfectly proper that an informed conscience should make itself heard, but no great end can be attained by a mere statute no matter what penalties may be attached for its violation, if it lacks popular sympathy.

We believe firmly in drastic legal restraint of the liquor industry and the debauchery of people by drink. A statute whose terms were intended to erase the industry from the catalog of industries which were morally and politically tolerable was passed. We let it go at that and we saw the foundation dissolved when public opinion refused to support it. There are other equally significant examples in our history, but this one case may serve for all types of action to which the public mind is not absolutely committed.

At the present moment there are a number of variations, economic, racial, and social, being pressed by partisan groups which we feel are destined to share the fate of their unsupported predecessors. As an example of what we have in mind, the conscientious objector secured a statutory recognition of his conviction touching war as inconsistent with the Christian faith, but has the law had the sustaining support of public opinion necessary to give it meaning and force? His lot since Pearl Harbor has been anything but easy and Senate Bill 407 is aimed directly at him. It proposes that no man who refuses to sign a statement to the effect that he is willing to bear arms in defense of the United States shall be eligible for any national or state office, or as an applicant for public employment. The measure may not be passed, or it might be vetoed, but the effect in either case will be to destroy the man thus marked for political and economic execution. It is not our mind to discuss this Bill, but rather to point out the fact that it takes a law plus public opinion to give force and meaning to any and all legislative acts.

Many partisan interests are being pressed by persistent propaganda which tends to create suspicion by charges rather than by citing facts which may rally the support necessary to secure even a fair measure of success for the cause involved. The crowd may for the moment be swept off its feet by the tom-toms and the parade, but it will not go to battle for a cause which does not command its allegiance. We need statutory recognition of social values, but popular commitment is necessary to make the statutes effective.

PASTOR NIEMOELLER AND GERMAN RE-EDUCATION

Elsewhere we carry a Canadian nomination of Pastor Niemoeller for the post of Minister of Education and for the task of redirecting the thought and interest of the German people. It is clearly a suggestion inspired by enthusiasm for a martyr. It certainly does not take into consideration the personal, the religious, and the political fitness of the man for such a responsibility. A momentary and emotional eminence seems to us to be his only asset. While he is regarded as an "evangelical" minister of the "Confessional Church," his evangelical slant is a far cry from what we mean by that term. He was a U-boat commander in World War I, he sought an assignment to service in the war just ended, and he is an unrepentant Nazi who was imprisoned for the crime of refusing to sanction some of Hitler's excesses.

If the reports are to be trusted, he represents the Nazi mind and the Nazi ideology, and as such he lacks every qualification for democratizing German thinking and changing a militant mood into a passion for peace. He will probably be the foremost religious leader of Germany in the days ahead, but it is clear that he has no contribution to offer for the building of that Germany that is to be if the world is to have peace.

THAT DISTILLER'S HOLIDAY

The exploitation of the country by the liquor interests had for an excuse the saloon-made propaganda that Prohibition had utterly failed of its design and that the drink business must be given right of way if drink itself were ever to become an outlaw and the country saved from a criminal record unequalled in all our history. Every person knows now how much truth there was in the propaganda which a gullible public swallowed when Prohibition was sent down to ignominous defeat.

A new phase of this liquor business crusade is presented

in the July liquor holiday. We are wondering if the American people are so stupid as to believe that there is even the semblance of reason or justice in diverting enormous quantities of sugar and grain to the liquor business when the American ration is being drastically reduced and the hungry world is everlastingly on our doorstep. For our part, we do not hesitate to say that it is irrational and an unwise use of power for favoring the drink interest. We say further, that if this proposal is carried out, there are two or three more bureaus in Washington that ought to be dissolved. We resent the very suggestion of taking food from the American table to make liquor for anybody. We deny also the justice of placing a ban on religious gatherings and then permitting horse racing, dog racing and night club operation. Patriotism is not a leopard.

TWENTY THOUSAND DOLLARS FOR CONRESSMEN

We have little disposition to discuss the doubling of the salaries of members of Congress as a political measure. We have noticed, however, that few of them seem willing to relinquish the present salary and we have not known many of them who stepped into larger salaries when they happen to be retired by their constituents.

The thing which impresses us in this connection is the inauspicious set of circumstances back of this measure. It will be recalled that a congress made up largely of the same men voted themselves a pension as a rider on a Bill dealing with a different matter. It was repealed in record time when the country raised a furor on account of the method and the measure. Then came the proposal to grant members a $2,500 tax free allowance for expenses

Aside from that unhappy incident, it seems to us that such a measure could not be more poorly timed. The Government through the OPA and by the "Little Steel Formula" is repressing those who are insisting that prices are out of line with wage scales. Men to the number of 250,000 discharged from the Army are returning home with little prospect of an opportunity to secure more than a subsistence earning and even the possibility of a public dole. How will they and their friends feel about this doubling of ten thousand dollar salaries for members of Congress?

In our judgment, the psychological effect of the increase is to deny the claim that there is no price inflation, or to indicate a selfishness which the members of our legislative body would not be willing to admit. On the practical side, we think that it will mean that many of those now in Congress will early find an opportunity to discover their salary level by a competitive rather than a legislative process. Their cause will not be helped by radio broadcaster's ballyhoo. It is hard for the public to reconcile war-time restrictions with such a handsome "feathering" of the official nest. Patriotism is more than a preachment intended for others. In our opinion, circumstances strongly argue against the passing of the measure now.

Others Say. . .

WHERE PEACE BEGINS

It is not the problem of Germany which should chiefly send us to God in supplication for heavenly guidance and grace. The causes of war are not abolished because Nazism is crushed. War will always be a possibility while there is human greed on the one hand and human need on the other; while pride, and ambition, and self-interest, and the childishness of nationalism, still rule the thoughts and plans and votes of men. The problem of how to establish a true and lasting peace while millions of men, presumably, are still governed by these selfish and divisive desires and passions, may well seem an almost insoluble one. There is only one thing quite plain for the follower of Jesus Christ, and that is to go down on his knees and plead with God to take over the government of one human heart and mind at least.

But let us not approach the tasks of peace in a spirit of discouragement and faintness of hope. If God gave us the victory in war, surely we may trust Him to give us the victory in peace. It is His cause in which we are now to work, strive, and pray. It is into His hands that we commit that cause. Because we belong to that company who know Him through Jesus Christ, we dare to pray that in very pity for this suffering world He will grant it the peace for which it yearns.—Christian World.

NEBRASKA'S LEGISLATURE

After eight years of a unicameral legislature, Nebraska has taken stock of its experiment and its citizens appear divided over the results, some favoring it and some opposed.

Back in 1917 when the state had the two-chamber system, there were 1,135 bills introduced. In 1937, the first year of the unicameral legislature, there were 581 bills introduced. In 1934 there were 446 while at the 1945 session there were only 395. Of this number, 271 were passed. Critics say that while the number of bills passed is proportionately and actually higher than in most of the two-house sessions, nevertheless the bulk of the legislation passed is good and is needed. Governor Dwight Griswold is known to hold this view.

The number of days consumed by the unicameral legislature has varied from 88 days at the present session to 111 days in 1939.

The cost of the first unicameral session was $110,000, while the last bicameral session was $260,000. The unicameral house has 43 members as against 133 for the combined Senate and House of the former set-up. The unicameral house has 16 committees as against 61 committees in the bicameral arrangement. Before a bill becomes a law it must be submitted to a Committee of Review which, with the aid of three lawyers of distinction, passes on the constitutionality of the bill. There are no executive sessions and newspapermen are allowed to attend any and all committee meetings.

—S. W., in Scottish Rite News Bulletin

STUDENT CENTER COMMISSION REPORTS RESULTS

With $122,379.26 in cash and considerably more in pledges, the Louisiana Conference Commission for the Church and Student Center at L. S. U. is ready to launch the next phase of the building fund campaign. During the remainder of this Conference year it is hoped to secure additional substantial gifts and pledges from churches and individuals.

In order to complete this important enterprise, the Commission needs from the districts a total of $70,000 distributed as follows:

Alexandria	$ 6,500
Baton Rouge	14,700
Lake Charles	10,500
Monroe	10,500
New Orleans	12,400
Ruston	7,400
Shreveport	8,000

Following is a statement showing the contributions by charges and districts of amounts received as of June 1, 1945:

Alexandria District

Alexandria, First Church, $1,100; Ball,....; Boyce,...; Bunkie,....; Campti,....; Colfax,....; Elizabeth, ...; Ferriday, $30.06; Glenmora-Melder, ...; Jena, ...; Jonesville, ...; Lecompte, $24.27; Marksville,.... Melville, $41; Montgomery, $10; Mount Zion, ...; Natchitoches, ...; Oakdale, $381; Opelousas, $50; Palestine, ...; Pineville, $65.75; Pollock, ...; Rochelle, ...; Sicily Island, ...; Trout,....; Tullos-Urania, ...; Weaver,.... Winnfield, $350. Total, $2,100.33.

Baton Rouge District

Individuals, $1,600; Amite, $1,200; Angie, $24; Baker, $150; Baton Rouge—First Church, $4,000; Istrouma, $882.04; North Baton Rouge, $50; University, $4,850. Blackwater, $115.80; Bogalusa, Elizabeth Sullivan Memorial, $500; Columbia Street, ...; Clinton, $341.88; Covington, ...; Denham Springs,....; Fisher, $14; Franklinton, $500.50; Gonzales,....; Greensburg, ...; Hammond, $640; Jackson, ...; Kentwood, $100; Live Oak, $80; Lottie, $92; Pearl River, ...; Pine Grove,....; Plaquemine, $69; Ponchatoula, $372; St. Francisville, ...; Slaughter, $48; Springfield, $16.75; Tickfaw, $137; Walker, $27; Wesley Chapel, ...; Zachary, $750.01. Total, $16,559.98.

Lake Charles District

Abbeville, ...; Cameron, ...; Church Point, ...; Crowley, ...; DeQuincy, $25; DeRidder, $1,500; Ebenezer, ...; Eunice, ...; Gueydan, $65.41 Hornbeck, ...; Indian Bayou, ...; Iowa, $100; Jeanerette, $25; Jennings—First Church, ...; Jennings Tabernacle, ...; Kinder, $14; Lafayette—First Church, ...; Davidson Memorial, ... Lake Arthur, $10; Lake Charles—First Church, $2,693.37; Simpson, $79.27. Leesville, $1,000; Many, $29; Maplewood, ...; Merryville, ...; New Iberia, ...; Raymond, ...; Rayne,....; Sulphur, $150; Vinton, ...; Welsh, $25; West Lake, ...; Total, $5,720.55.

Monroe District

Bastrop, $100; Bonita, ...; Collinston, $25; Columbia, $636; Columbia Circuit, $149.90; Delhi, $61.50; Gilbert, $260.50 Grayson, $200; Lake Providence, $518.80; Mangham, $136; Mer Rouge, ...; Monroe—First Church, $2,329.47; Gordon Avenue, ...; Stone Avenue, $200. Oak Grove, $50; Oak Ridge, $102.34; Olla, $100; Pioneer, $133.30; Rayville, ...; Sterlington, $129.50; St. Joseph, ...; Sunrise, ...; Tallulah, $413.50 Waterproof, $133; West Monroe, $100; Winnsboro, $231.25; Wisner, $500. Total, $6,785.06.

New Orleans District

Berwick, ...; Donaldsonville, ...; Franklin, ...; Golden Meadow, ...; Houma, First Church, $150; Houma Heights, ...; Lutcher-Reserve, $6.50; Morgan City, $36.35; New Orleans—Algiers, $10; Canal Street, ...; Carrollton Avenue, $572; Church of the Redeemer, $5; Chalmette, $25; Eighth Street, $100; Felicity-Aldersgate, $56.75; First Church, $1,000; Gentilly, $27.55; Gretna, $16; Munholland, $18; Napoleon Avenue, ...; Parker, $210; Rayne Memorial, $7,279.27; St. Mark's, $25; Second Church, ...; Slidell, $189.69. Total, $9,783.28.

Ruston District

Arcadia, $109.61; Athens, ...; Bernice-Dubach, ...; Bienville, ...; Calhoun-Downsville, ...; Chatham, ...; Choudrant, $8; Claiborne, ...; Clay-Ansley, ...; Cotton Valley, $27; Dodson-New Hope, ...; Eros-Antioch, ...; Farmerville, ...; Gibsland, $7.25; Haynesville, $529.48; Helflin-Brushwood, $70; Hodge, $46; Homer, $1,500; Jonesboro, ...; Lisbon, $112.50; Minden, $199; Ringgold, ...; Ruston, $518.71; Shangaloo, ...; Sibley, ...; Simsboro, ...; Springhill, ... Total, $3,179.97.

Shreveport District

Belcher-Gilliam, $302; Bossier City, $60.50; Coushatta, $500; Grand Cane, $264; Greenwood, $135; Hall Summit, $200.10; Haughton-Doyline, ...; Ida-Hosston, $406.78; Logansport, $298; Mansfield, ...; Mooringsport, $125; Oil City, ...; Pelican, $308.33; Plain Dealing, $25; Pleasant Hill, $60; Rodessa, $100; Shreveport—Broadmoor, ...; Caddo Heights, $17; Cedar Grove, $31; First Church, $10,000; Mangum, ...; Noel Memorial, $5,000; Park Avenue, ...; Wynn Memorial, $77.38. Vivian, $200; Zwolle, ...; Summer Grove (?), $75. Total, $81,250.09.

Recapitulations by Districts

Alexandria	$ 2,100.33
Baton Rouge	$16,559.98
Lake Charles	5,720.55
Monroe	6,785.06
New Orleans	9,783.28
Ruston	3,179.97
Shreveport	18,250.09
Totals	62,379.26

ELMER C. GUNN,
Chairman;
WILLIAM E. TRICE,
Secretary.

UNEMPLOYMENT COMPENSATION AND THE UNEMPLOYED WORKER

By Ray Mobley, Public Relations Counsel, Louisiana Division of Employment Security.

Louisiana has enjoyed peak employment during the war years, but when V-J Day finally becomes a reality it is expected that the number of unemployed workers will increase rapidly due to many industries now producing war goods closing, or reconverting their plants to produce peacetime goods. During the period of reconversion it is expected that only a small percentage of highly skilled workers will be used until the plants are ready for full schedule of production.

The Louisiana Unemployment Compensation Program is designed to act as a shock absorber when and if mass unemployment occurs.

To be eligible for benefits under the Louisiana Unemployment Compensation Program a person must be unemployed through no fault of his own. He must have worked in covered employment a certain length of time and earned a certain amount of money. He must be able to work and available for suitable work. He must also be registered for work at a United States Employment Service Office.

If the unemployed worker meets these eligibility requirements he may receive weekly benefit checks for not less than $3 now more than 18 per week, but cannot receive more than 20 times his weekly benefit amount in one benefit year. During this period he must report at regular intervals at a place designated by the Administrator, and if a suitable job is offered he must accept it or be disqualified, and the weekly check stops. The amount of the weekly check and the length of time he may receive payments, within the prescribed amount and period, is based on the worker's earnings while in covered employment.

If the worker voluntarily left his job without good cause he may be disqualified to receive weekly benefits for a period of six weeks immediately following the week he left his job. If it is found that the worker was discharged for misconduct in connection with his work, he is likewise disqualified for 6 weeks, each case being determined according to the seriousness of the misconduct. He may also be disqualified for 6 weeks for failure without good cause either to apply for available, suitable work when so directed or for failure to accept suitable work when offered him.

In determining whether or not work is suitable for an individual and in determining the existence of good cause for voluntary leaving his work, consideration is given to the degree of risk involved to his health, safety and morals, his physical fitness and prior training, his experience and prior earnings, his length of unemployment and prospects of securing work in his customary occupation, distance of the available work from his residence, and prospects of obtaining work locally.

The unemployed worker may refuse to accept a job offered him without being disqualified if the job offered is vacant because of a strike, lockout, or labor dispute. If the wages, hours or other conditions are less favorable than similar work in that locality, he may refuse to accept it without being disqualified. Likewise, if accepting the job would require that he join a company union or that he resign from or refrain from joining a bona-fide labor organization he may refuse to accept it without a disqualification.

The Louisiana Unemployment Compensation Trust Fund on deposit with the Treasurer of the United States, as required by law, amounting to $74,577,907.94 as of June 1, may be considered as paid up insurance policies against unemployment for 400,000 workers.

It is reported that Mozart, the great musician, and a hunter were walking in a forest. A lark suddenly soared toward the sky, singing as it went. Said the huntsman, "What a shot!" Said the musician, "What would I give, could I but catch that trill!" When a breeze arose the huntsman complained, "It will startle the hare," but Mozart mused reverently, "Listen, what a diapason from God's great organ!"—The Banner.

Be diligent in your search for truth and hold tenaciously to it. The more truth you acquire and obey the greater will be your capacity to receive more and greater truths. Study evidence rather than statements, essentials rather than incidentals. The supreme quest of mankind is for eternal truth.—Greenville Kleiser.

CONFERENCE NEWS AND PERSONALS

New Orleans Christian Advocate

Publishing Committee:
Louisiana Conference—J. W. Reily, Chairman; B. H. Andrews, R. R. Branton.
Mississippi Conference—J. T. Leggett, Vice-Chairman; J. E. Gray, C. C. Clark.
North Mississippi Conference—V. C. Curtis, Secretary; A. T. McIlwain, S. E. Ashmore.

W. L. DUREN, D.D. .....Editor-Manager
HENRY T. CARLEY, A. P. HAMILTON and B. P. Brooks .....Associate Editors
W. C. NEWMAN.....Church School Lesson Writer
MRS. E. L. DIAMOND.....Editorial Secretary
C. MILTON CHALMERS.....Publisher

Mrs. Katie C. Allen, writing from Mineral Wells, Miss., says the Advocate means much to her, since it keeps her abreast of the work of her church in Mississippi as well as informed as to other matters.

Rev. N. N. Maxey, pastor at Senatobia, Miss., has had Evangelist Robert J. Kennedy, of Dallas, Texas, in a meeting for the past week. The. Rev. Mr. Kennedy leads both the preaching and the singing.

Mrs. Mary George, mother of Rev. A. D. George, pastor at Urania, La., is in the Charity Hospital, New Orleans, with a broken hip. Mrs. George is 84 years old and is doing remarkably well under the circumstances.

Mrs. E. J. Smith, Route 6, Corinth, Miss., who has been a reader of the Advocate for many years, will be 89 years old this month and continues her interest in the church papers. She says that she enjoys reading the Advocate very much.

A further report from Rev. Walter Clark, of Angie, La., who is in the Charity Hospital, New Orleans, indicates that he will undergo a very serious operation within the next week. His trouble has been diagnosed as a tumor on the lung.

Dr. Otto Porter, district superintendent of the Jackson, Miss., district, writes that the Cabinet of the Mississippi Conference met at Brookhaven on June 7. Among other things, it was expected that the dates would be set for the district conferences at that meeting.

Rev. Thomas A. Carruth, pastor of Main Street Church, Biloxi, Miss., writes us that his Board voted to send the Advocate to the 300 homes of his church. This is a great achievement and we shall certainly do all in our power to have the investment pay adequate dividends.

Rev. J. L. Neill, district superintendent, has an aggressive campaign for the New Orleans Christian Advocate under way in his district. He plans to double the circulation of the paper, and there is a prospect that it may reach a total circulation of 1,800 subscribers from the Seashore district.

Mr. Clark Griffing, McCall Creek, Miss., says that his father was a subscriber to the Advocate as long as he lived and his mother, who recently passed to her reward, continued the subscription. He is the youngest son of this devoted Methodist couple and he now takes the subscription over in his own name.

Mrs. Arthur Riley, who has long been one of the faithful members of Parker Memorial Church, and equally faithful as Advocate representative, writes that she is moving to Salem, New York, Route 2, on June 28. Sister Riley makes her home with her daughter's family, Dr. and Mrs. Wilson, of the Tulane faculty.

Rev. and Mrs. J. L. Williams, 2518 Robert Street, New Orleans, La., celebrated their Golden Wedding anniversary on Wednesday of last week. Bro. Williams has been in charge of the Children's Homefinding Society in Louisiana since 1917. They have seven children, some of whom are overseas and others scattered throughout the country.

CHURCH EXTENSION MEETING—MISSISSIPPI CONFERENCE

The Church Extension Section of the Board of Missions and Church Extension, Mississippi Annual Conference, is called to meet at the Capitol Street Methodist church, Jackson, on June 28, 2 p.m. Those pastors who have applications to come before this Board and are expecting action before the Annual Conference, will please be present with their applications in due form. This will be the last meeting of this Board before the Annual Conference.

Signed:

J. W. LEGGETT, JR.,
Chairman Board of Church Extension.

PASTOR CENTRAL CHURCH, MERIDIAN, PROMOTES INTEREST IN MILLSAPS COLLEGE

Dr. W. A. Tyson,alumnus of Millsaps College and pastor of Central Methodist church, Meridian, Miss., held two meetings recently at Meridian. At the first, he entertained alumni of Millsaps and former students and friends of Millsaps of all Lauderdale county at a local hotel.

Dr. M. L. Smith, president of Millsaps College, and guest of honor at the banquet, was principal speaker for this meeting. At this gathering of Lauderdale Millsaps alumni, a county-wide alumni organization was perfected.

Dr. Smith was also guest speaker at a later meeting held by Dr. Tyson, when all Methodist young people of the graduating class of Meridian High gathered at the church. Dr. Smith in his speech stressed the importance of a college education.

DISTRICT CONFERENCES —MISSISSIPPI CONFERENCE

Seashore district, at Lucedale, Sept. 4, 9:30 a.m.; Meridian district, at Union, Sept. 18, 9:30 a.m.; Jackson district, at Midway, Sept. 20, 9:30 a.m.; Brookhaven district, at Crystal Springs, Sept. 25, 9:30 a.m.; Vicksburg district, at Natchez, Sept. 26, 9:30 a.m.; Hattiesburg district, at Taylorsville, Sept. 27, 9:30 a.m.

OTTO PORTER, D. S.

CHANGES IN APPOINTMENTS—MISSISSIPPI CONFERENCE

Brookhaven District

Chaplain U. S. Army, D. H. McKeithen; Bassfield, Floyd O. Lewis; Bogue Chitto, W. R. Hedgepeth (Ac. S); Chaplain U. S. Army, V. S. Coleman; Foxworth, J. C. Lentz (supply); Chaplain U. S. Army, W. Baylis Aldworth; Georgetown, W. C. Ranager (supply).

Jackson District

Raleigh, Otho M. Brantley.

Seashore District

Handsboro, Murray Cox; Chaplain U. S. Army, J. P. Nix; Hickory Grove-Hub, W. C. Rice (Ac. S..

Vicksburg District

Chaplain U. S. Navy, Percy Emanuel; Eden, Lloyd C. Brown (supply); Vicksburg, Gibson Memorial, C. A. Schultz (R.S.)

OTTO PORTER,
Cabinet Secretary.

SHREVEPORT DISTRICT CONFERENCE

The Shreveport District Conference convened at Mangum Memorial Church, Shreveport, La., on June 5, and the business was completed in approximately five hours, according to notes furnished by Rev. J. C. Snelling. Dr. A. M. Freeman, the district superintendent, as was proper, gave the main emphasis to the Crusade and the evangelistic and Church School follow-through. All phases of the work received consideration. Dr. Dana Dawson made effective presentation of the Advocate on behalf of the editor, who could not be present. A good offering was made for soldier and hospital subscriptions for the Conference and National organs. The address of Rev. A. C. Lawton, of the Louisiana Moral and Civic Foundation marked the high spot of



enthusiasm for the conference. The address was lustily cheered and strong resolutions were passed in support of the Foundation and the vigorous administration of Bro. Lawton.

Two persons were recommended for Admission on Trial, Rev. Wilson Watson and the Rev. Mr. Edwards. The statistics show 294 received by profession of faith and 541 by other methods, with 1,267 prospects reported. Crusade collections were listed as $43,659 cash and $13,629 in pledges. For Benevolences the tables show $12,526 paid. Other financial interests show a like measure of support. Rev. C. K. Smith did the honors as pastor-host in what was a carefully planned and smoothly-running conference.

STEPS IN NEW BUILDING ENTERPRISES

Following inquiries concerning plans for new buildings and in anticipation of many such efforts when materials are available, I have concluded to publish steps related to building.



Bishop J. Lloyd Decell

Some of the requirements are different from our old Southern Church disciplinary plans, but the General Conference properly provides caution for the over-zealous and yet gives guidance for advance.

Present Property
(Paragraph 254)

If present building is to be repaired or remodeled at a cost not to exceed ten per cent of its value, no consent of authorities is necessary.

If the present property is to be mortgaged or sold and conveyed by the trustees, take the following steps:

1. Secure the written consent of the district superintendent and the pastor in charge.
2. Give at least ten days' notice from the pulpit that the Quarterly Conference at a certain time and place will consider the matter.
3. Secure approval of the Quarterly Conference by a majority of those present and voting.

New Building
(Paragraph 258)

If a new building is to be erected, or more than ten per cent of its value is to be expended upon the present structure, take the following steps:

1. Secure the written consent of the district superintendent.
2. Give at least ten days' notice from the pulpit that the Quarterly Conference at a certain time and place will consider the enterprise.
3. Upon the announced date, secure Quarterly Conference approval of the undertaking by a majority of the conference present and voting.
4. Have the Quarterly Conference thereupon to select and appoint an Estimating Committee of at least three members, which committee shall make calculation of the amount of money necessary to complete the enterprise.
5. Secure approval of the District Board Church Location and Building (Par. 705)
6. Give at least ten days' notice from the pulpit that at a certain time and place church members twenty-one years old and over shall meet to hear the report of the Estimating Committee and determine the undertaking by a majority vote of qualified members present and voting. Technically, this ten days' notice could be avoided, yet what is implicit is the ten days' notice before a Quarterly Conference may authorize plans for a new building or mortgage an old one (254, 258); and since a mechanics lien against the new building, which has the effect of a mortgage, actually operates concurrently with the erection, it is safer to move patiently and give the usual notice.
7. Hold, at the time and place announced, the church members' meeting over which the district superintendent or pastor should preside. The report of the Estimating Commitee must be approved by a majority of the members twenty-one years old or over who are present and vote.
8. The Quarterly Conference must acquire a fee simple title by deed of conveyance which shall contain the Trust Clause. (248-249)
9. The lot or lots secured for new building must be paid for in full before contract is let or erection starts.
10. Secure in cash and tangible assets at least one-half of the estimated cost as approved by the church members' meeting; provided the value of the lot may be credited on this first half.
11. Construction may proceed.

J. L. Decell.

BACCALAUREATE PREACHER



REV. N. J. GOLDING,
Pastor of the Starkville, Miss., Methodist church, and an alumnus of Millsaps College, Jackson, Miss., will deliver the baccalaureate sermon at exercises opening the Millsaps commencement program, June 17-18. He will preach in Galloway Memorial Methodist church.

CHAPLAIN NEASE ON DUTY IN UNITED STATES

Dear Dr. Duren: It is about time I'm giving an account of myself again.

Late in February I left my overseas unit in Italy and came home for a visit. On March 4 I left Naples by plane and arrived at Miami three days later. It was a thrilling experience to fly across the Mediterranean, the mountains of North Africa, and the wide Atlantic but, most thrilling of all, to put my feet on American soil after having been in foreign service for over 22 months.

On March 13 I arrived at Boyce, La., to begin my thirty-day visit, at the conclusion of which I was to return to my unit overseas. In the meantime, I received a 30-day extension, making me due back at Camp Shelby on May 13. And then came V-E Day, with a War Department order that all men at home on V-E Day would not go back overseas, at least not until after they had done a tour of duty in the U. S.

On May 18 I reported at the Redistribution Station at Fort Sam Houston, Texas, and from there I went to Hq., 8th Service Command, Dallas.

Just three days ago I was given a new, permanent station, so I am finally able to give you my new address. So you will please change my address to 1879th SCU, Sta. Com., Camp Livingston, La.

I am writing this from Boyce, and will report to my new assignment tomorrow morning.

It is good to be in the United States again, better to be in Louisiana again and, best of all to be stationed only a few miles from my family and many friends.

With all good wishes, I am,

Sincerely yours,

L. R. NEASE, JR.

REPORT FROM COUSHATTA, LA., METHODIST CHURCH

This church feels that it has prospered greatly the past year—both in a spiritual and financial way. Several special projects have been undertaken and all have been fully realized. Bro. S. S. Holladay has a splendid way of raising funds as well as delivering splendid messages.

One of the first accomplishments was the raising of $2,750 for a new parsonage site. The property acquired was the old Judge Elmo P. Lee home which adjoins the present church property and has a frontage of 187 feet. The present parsonage, which is located some distance from the church, was sold for $,3000 cash and is rented for the pastor until such time as it is possible to build on the new location.

A revival was held beginning on April 1 and lasting through April 8. Rev. C. M. Hughes, evangelist, did the preaching and brought strong spiritual messages, while Mrs. J. C. Huddleston was in charge of the singing which was enjoyed by everyone.

The only disturbing feature to an otherwise spiritual blessing was that the Red River took a notion to overflow its banks in such a violent manner that one part of the town was entirely cut off except for trucks and boats that transported those who had to make the crossing. Of course, this condition interfered with the attendance, but nevertheless it was a great meeting.

The Crusade for Christ quota of $1,365 was paid in full.

We feel that God has prospered us beyond words, and we are truly grateful to have as our leaders the Rev. and Mrs. Sam Holladay, who are both ardent workers in the Master's cause.

MRS. ASHLEY HAZARD PERRY,
Chairman of Publicity of W. S. C.S

Do not wait for extraordinary circumstances to do good actions; try to use ordinary situations.—Richter.

PERSONAL NOTES AND INCIDENTS

Rev. P. Olia Nix, pastor at Bay Springs, Miss., charge, sends us 25 renewal subscriptions from his work. He reports that he is having a wonderful year and that he has a delightful people to serve.

Rev. G. W. Harkins, pastor of the Harrisville Miss., charge, writes: "I have noticed that as the Advocate goes into the homes of the people they are more enthusiastic over the church work than before."

Mrs. J. J. Golden, sister of the late Rev. H. G. Hawkins, whose late husband was a minister in Texas, says that her youngest son, Ira, is having some thrilling experiences in the China-India-Burma theater of operations.

Mrs. Louis Watkins, Pelahatchie, Miss., writes that her brother, Terrell D. McKay, who has been for a long time in the Pacific zone of operations, is receiving the Advocate and that "it helps to fill the loneliness in his heart."

Mrs. W. H. Williams, Winona, Miss., writes that she has had serious trouble with her eyes recently and for that reason has had great difficulty in reading. We regret her trouble and hope that she experiences great improvement in the days ahead.

Rev. L. A. Bodie, who has been serving Houma Heights Church and the French Mission, has been transferred to Denham Springs, La., where he will have charge of the Denham Springs Church and the "Mobile Trailer" now being operated in the Baton Rouge district.

Mrs. J. Irvin Oakes, at West, Miss., writing with reference to her son's address, says that he has had twelve different addresses since he has been in the service of his country. This will indicate some of the trouble which we are having in common with other papers in trying to serve the armed forces.

Dr. and Mrs. J. R. Countiss spent a week end in New Orleans recently, visiting their children, Dr. Eugene Countiss and Mrs. Picot. They worshipped at Rayne Memorial Church on the first Sunday, but we did not get to see them. Dr. Countiss is associate pastor at Galloway Memorial, Jackson, Miss.

Mrs. B. B. Bilbo, Cybur, Miss., expresses the wish that there might be a weekly sermon and doctrinal discussion in the Advocate. The Advocate is not closed to such material, but our space is limited, so that it is not easy to get in all that we might wish to use. No good sermon which comes to the Advocate office is ever declined.

Rev. A. W. Coody calls our attention to the fact that the parsonage dedicated by Bishop Martin recently is not on the Springfield charge, but on the Wesley Chapel charge, which includes the Lee's Landing church. The division was made at the last session of the Conference and Bro. Coody is pastor of Wesley Chapel charge.

Mr. and Mrs. L. L. Trent and their daughter, Laura Evelyn, are now visiting Mrs. Trent's father and mother, Rev .and Mrs. O. S. Lewis, of Vicksburg Miss. Little Laura Evelyn celebrated her first birthday on June 6. Of course, the grandparents are walking on air. Bro. Trent recently resigned the secretaryship of the Y. M. C. A. at Huntsville, Ala., and will go to the Industrial Y. M. C. A. in Chattanooga, Tenn., the latter part of this month.

DISTRICT CONFERENCE DATE CHANGED

In line with the other districts of the Mississippi Conference, the Vicksburg district conference is postponed until September 26, same place, Natchez. Dr. Otto Porter will doubtless send in the revised list. Hope you can be with us on the 26th of September.

O. S. LEWIS, D. S.

BISHOP PAUL E. MARTIN IN LOUISIANA

According to information reaching the Advocate office, Bishop Paul E. Martin, in charge of the Arkansas-Louisiana Area, was the preacher at First Church, Lake Charles, at the morning service last Sunday. He then drove to Leesville in the afternoon, where he preached that night. We have not received information as to the occasion for his visit, if there was a special reason for it.

WILLIAM U. DECELL PASSES AWAY

Friends of Bishop J. Lloyd Decell, and the family, will be distressed to learn of the great sorrow which has come to them in the sudden death of William U. Decell at Wesson, Miss., early Friday morning, June 8. This is the second sorrow which has befallen the family in the past few weeks, the first being the death of the worthy and venerable mother. Bro. Decell had been in the mercantile business at Wesson for forty-five years, was in the 64th year of his life, had long been a member of the board of stewards of the Wesson church, and was ready to meet his Lord. Bishop Decell is greatly bereft, since his brother died exactly one month to the day from the time of the burial of his mother. Funeral services were delayed until 10 a.m. Tuesday, awaiting the arrival of a daughter from California.

PORTERVILLE BUILDING NEWS

The membership, together with the pastor, Rev. E. M. Lane, of Porterville Methodist church, are happy to report that building funds, adequate for the new church building, have been secured by special offerings and love offerings, and the architect is busy on plans and blueprints for building the new church which we have been looking forward to.

The happy anticipation of a new church in the near future gives renewed effort and courage to everyone to work toward high goals, "To press toward the mark of the high calling of God in Jesus Christ."

REPORTER.

SARDIS DISTRICT MINISTERS' MEETING

The outstanding event in this meeting was a seminar held by General Evangelist R. J. Kennedy, who is at present holding a meeting with Rev. N. N. Maxey at Senatobia, who caused us to appreciate and see many things in the field of evangelism. Among the important decisions made was that we would omit the July and August meetings and our next meeting would be in September, at which time we hope every preacher in the district will be present. We regret very much that our efficient secretary was unable to attend on account of sickness. We understand, however, that he is fast improving and we hope he will soon be entirely well. We had 90 per cent attendance, which was, in this point as well as others, the best meeting of the year.

BOB HOLLINGSWORTH,
Reporter.

SOUTH CENTRAL JURISDICTIONAL COUNCIL MEETING

The South Central Jurisdictional Council will hold a meeting in the First Methodist church, Texarkana, Texas, on July 2. At this meeting plans will be made for the Convocation in 1946, for promoting the Crusade for Christ. The Church work in rural areas will be a major subject for discussion.

Cordially yours,
PAUL D. WOMELDORF,
Executive Secretary.

REVIVAL AND BULLETIN BOARD

A revival can be just as dry as the people are spiritually dry; but, taking it on the other hand, it can be a topmost peak in the religious experience of a church. We have just closed a revival here at Charleston which we believe was more than a mere success. Rev. J. M. Alford, Colfax, La., did the preaching, and Prof. S. O. Holwerk and his excellent choir assisted with the music. We had a number of additions on profession of faith and by certificate, which brings our total members to date since January 1 to 35, which is an increase in membership of about 20 per cent, and although there is much to be done, we do feel that we are making progress along spiritual lines as well as progress in the general physical improvement of the church. Most of our adept readers will remember a former article concerning a heating system and new chairs.

There stands in front of the church a most beautiful "Winters'" Bulletin Board, mounted on a concrete base, adorned by electric lights, placed there at a cost of $150. This board was presented to the church by the men's Bible Class. We believe, Mr. Editor, that it pays to advertise in spiritual matters as well as in material matters, and our church has already felt some quickening sense of pride in this "bulletinization" of our spiritual and ecclesiastical enterprise which was the effulgence and spontaneity of many longing hearts. Just as soon as you can give us a date, Mr. Editor, we are going to advertise your coming on our new bulletin board.

R. T. H.

MILLSAPS COLLEGE PRESIDENT HONORED

Dr. Marion L. Smith, president of Millsaps College, received a signal honor at the recent graduation exercises of Birmingham-Southern College when he was awarded the degree of Doctor of Laws.

In recommending Dr. Smith on behalf of the faculty of Birmingham-Southern, Dr. H. T. Shanks referred to the Millsaps College president as a "distinguished Biblical scholar, stimulating teacher, genial companion, successful administrator, defender of traditional scholastic standards, vigorous Christian gentleman who by example as well as by precept has greatly influenced young people to adhere to those great principles which the Master Teacher taught and practiced."

A graduate of Kingswood in Kentucky, he obtained his Master of Arts degree from

HOME OF JOHN FORD



At this house, near Sandy Hook, Miss., the second session of the Mississippi Conference was held. Here Bishop McKendree presided at the session of 1818, and, on account of illness, he remained for two months after the Conference adjourned. Here was housed the first Federal post office in Mississippi, and here Andrew Jackson stopped on one of his journeys to New Orleans. The protograph from which this cut was made was the gift of Mrs. C. B. Galloway to Dr. E. K. Means, of Monroe, La., who in turn presented it to the Mississippi Conference Historical Society.

Kingswood and Emory University and a Doctor of Philosophy degree from Yale University. Prior to 1938, Dr. Smith was a teacher of religion in the Candler School of Theology at Emory University, at Huntingdon College, and at Birmingham-Southern College. Since the beginning of his administration in 1938, Millsaps College has made significant advances.

Dr. Smith has made valuable contributions in the field of education and holds important state and national positions. In addition to his local college duties, Dr. Smith serves on the Board of Directors of the Phi Beta Kappa Associates; he serves also as president of the Association of National Methodist Board of the Methodist Church; as president of the Mississippi Association of Colleges; as president of the Jurisdictional Board of Education of the Methodist Church; as president of the Board of Education of the Mississippi Conference; and is a member of the General Board of Education of the Methodist Church.

Dr. Smith is active in all civic and cultural organizations in the city of Jackson and in the surrounding territory.

AGNES LOUISE CUTRER.
Millsaps College, Jackson, Miss.

THAT WHISKEY HOLIDAY
(Telegram)

Representative Clifford R. Hope, of Kansas, asks for an investigation of the un-American activities of the War Production Board for granting the whiskey holiday during the month of July, 1945. Representative Hope said, "America is woefully short of livestock feed, dairy products, poultry, and meat. We face the most critical food shortage year in our history."

REV. A. C. LAWTON.

GEORGE FONTAINE POOLE—RESOLUTIONS

Whereas, Mr. George Fontaine Poole psased away on May 22, 1945.

Whereas, Mr. Poole was a faithful member of this church, and of the board of stewards.

Whereas, Mr. Poole was a good citizen of our community, a good business man, and a man who was always willing to help the needy.

Whereas, Mr. Pool is being greatly missed from our group.

Whereas, Mr. Poole's faith was in God. Therefore, be it resolved by the Board of Stewards, in regular session, June 5, 1945, that we express our deep and abiding sympathy with Mrs. Poole, and the family, in their temporary loss; that we express to them our appreciation of Mr. Poole, and of his service in our church and community; that we rejoice in their faith, which has enabled them to look beyond the shadows of this life to reunion with family and friends in that place not made with hands, eternal in the heavens; and that a copy of this resolution be furnished the family and the press.

Unanimously adopted by the Board of Stewards of the Elizabeth Sullivan Memorial Methodist church, June 5, 1945.

REV. HENRY A RICKEY.
MRS. C. D. TISDALE,
MR. RAY WALLIS,
Committee.

Bogalusa, La.

OFFICIAL NOTICE

To Whom It May Concern:

This is to certify that Don O'Connor and E. L. Ledbetter, former pastors, respectively, at Handsboro and Gibson Memorial in the Mississippi Conference, have surrendered their credentials.

J. L. DECELL,
Bishop-in-Charge.

Jackson, Miss., June 9, 1945.

LAST WEEK'S ADVOCATE

We regret that last week's issue of the Advocate had to be late. On account of the illness of our linotype operator and the absence of Mr. Chalmers from the city we had to issue it under great pressure. Mr. Chalmers came in on Sunday afternoon, in response to a message which we sent him, and worked from the afternoon until one o'clock Monday morning in order that we might get the paper out as we did. This will explain both the lateness and the deficiencies otherwise.

Prayer is a haven to a shipwrecked mariner, an anchor to them that are sinking in the waves, a staff to the limbs that totter, a mine of jewels to the poor, a security to the rich, a healer of disease, and a guardian of health. Prayer at once secures the continuance of our blessings and dissipates the clouds of our calamities.—Chrysostom.

To produce character, education must call to her assistance religion.

—President Hadley of Yale.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

Edited by The Executive Committee of Louisiana Conference

Grace M. Lawson, Wesleyan Service Guild

New Plan for Securing Guild Report Blanks

There is a new plan for securing report blanks for the local unit of the Wesleyan Service Guild. Each local Guild is responsible for ordering, from Literature Headquarters, 420 Plum Street, Cincinnati 2, Ohio, a packet of Guild Report Blanks. The cost of the packet is twenty cents, and it contains sufficient sufficient report blanks to supply the corresponding secretary and the treasurer of the local unit for one year. **Order yours today!**

Semi-annual Reports Due

The semi-annual report from the corresponding secretary and the treasurer of the local Guilds should be in the hands of the Conference Guild secretary not later than July 1. The treasurer sends in only an itemized statement of money disbursed during the first two quarters, keeping the yellow sheet until the annual report is due in January. The corresponding secretary needs a report blank, and since the Conference secretary **does not** have a supply of these it is important that you order your packet at once. Be sure to fill in every blank on the page.

Miss Norris says the A B C's of reporting are:

A—Accurate!
B—Before the deadline!
C—Complete!

* * *

District Organization

The Woman's Society of Christian Service of the Louisiana Conference is now organized with a set of officers in each of our seven districts, but in each of the districts at least one officer has not yet been chosen. The district Guild secretaries are to be chosen by the Guild members of each district, at a district Guild meeting to be held some time during the summer. Two of the districts have completed plans for their meetings. The Shreveport district meets on Sunday, June 10, at Noel Memorial Methodist church. The New Orleans district will meet at Rayne Memorial Church in New Orleans on June 17, from 3 to 6:45 p.m. (Guild members of the New Orleans district are requested to call Mrs. Mildred Hoff before noon, June 14, to make reservations for the evening meal).

The Monroe district has been invited to meet at First Church in Monroe some time in July. Plans for the program will be announced later.

First Church in Baton Rouge has invited the Guilds of the Baton Rouge district to meet there on July 29, from 10:30 a.m. until 4:30 p.m.

No definite plans have been made as yet for meetings in the Alexandria, Lake Charles, or Ruston districts. The Conference secretary would appreciate hearing from Guilds in the districts, with suggestions as to the best time and place to schedule these meetings.

WHISKEY HOLIDAY

Speech of Hon. Clifford R. Hope, of Kansas, in the House of Representatives, Thursday, May 31, 1945

Mr. Hope: Mr. Speaker, I have today introduced a resolution providing for an investigation of the action of the War Production Board providing for a whiskey holiday during the month of July. If this order goes into effect there will be diverted to the manufacture of whiskey millions of bushels of valuable grain which will be needed within the next few months as food for our armed forces, for our civilian population, and to relieve hunger among the starving people of the devastated countries of Europe. Part of this grain will be needed for human food, part of it for livestock feed to produce dairy products, poultry, and meat, of which we are now so woefully short.

It seems to me an astounding thing that such an order should be issued at the beginning of what is likely to be the most critical food year in our history. Our supplies of grain at this time are fairly large as compared with consumptive needs during normal times, but no one can contend that they are large or even adequate when we consider the demands which will be made upon this country in order to meet our commitments for the coming year. The amount of meat, poultry, and dairy products which can be produced is dependent upon the amount of grain which may be available for feed. The demands for grain for human food will tax our utmost ability in the way of production. No one can safely predict at this time what our crops will be. Winter wheat prospects are daily declining. A cold, wet season in the Corn Belt has seriously interfered with the preparation of the soil and the planting of corn. This means a late crop and a reduced acreage. Prospects for other feed grains are none too good.

We have been lucky in our weather during the past six years. We have had bumper crops but we cannot count upon continued good fortune in this respect. The law of averages is still functioning. A poor crop is past overdue. Severe drought conditions in the Southern Hemisphere have resulted in short grain crops both in South America and Australia. Under these circumstances the issuance of this order constitutes a reckless and wanton disregard of our requirements for food.

The farmers of this country have done a heroic job in food production. Both old and young have worked early and late, in storm and sunshine, and in the face of shortages of labor, machinery and transportation because they have been told that such strenuous efforts were necessary to win the war and to feed a starving world. I am satisfied that they have not undergone these hardships for the purpose of making possible a whiskey holiday.

LOUISIANA MORAL AND
CIVIC FOUNDATION.

"A little bit goes a long way," said the sparrow as he pushed a pebble off the skyscraper.—Watchman-Examiner.

REDUCED DEBTS ON EDUCATIONAL INSTITUTIONS

The indebtedness now shown on Methodist senior and junior college reports, according to Dr. John O. Gross, secretary, Department of Educational Institutions (General) of the Board of Education of the Methodist Church, is the lowest in the past twenty-five years. When the war began, senior colleges owed $4,492,795, and the amount that is now owed is $1,019,525. This is a reduction of 77 per cent under the indebtedness reported in 1941-42. Junior colleges owed $391,700 when the war began, and their indebtedness is now $229,045, a decrease of 42 per cent.

Since all indebtedness is a charge against capital holdings it can be said that through the funding of debts the institutions have greatly strengthened their capital holdings. Some of the encumbrances were on buildings erected following the end of World War I, and several institutions have paid money they borrowed for operation during the depression.

Dr. Gross stated that war-time restrictions have encouraged debt reduction campaigns. It has been impossible to erect new buildings and only limited additional equipment for laboratories could be purchased. Educational institutions, therefore, have wisely concentrated upon the liquidating of their indebtedness. This program continues, and there are many institutions that will announce at this year's commencement the payment of all debts.

The clearing of indebtedness makes it possible for Methodist institutions in the immediate future to give attention to the improving of their equipment, the renovating and modernizing of their educational plants and the erection of new buildings. At present, Methodist senior and junior colleges have building funds on hand amounting to $5,902,526. These are earmarked for construction purposes when building materials are available.

"This improved financial status of Methodist institutions," said Dr. Gross, "is indicative of a new interest that the Church is taking in them. Many Methodist Conferences have had special campaigns for funds for their institutions and now plans are being projected to provide additional funds for post-war improvements. Methodist educational institutions hope to enter the post-war period ready to assist the Church in training personnel for its vital reconstruction work."

It is now reported that swimming was invented when two Scotchmen came to a toll bridge.—Watchman Examiner.

Now Many Wear
FALSE TEETH
With Little Worry

Eat, talk, laugh or sneeze without fear of insecure false teeth dropping, slipping or wabbling. FASTEETH holds plates firmer and more comfortably. This pleasant powder has no gummy, gooey, pasty taste or feeling. Doesn't cause nausea. It's alkaline (non-acid). Checks "plate odor" (denture breath.) Get FASTEETH at any drug



WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. M. E. ARMSTRONG, EDITOR, JONESTOWN, MISSISSIPPI

Columbus District—Zone 5

The regular quarterly meeting of zone 5 of the Columbus District met in the First Methodist church of Kosciusko on Monday, April 30, with a large attendance of members. As the guests entered the church building, they were served sandwiches, cookies, and punch.

Mrs. Z. O. Graham, chairman, called the meeting to order. After the hymn, "Jesus Shall Reign," Mrs. J. M. Dodd, of Williamsville, gave an inspiring devotional, using as her theme, "Behold, I Have Set Before Thee an Open Door." Mrs. Arnold Lone closed the devotional with prayer.

Minutes of the last meeting were read and approved as read. A committee was appointed to write resolutions of respect for Mrs. Onie Guess and Mrs. C. E. Allen, of Kosciusko. A card of thanks was read from Mrs. J. L. McElroy, a former zone chairman. A motion was passed to send $10 to Wood Junior College for repairs. Mrs. Graham urged the zone to set as its goal for the year a scholarship to this college. Forty-four members answered the roll call, representing the four societies: Ethel, Williamsville, Sallis, and Kosciusko.

An inspiring and helpful program was given after the business session. "Suggested Ways of Entering Open Doors" was ably given by Mrs. Mitchell, of Ethel. Mrs. Walter V. Davis, of Kosciusko, gave a resume of the address given by Mrs. E. L. Hillman at Mathiston, "The Message of the Church in Tomorrow's World." A most informative talk about Wood Junior College was given by Mrs. John Boswell, of Kosciosko.

Mrs. Graham reviewed the Goals of the year for the society as set up by the executive committee meeting in March. Each part of the legislation was explained and discussed.

Mrs. J. H. Brown, of Sallis, in an impressive manner, led the closing consecration service. Benediction was given by Rev. J. T. Humphries, of Ethel.

MRS. A. L. SILLS,
Zone Secretary.

* * *

Clarksdale

The members of the Woman's Society of Christian Service of the Clarksdale Methodist church met Monday afternoon, May 21, to enjoy another of the splendid programs planned by Mrs. Martha Hall, secretary of Christian Social Relations and Local Church Activities. After the opening hymn, a responsive reading, "Life and Godliness," and a prayer by Mrs. John Curtis, Mrs. E. L. Payne, president of the society, turned the meeting over to Mrs. Hall. Mrs. Hall introduced Miss Cassie Smith, of the Coahoma County Health Department, who spoke most interestingly on the subject, "Education for Responsible Parenthood."

Miss Smith stated that, while we have provided adequately for the physical and mental development of our children, we have failed in making provision for their emotional development. As a response to the request of the civic groups of practically every county in Mississippi, three institutions have recently been held for education along this line. The program is twofold: a long-range program, and a short-range program. The latter consists in immediate training of lay leaders and parents to help youth through the period of adolescence. The long-range program provides for the ultimate training and education of the children through the schools.

The speaker stressed the importance of providing outlets for the creative energy in our children. This creative energy is expressed in work, in play, in thinking, in worship, in sociability, and in affection. Some homes, of course, provide these outlets, but we have a responsibility toward those that do not. Delinquent children have not had outlets for their reservoir of creative energy. Children need understanding and guidance through the various phases of their emotional development. In closing, Miss Smith told of the splendid literature available on this subject.

* * *

Alligator

The Alligator Woman's Society of Christian Service met Monday afternoon, May 28, in the home of Mrs. W. L. Shaw, with 15 members present for the business and program meeting. Mrs. Lawrence Gibson was program leader, the topic being, "At the Door of the Home." The following members were on the program: Mrs. Rosa Burton, Mrs. Lawrence Gibson, Mrs. E. C. Meek, and Mrs. T. Oswalt. During the discussions, Mrs. P. W. Smith and Mrs. J. N. Dunn related some interesting things about the customs and articles that have been sent back home by service men in India. During the business session it was voted to change the time of meeting to 4 o'clock for the summer months. Mrs. F. L. Gordon announced that the Vacation Bible School would open June 4, at 9 a.m., for one week at the church. During the social hour, the hostess served delicious refreshments.

* * *

When Sorrow Comes

I would point out seven "Don'ts" and then seven constructive suggestions. The seven "Don'ts" are hedges we shall put in along the pathway of sorrow to keep us from wandering into bypaths of futility and frustration:

1. Don't think your case unique.
2. Don't give yourself to self-pity.
3. Don't give yourself to excessive grief.
4. Don't resign yourself to sorrow and feel it will continue.
5. Don't retail your sorrows.
6. Dont fight against a trouble directly.
7. Don't complain.

I am sorry to have to start you off with "Dont's," but they are only danger signals set up along the road to victory. We turn now see how we can walk that road. We will work out seven steps to victory:

1. If suffering has come to you, see whether or not you yourself are the cause of it.
2. But your difficulties may not come from your own sins and wrong reactions; they may come entirely unmerited.
3. Remember God is doing with His sorrows exactly what He is asking you to do with yours.
4. "Take what you have and make something out of it."
5. If you are going to do this, then learn to draw on the resources of God—learn how to pray.
6. But if God does not answer my prayers?
7. Thank God for your sorrow, even though you cannot understand it now.

You can thank God for your sorrow; not perhaps for the sorrow itself, but for what God is going to do to you and through you, because of that sorrow. He is going to help you, not merely to bear it, but to use it.

(The sentences printed above are taken from the pamphlet, "When Sorrow Comes," by E. Stanley Jones. In this pamphlet, Dr. Jones explains what he means by each one of these listed points. This is a valuable piece of literature for your Spiritual Life Work, and every member should have a copy of this Christian approach to sorrow).

WAGE EARNERS AND SURVIVORS OF DECEASED EARNERS CAUTIONED TO PROTECT THEIR SOCIAL SECURITY RIGHTS

E. H. Frank, manager of the Social Security Board,, Bureau of Old Age and Survivors Insurance, states that every wage-earner 65 years of age or older, who has been working in employment covered by the Social Security Law, should call or write to the Social Security Board Field Office, located at 839 St. Charles Street, to determine what benefits may be due him and the proper time to file his or her claim.

Mr. Frank also states that this will apply to all wage-earners as they attain age 65, and in addition, to survivors of deceased workers. If wage-earners or their families do not know and understand the provisions of the law pertaining to old-age benefits or payments in case of death, and fail to contact the Social Security Board office, they may lose benefits or cause a reduction in the amount of their benefit.

It is vitally important that claims be filed at the proper time to eliminate these losses. This applies both in the case of retirement at age 65 or older, or in case of death.

Teacher (upon seeing a beginner in typing): "Can you type?"

Student: "Yes, I use the Columbus system."

Teacher: "What's that?"

Student: "I discover a key, then I land on it."—Watchman Examiner.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

Have You Thought of This?

Recently we heard the president of a local Woman's Society of Christian Service urging the members to keep up the attendance at the meetings during the summer months.

She called to their attention the fact that it is very much hotter where our boys are fighting than it is here in Mississippi. If they can fight in the tropical heat of the Pacific for the ideals of democracy, surely we can fight here at home to make this country measure up to those ideals.

So, when we are tempted to stay at home from the meetings of our society, let's remember how hot it is in the Pacific.

* * *

Packet Off Press

The packet, "Families in a New World," which will be used as the text for the study of the same theme, is now off the press. It may be secured from Literature Headquarters, 420 Plum Street, Cincinnati, Ohio, price 75 cents.

We must remember that in our Conference we will not use this study until the fourth quarter. The guide is not yet off the press; in the packets now being sold, a slip entitles the purchaser to the guide when it is ready.

Plans for the course will be developed at the Conference School of Missions to be held at Belhaven College, Jackson, June 25-29, 1945.

* * *

Bretton Woods

At this date (June 7th) the Associated Press reports the Bretton Woods World Monetary agreements were approved overwhelmingly by the House of Representatives.

"The ratification legislation now goes to the Senate, where the opposition predicts a vigorous battle.

"Two Presidents have described the agreements as laying the economic foundation for lasting peace. . . . The United States is the first of the United Nations to act on them."

The Woman's Division has asked us to urge our Congressmen to vote for these proposals, and this is the critical time. Write to your Senators today.

Another news item tells of the plea of Governor Alfred M. Landon, for united support of President Truman "as he faces his crucial negotiations with Stalin and Churchill."

"We cannot merely attempt with fine words to sit on the lid of explosive forces now working in the world; our leadership depends on the vigor, soundness and unity with which we exercise it.

"The world is watching not only what our President does, but how we support his foreign policies.

"The illusion current among many people that all we have to do is to follow the course charted from Moscow to Yalta is a dangerous fallacy that contributes to the difficulties of a satisfactory solution."

Did you write that letter to the President, telling him you were praying for him? If not, write the letter—but be sure to pray whether the letter goes or not.

Important Notice

"On and after September 1st, all names for **World Outlook** and **Methodist Woman** subscription lists must be in by the **first of the month** if the subscribers are to receive the magazine for the following month. For example, names of subscribers reaching the office on September 1st will receive the October magazine."

* * *

Doors of Progress

As we near the half-way mark of the year, let's check on the Doors of Progress for 1945. One of the recommendations adopted at our Enlarged Executive Committee meeting was:

"That there be a quarterly check-up on these objectives by each society, using the space provided for same on report blanks."

1. Spiritual Life: We set as one goal under this heading, the establishment of family altars. May was National Family Week; were there new family altars started in your church?

2. Crusade for Christ: One of the goals for the Crusade is the enlistment of more children in the Church School. During the summer months, with the attraction of the Vacation Church School, we should see an increase in the enrollment of the regular Church School.

3. Membership: Has each member of your society "won one?"

4. Education: How are the monthly programs "going over?" Do the women talk about how interesting they are, or do they look bored? If you have some really "tried and true" ideas, Mrs. Detwiler would like to have them for the **Methodist Woman.**

Are you planning to use more approved studies during this year? If you get through this door, you must have an increase, or at at least four.

5. C. S. R. and L. C. A.: Has your committee on C. S. R. and L. C. A. promoted a study? Has it planned any activities following the regular approved studies?

6. Wesleyan Service Guild: Remember? We were to have an increase of at least three Guilds in each district. Does your church have a Guild?

7. Finance: Our Conference raised its pledge for 1945, so we can be sure to do our part in keeping up that million dollar reputation of the Southeastern Jurisdiction. Since we gave a million in 1944, we should give more this year. No one really made a sacrifice in 1944 to raise the money.

8. Promoting the Missionary Education of—

Students: Have you made an effort to reach the young people of your church who are students with missionary information? We are desperately needing volunteers for Christian service.

Youth: What about that Interest Group with the high school and junior-high girls? We were to have at least three new ones in each district.

Children: Do your children have extra sessions in which to study about the children around the world?

9. Supply Work: Have you made a contribution toward the equipment for the playground at our Bethlehem Center, or the Work Shop at the Moore Community House?

10. Reports: We are wondering who got on the Honor Roll for the first quarter; we should know soon. With officers going on vacations we will have to watch closely at the end of this quarter or we will surely miss this door.

Then there was an important goal added: **One volunteer for full-time Christian service from each district in the Mississippi Conference.** It may be that some high school graduate needs only a little push to make the decision; you may be the one to say the right word. **One** volunteer for Christian service in comparison with the hundreds we have given to the god of war!

DESTINY'S CHILDREN

By Ruth Franks Whitton

Christians today are confused. The world is in ruins and still the forces of destruction move on. Cities and nations are wrecked under the iron heel of war, and peoples, long without benefit of constructive leadership, strive vainly to readjust.

In our own land and elsewhere morals have slumped to a new low. We have the curse of unrestrained drunkeness and a mounting disregard for age-old barriers which were set up for our guidance. These things are facts and cannot be waved away with a few cheerful words.

It is also a fact that people must, and surely will, make amends. God is not mocked. The years ahead will be filled with heartbreak and regret for many thoughtless persons. The sad part of it is that much of it could be avoided. Right living today means peace of mind tomorrow, and there will always be a tomorrow.

Therefore, Christians, let us not be overborne by the weight of sin and suffering we now face. The world needs faith, and who but we can give it? If we hold firm, even the gates of hell shall not prevail against us. Thus into our keeping is given the eventual salvation of countless souls. Let us put confusion behind us and keep faith. We are destiny's children.

NO ROOM FOR HATE

During the first year of the Chinese-Japanese war, a boy of nine years, Chi Chen, was starting for bed when he said to his mother, "Shall I pray for the Chinese soldiers tonight?" His mother thought for a moment, and then replied, "No, Chi. Pray for the little Japanese children whose fathers are fighting and dying in China tonight."

Many, many times I have heard Chinese Christians praying for the Japanese. Hate has never had a place in their hearts. If Christianity can do this for individuals, can it not do it for nations?—Eileen B. Heath.

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MILLSAPS COLLEGE—1892

CHRISTIAN EDUCATION

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CHURCH SCHOOL LESSON, JUNE 17, 1945

By W. C. Newman

THE CHURCH REACHING OUT

Lesson Text: Acts 5:29-35; 38-40, 42.

Golden Text: Ye shall be my witnesses both in Jerusalem, and in all Judaea and Samaria, and unto the uttermost part of the earth.—Acts 1:8.

The faith of the members of this first Christian Church was matched by an audacity that makes most of us today seem to be tame and over-cautious stay-at-homes. Refusing to be disheartened by the fact that they numbered only a few, that they belonged to a subject nation, that their Leader had been crucified, and that he, himself, had said they would be persecuted, they set out to win their world. And if they did not entirely win it, they left upon it such an impression that it may be truthfully said no other similar group in all history has exerted so great an influence both in their own and in all succeeding generations.



W. C. Newman

Now the Church has grown large and strong. It numbers its members by the millions; it wields great power in many lands; it knows persecution in only a few countries; it holds and expends tremendous sums of money.

But has it the faith and the daring that characterized that first Church? We, ourselves, will answer that question in the next few years by whether or not we "reach out" to the "uttermost part" of our world for Christ and the Church.

Uttermost Spiritual Areas

Once upon a time the conquest of the world for Christ was thought of in geographical terms—and rightly so. No land or people should be left out of our plans. But as the world becomes smaller and smaller because of modern communications the farthest lands away seem no longer to be "foreign" lands. War has enveloped us all; sickness respects no geographical boundaries; evil begins in one land only to spread to all others. We are brothers each of the other in all these things.

But if geographical distances and boundaries are much less a difficulty to missions than they used to be, spiritual areas are equally as unchristian, equally as difficult to reach out to, equally as important to be Christianized.

Greed, prejudice, racial hatreds, social sins, paganism, materialism, immorality, drunkenness, bigotry—these are only a few of the spiritual areas that have yet to be won for Christ in our life and time. And these areas differ from the geographical ones in that they often lie at our very door, even within our own hearts. It is not "foreign" missions we need here only, but home missions as well, as we of the Church today strive to "reach out" in a new world movement that will see the consecration of every phase of our lives to Jesus.

Mobilizing Our Uttermost Resources

Once again, the members of that first Church withheld absolutely nothing in their consecration to their world conquest for Christ. They gave all they had, they used all their abilities, they wavered at no risk, they shirked no sacrifice. Christianity was their first concern; all else was secondary.

So gigantic a task as world conquest, even its spiritual conquest, can be undertaken only on such conditions. Too often that conquest is only an incidental concern to us. Whatever we can spare, with little hurt to ourselves, we are willing for the Church to have. Money, time, thought, genius, labors—these are the resources most obvious. But there are others: prayer, study, character, agonizing, love, sympathy, evangelical eagerness.

Without these it is futile to talk of reaching out," just as it would be futile to talk of winning the current war without an all-out mobilization of men and materials. Before our Church can reach out it must reach in and gather up its resources and consecrate them all.

Making the Uttermost Use of Our Facilities

When Jesus was born there were no newspapers to herald his birth, no radios to tell that news instantly throughout the world, no photographers to record the event in color and sound. His words were never amplified by anything except their own beauty and truth. His sacrificial death for the salvation of men and the "Good News" of it could only be carried to the uttermost part of the earth by word of mouth as his witnesses moved slowly out of their tiny native land.

Today, with all the facilities that modern mechanical knowledge can devise, we continue to tell that news, but the motion pictures, with all their wonderful knowledge of the use of color, sound, and drama, which some have described as the most potent educational medium ever known, have only fumbled around at telling the "Good News," but they have been unbelievably adept at spreading unchristian thought and ideals. We have not yet discovered the way to appropriate the radio daily for Christ. The Church has yet to win and use our best for "reaching out." Even our automobiles and our telephones ought to be consecrated to this task, as should every single device of our time. Only then will we " reach out" to the best of our abilities.

Our Uttermost Too Little

But when we have done all that I suggest, and more that I cannot think to suggest, it will be too little, unless all that we do be crowned with the blessing and power of God himself. Perhaps that is the greatest weakness our modern Church shows—that we depend too greatly upon campaigns, Boards, programs, organizations, human efforts, and too little upon God.

That is an easy and even a trite criticism. It has sometimes been issued violently by critics of the Church who themselves are not "reaching out" except with prejudice, emotional excesses, and specious doctrines.

Nevertheless, the fact remains that without God we can do nothing. Our first step in the reaching out is a step toward God. We and our Church must become "Godly" in the real sense of that word. That is the first and greatest need.

CHANGE SIDES AT LEAST

An aged preacher who refused to grow old mentally took delight in telling his experience with a German class leader. This class leader, who always had charge of the mid-week service, was quite faithful but somewhat short on initiative. He never varied his prayer meeting program and the pastor finally decided to give him some friendly counsel.

"Don't let your meeting drag by conducting it constantly in the same way. Change the program from time to time," was the pastor's admonition, with some further exhortation to the same effect.

The class leader saw the light—seemingly—and promised to profit by the advice. In introducing his next meeting he proceeded to give his fellow worshipers the benefit of his newly-acquired wisdom in the following words:

"Now de breacher he says for us not to drag de meetin' on the same side all de time. He says we should turn it over and drag it on de odder side part of de time."

But whether he managed to turn it over and drag it on the other side or not, it is quite possible that many class leaders and other officials in the Church belong to his school. Their work lacks interest because it is dragged on one side too long—and too persistently.—Religious Telescope.

If your religion has not changed you, you ought to change your religion.

—Cumberland Presbyterian.

In heaven we shall be consciously alive, in a life richer, larger, fuller. We should be personally alive, under conditions which impose no limitations upon us.—Robt. G. Lee.

Wife: John, will you match a piece of silk for me on your way home from the office?

Husband (with a bright idea): Oh, do you mean at the counter where that very pretty blonde works? The girl with the big eyes and—

Wife: On second thought, I won't bother you. It's not fair of me to ask you to do errands for me after your long day's work.

—Industrial Review.

THE CHRISTIAN FIRESIDE

FEATHERED SUBS

By Katherine Peters

Some birds not only have wings, but they have all the principles of a submarine embodied in their makeup. They dive quickly and easily into the water, swimming and darting about beneath the surface after their diet of fish.

One of the most skilled divers is the loon. To see it waddle awkwardly about on land, no one would suspect it of swiftness. But with its strong wings, it can mount high into the air and then come hurtling down into the water with a great rushing noise. It is said that if a hunter aims at one of these wary birds, it will dive out of sight faster than his shot. For this reason, its diving ability is its greatest protection against human enemies.

Another fisher is the cormorant, a bird which is easily tamed. It will plunge after its prey, catching it in its curved beak. If, by chance, it should seize the fish the wrong way, the cormorant will come to the surface, flip the fish up in the air, catch it correctly, then swallow it. Because its throat is very elastic, it can stow away quite a number of fish before it starts on a meal.

Something like a cormorant in its habits is the anhinga, or snakebird, as it is often called. However, it has a long, slender, straight bill that will go through a fish like a knife. Plummeting into the water, it pursues all fish in sight with a lightning-like speed, gulping down one after another. With its body still under water, it will thrust out its slim head and neck, so that it looks like a snake floating along the river.

But perhaps the most interesting of all divers are the penguins, those funny little fellows which strut around as though they were going calling. However, this is one bird that cannot fly. Its wings are little better than flippers and are used for swimming. At night it sleeps on the water, bobbing up and down on the waves. It is never too stormy for a penguin to catch a good dinner. In the roughest weather, these birds are in the ocean diving in and out after fish and other sea delicacies.

Yet there comes a time when a penguin can only look longingly at the water and wish that it had something to eat. For almost six long weeks it cannot dive and catch any food. No matter how hard it might try, at this time a penguin cannot get its head down. This is because it is moulting, and the loose feathers act as a buoy that prevents it from sinking.

—Our Dumb Animals.

MY CHURCH

Before I was born my church gave to my parents ideals of life and love that made my house a place of strength and beauty.

In helpless infancy my church joined my parents in dedicating me to Christ.

My church enriched my childhood with the romance and religion and the lessons of life that have been woven into the texture of my soul. Sometimes I seem to have forgotten and then, when else I might surrender to foolish and futile ideals of life, the truths my church taught become radiant, insistent, and inescapable.

In the stress and storm of adolescence my church heard the surge of my soul and she guided my footsteps by lifting my eyes toward the Cross and the Christian life.

When first my heart knew the strange awakening of my love my church taught me to chasten and spiritualize my affections; she sanctified my marriage and blessed my home.

When my heart was seamed with sorrow, and I thought the sun could never shine again, my church drew me to the Friend of all the weary and whispered to me the hope of another morning, eternal and tearless. When my steps have slipped and I have known the bitterness of sin, my church has believed in me and wooingly she has called me back to live within the heights of myself.

Now have come the children dearer to me than life itself, and my church is helping me to train them for joyous, clean, and Christly living.

My church calls me to her heart. She asks my service and my loyalty. She has a right to ask it! I will help her to do for others what she has done for me. In this place in which I live, I will help her keep aflame and aloft the torch of a living faith.

—William Henry Boddy, in The Canadian Baptist.

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SHORT STARTLING STATEMENTS ABOUT PRESENT LIQUOR SITUATION

A sugar shortage is predicted and yet we use 73,000 tons of sugar and 3,500,000 gallons of molasses annually for liquor. Beer alone consumes grain from 3,000,000 acres of ground.

J. Edgar Hoover says that a major crime is committed in this country every 22 seconds, more than 1,300,000 per year, and that the larger criminal group is made of boys and girls 18 years of age. Comment: Our nation's crime bill is above $15,000,000,000 per year and the largest contributor to crime is the liquor traffic.

There are 1,700 liquor places now in the city of Washington. Is this an essential war industry?—The National Voice.

According to Union Signal, beverage alcohol drinks require all but .05 per cent of all transportation space of all beverages shipped to service men.

In one Texas city last year there were 7,021 marriage licenses applied for. In that same city there were 7,014 divorces applied for. Intoxicating beverages are the direct cause of the majority of broken homes.

Liquor control board annual report, 1944: 84,037,508 gallons of legal state taxed alcohol were consumed in Texas last year or 13 gallons per capita.

Dr. George B. Cutton says: Alcohol caused more deaths than any one of the 31 infectious diseases, some of which in the past have assumed the proportions of plague.

From semi-annual report of the F.B.I. for 1944: Among the 488,979 fingerprint arrest records, age 17 stood out as the predominating single age group among arrested persons, followed in this respect by ages 18, 19, 21, and 22.

Semi-annual report of the F.B.I. for 1944: Out of the 488,979 fingerprint arrests records, 104,407 were arrested for drunkenness, 17,790 arrested for driving while intoxicated, and 7,625 for other liquor violations.

The makers of alcoholic beverages during 1942 and 1943, wasted more than 10,000,000,000 pounds of food products that might have been used to meet the needs of starving war-ravished millions.—Should Prohibition Return.

—Baptist Standard.

ONLY ABSTINENCE IS SAFE

Today intoxicating liquor presents a serious social problem. It should be viewed from its effect upon the individual and the individual's children. Family bars will certainly create a second generation of alcoholic children. Excessive use of liquor weakens the body, dulls the intellect, and morals senses, corrodes the soul and decreases the individual's chances for economic success. In general, it results in lowering the standard of living for the victim's family. Alcoholism, with its increasing number of domestic tragedies, must be faced. The dictum of "know your capacity" must be repudiated. The present generation will soon learn by bitter experience, what has been demonstrated many times before, that only total abstinence is safe.

—Samuel S. Wyer, Columbus, Ohio, in a broadcast, March 19, 1945.

"A CUT-FLOWER CIVILIZATION"

In Elton Trueblood's thoughtful diagnosis of the state of our civilization three points emerge:

1. The poison of secularism has entered deeply into modern life.

2. Scientific education is no adequate physician. It puts vast power into man's hands but is morally neutral as to the ends for which that power is to be used.

3. Ethics afford no adequate remedy. We have magnificent moral ideals like democracy and brotherhood, but they are impotent. Their impotence is due to our trying to maintain them apart from the Christian faith that produced them. Ours is a "cut-flower civilization." Cut flowers may be very beautiful but they do not last long when separated from their sustaining roots.

If this diagnosis is correct, the dynamic center of all our efforts must be to produce men and women of sturdy Christian faith.

—Religious Telescope.

Teacher: "Children, there will be only half-day of school this morning."

Johnny (in back seat): "Whoopee! Hurray!"

Teacher: "Silence. We'll have the other half this afternoon."—Boys' Life.

RESOLUTIONS—MRS. T. W. ANDREWS

Whereas, an all-wise Heavenly Father has called from her earthly labors our friend and co-worker, Mrs. T. W. Andrews, and,

Whereas, she has been for a great number of years a faithful and loyal member of the Woman's Society of Christian Service of Kokomo, Miss., serving as Spiritual Life Leader at the time of her death; and,

Whereas, we are desirous of recording our deep, heartfelt loss at her passing and our sympathy for her children and husband. Be it therefore

Resolved, that as we bow in humble submission to God's will, we will ever strive to emulate the many Christian graces of our departed friend, and,

Resolved, as we cherish her memory, we may be inspired to do greater service with patience and humility, as did Mrs. Andrews, and,

Resolved, that we express to the family our deepest sympathy and assure them of our prayers; and be it further

Resolved, that these resolutions be spread upon the minutes of our Society, a copy sent to the family, a copy to the Tylertown Times for publication and a copy to the New Orleans Christian Advocate.

Respectfully submitted
MRS. O. E. GINN, President;
MRS. H. L. CARRUTH, Secty.,
W. S. C. S.

THERE COMES HOPE OUT OF RUIN

By Leslie Bates Moss, Church Committee on Overseas Relief and Reconstruction

Our much boasted civilization—our bragged about way of life—is somewhat tattered and torn. Five years or more of frantic effort to ruin the world has produced results. Just how tragic these results, it is a little hard for us to take in. If our country had actually been invaded by hostile armies or been subjected to the ceaseless rain of bombs, we wouldn't need to draw upon our imagination quite so much.

We Americans are not afraid of big figures —statistics. We may be dazed by them as by the millions of dollars which the war is costing us, but we are accustomed to being optimistic. No matter how dark the picture, we believe we can make it right, given time and opportunity.

But Europe and Asia are not complacent. They have been staring the wolf in the face for years. They have seen their governments, banks, labor movements, voluntary organizations all wiped out by the invader. Millions of their people have lost their homes—not through a depression or by mortgage foreclosures, but by human and mechanical tornadoes. Whole cities are laid flat or have only gaunt pieces of wall left standing. Men, women, and little children have been driven away from their farms, their small businesses, their means of earning their daily bread. Untold numbers have lived for years in strange places: within barbed wire enclosures with few comforts and none of the privacy or decencies or comforts which every human prizes. Families have been separated so that mothers do not know where Susie and Jimmie are. Jean and Sara are orphans whose father and mother may never again gather them in a cozy loving home. Millions have been persecuted, tortured, shipped from place to place under conditions which would not be imposed on cattle, only to be slaughtered by horrible methods in the end.

You cannot have this kind of ruin as a steady diet day in and day out and draw any strength of nourishment for your soul. Whether in France or Greece, in India or China, the fire of their spirits, dimmed perhaps by the turmoil and tempest of destruction, assuredly has not been quenched or put out. The Nazi plan to enslave all free peoples, or the dread tactics of the Gestapo designed to deface and erase the hope of the common man has been signalized by ruin. Its best offering of a new world was to extinguish hope and to bury human enterprise in a morass of destruction.

The worst that fiends could plan and accomplish in making a shambles of civilization, however, has resulted not in final ruin but in reborn hope.

The UNRRA program of international effort to rehabilitate the comfortable ways of life is a stimulus of hope. The Dumbarton Oaks Proposals—so soon to be further implemented by the San Francisco Conference —is another one of the dreams of mankind which feeds afresh the rising flames of hope and determination.

There is another force which is more timeless than any of those of which I have spoken but whose power to arouse hope has excited the hearts of men for two thousand years—it is the Easter message of immortality. Christianity has turned the course of history toward the stars. Not alone has it lifted burdens of ignorance and superstition and disease from the minds and lives of untold millions, but Christianity has given them new incentive for living and for striving for a better life. Its Founder said that he came that all men might have life and have it more abundantly. By healing those who had hopeless diseases, he showed the possibility for expanded life. By driving the devils out of a human heart he gave an illustration of individual freedom from the scourge of sin and sorrow. His every word was a banner of hope whose proud fluttering in the breeze of human endeavor was a continual challenge to the better living he talked about.

In spite of the ruin of war and hate, that hope is stronger today than ever. It has been kept alive during the war years by the faithful and unflinching service of missionaries in far lands. It has been witnessed in many countries and islands of the seas by our own troops who came upon it all unsuspecting and have remained to worship at its humble shrine with a new devotion. It has been carried to millions by the relief agencies of the church whether to war victims in China or famine sufferers in India, or prisoners of war behind the unyielding restraint of barbed wires in 30 or more countries, or to little children in France and China who have had food and clothes because Christ cared. There have been millions of refugees who have heard its reviving whisper. And myriads have had the deathless word of God, the Bible, in their own language, speaking peace and strength for their innermost hearts.

Yes, the Christian message continues to speak its word of restoring hope. It will continue to speak this message of hope for those sunk in disillusionment—a message to fan the flames of new determination to build a fairer world.

We hear frow Europe that the steadfast resistance of the church people through all the years of Nazi domination has attracted youth as never before. The language of youth is the language of hope. The ruin which has been wrought is beyond calculation—but there is a new hope born of resistance and yearning that resumes the forward reach of the human spirit.

The Christian Church would present its Lord—the author of the pattern for a transcending life—as the best hope for a changing world. You can have a distinguished part: you can help to make the ministry of that Church life—changing and full of uplifting hope. For the sake of a dispirited and sorrowing humanity, we must not fail to stir to fresh life this redeeming hope.

MISSISSIPPI CONFERENCE

Jackson District—Third Round

Lake, at Lawrence, June 3, 11 a.m. and 1 p.m.
Jackson, Glendale, June 3, 8 p.m.
Sharon, at Farmhaven, June 10, 11 a.m. and 1:30 p.m..
Benton, at Midway, June 10, 8 p.m.
Brandon, at Johns, June 17, 11 a.m. and 1:30 p.m.
Jackson, Leavell Woods, June 17, 8 p.m.
Harperville, at Mount Zion, June 24, 11 a.m. and 1:30 p.m.
Pelahatchie-Shiloh, at Shiloh, June 24, 8 p.m
Morton, at Pulaski, July 1, 11 a.m. and 1:30 p.m.
Forest, at Kalem, July 1, 3:30 p.m.
Bolton & Raymond, at Bolton, July 1, 8 p.m.
Lena, at Contrell, July 2, 11 a.m. and 1:30 p.m.
Mendenhall, at Rial's Creek, July 8, 11 a.m. and 1:30 p.m.
D'Lo & Braxton, at D'Lo, July 8, 3:30 p.m.
Jackson, Grace, July 8, 8 p.m.
Florence, at Monterey, July 10, 8 p.m.
Homewood, at Gasque Chapel, July 11, 11 a.m. and 1:30 p.m.
Raleigh, at Trenton, July 14, 11 a.m. and 1:30 p.m.
Vaughan, at Union, July 15, 11 a.m. and 1:30 p.m.
Canton, Northside, July 15, 6:30 p.m.
Canton, First Church, July 15, 8 p.m.
Carthage Station, July 22, 11 a.m. and 1:30 p.m.
Camden, at Conway, July 22, 3:30 p.m.
Jackson, West Park, July 22, 8 p.m.
Ridgeland, at Ridgeland, July 25, 8 p.m.
Walnut Grove, at Madden, July 29, 11 a.m. and 1:30 p.m.
Jackson, Galloway Memorial, July 29, 8 p.m.
Terry, at Terry, Aug. 1, 8 p.m.
Jackson, Bessie Shands, Aug. 2, 8 p.m.
Carthage Circuit, a tFreeny, Aug. 5, 11 a.m. and 1:30 p.m.
Jackson, Millsaps Memorial, Aug. 5, 8 p.m.
Clinton, Aug. 8, 8 p.m.
Fannin, at Holly Bush, Aug. 9, 11 a.m. and 1:30 p.m.
Jackson, Capitol Street, Aug. 12, 11 a.m.
Madison and Pocahontas, at Madison, Aug. 12, 4 p.m.
Flora and Bentonia, at Flora, Aug. 12, 8 p.m.

OTTO PORTER, D. S.

What matter if I stand alone?
I wait with joy the coming years;
My heart shall reap where it has sown,
And garner up its fruit of tears.
—John Burroughs.

Fear makes a man a slave to others. This is the tyrant's claim. Anxiety is a form of cowardice embittering life.
—William Ellery Channing.

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SEASHORE DISTRICT NEWS

Several new pastors are now serving charges in the Seashore District. Rev. Murray Cox, formerly pastor at Raleigh, in the Jackson district, came to Handsboro on June 1 to fill a vacancy in the pastorate of the Handsboro, Mississippi City, and Burton Memorial Churches.

The Hub and Hickory Grove charge enjoyed the unique distinction on the first Sunday in June of having two pastors for a single day: Rev. J. P. Nix, who has served the charge for three and a half years and left on the following Tuesday, having been commissioned as an army chaplain, and Rev. Willard C. Rice, who was appointed to supply the charge for the remainder of the year. Rev. J. L. Neill, district superintendent, held a special session of the quarterly conference at Hickory Grove. The charge will have had at the end of the year eight regular quarterly conferences and two special quarterly conferences in two years.

The Seashore district has at the present time more "native sons" serving appointments in the district than ever before. Sixteen men out of thirty-seven were either born in the district, licensed to preach by its district conference, or began their itinerant ministry in the district. Four of the pastors have not served any pastorate outside the Seashore district. The district superintendent, Rev. J. L. Neill, began his ministry as a supply in the Seashore district.

The Methodist Youth Fellowship Assembly in its session at Whitworth College, Brookhaven, June 4-8, had on its staff the following workers from the Seashore district: Rev. E. E. Samples, Bay St. Louis, dean; Mrs. C. E. Rasor, Biloxi, District Director; Miss Lucy Strider, Pascagoula, Counselor; Rev. I. H. Sells, Picayune; Rev. W. C. Fulgham, Lucedale; Rev. and Mrs. W. L. Elkin, Ocean Springs, members of the teaching staff.

Rev. J. L. Neill, district superintendent, was a visitor on Thursday. The following young people from the district were in attendance: Bay St. Louis—Anne Smith, Jean Pritchard, Louis Mogabab; Biloxi—Fay Elder, Geneala Van Valkenberg, Greta Brothers, Edna Mae Burgess, Ann Brown; Columbia—Patsy Carley, Joan McClellan, Dottye Erle Kirkpatrick; Gulfport—Ethel Stone, Mary Frances Buntin, Ralph Stewart, Buddy Russ; Lucedale—Max Lassiter, Mae Neal Cochran, Beth Hatcher; Moss Point—Charles Torres, Rupert Cirlot; Ocean Springs—Virginia Lee, Julia Latil; Pascagoula—Addie Ryals, Evelyn Felts, Jeanenne Graves, Barbara Pace; Picayune—Kennth Rapp, Dorothy Simmons, Joy Ford; Poplarville—Faye Baggett, Charla Holliday.

Two homes on the Vancleave charge were dedicated by Rev. J. L. Neill, district superintendent, during Christian Family Week, the home of Mr. and Mrs. William Reeves and that of Mr. and Mrs. Clyde Cunningham. The district superintendent assisted the pastor, Rev. G. H. McBride, in revival meetings at Mount Pleasant and Pine Grove. In spite of the lengthy illness of the pastor and necessary absence from the charge, nine hundred dollars has been collected on the Crusade on a quota of twelve hundred and fifty dollars. Red Hill Church overpaid their quota in cash by $31. Sunday School rooms have been added to the Red Hill church building, which houses a congregation organized in 1837. The annual New Prospect camp meeting on this charge will be held October 2-7, with W. C. M. Baggett, of Poplarville, preaching.

Rev. Roy Clyde Clark, pastor of East Lawn Methodist church, Pascagoula, and Miss Esther Mae Maddox, of McComb, were married on June 7 at the Centenary Methodist church in McComb, Rev. Clyde C. Clark, father of the groom, and Rev. Joseph A. Smith, pastor of Centenary church, officiating.

Ensign James Reddoch Smith, a 1945 graduate of the United States Naval Academy, and Miss Mary Douglas Ford, were married in the Columbia Methodist church on Tuesday night, June 12, Rev. J. B. Cain officiating. Ensign Smith is a son of Mr. and Mrs. E. E. Smith, of Foxworth, his father being superintendent of schools at that place, and also general superintendent of the Foxworth Sunday School. Mrs. Smith is a daughter of Mrs. R. D. Ford, of Columbia, and a granddaughter of Mr. W. E. Lampton, who was for fifty years (1890-1940) superintendent of the Methodist Sunday School in Columbia.

The Moss Point Methodist church, under the leadership of the pastor, Rev. J. S. Noblin, has set up a plan for raising money through the purchase of bonds for the building of a church school annex after the war. It is estimated that fourteen thousand dollars will be the amount needed, some substantial portion of which is already in hand.

Mr. R. B. Anderton, of Pascagoula, lay leader of the Seashore district, has resigned that position due to his transfer to New York City. Judge L. C. Corban, of Biloxi, has been named to succeed Mr. Anderson as district lay leader, and Mr. Eddie Khayat, of Moss Point, succeeds Judge Corban as one of the associate lay leaders.

Substantial increases have been made in Church School enrollment and attendance in a number of churches in the district, notably on the Leakesville and Lucedale charges.

PROGRAM FOR THE MISSIONARY CONFERENCE AND MEETING OF BOARD OF MISSIONS, SOUTH CENTRAL JURISDICTION

Mt. Sequoyah, Fayetteville, Arkansas, July 9-12, 1945

In Conjunction with the Woman's Society of Christian Service School of Missions, July 2-12

Sunday—Morning and evening services for total group. Bishop W. Angie Smith, speaker.

Morning

Tuesday, Wednesday, Thursday

9:20-10:50. Jurisdictional Board Meeting. General Board Resources. Reports of Conferences and district missionary secretaries. Other business.

11:15-12:15. General Assembly in Auditorium. Inspirational address.

Afternoon

Tuesday and Wednesday

2:00-5:00. Jurisdictional Board Meeting.

Evening

Monday—Vesper Hour, 7:15-7:40; Auditorium—Inspirational Hour, 7:45.

Tuesday, Wednesday—Vesper Hour, 7:15-8:00. Informal fellowship following. (No service in auditorium).

The Conference will adjourn at noon, Thursday.

Personnel

Bishop W. Angie Smith, Oklahoma City; Dr. Ezra Cox, 150 Fifth Avenue, New York; Dr. Harry C. Spencer, 150 Fifth Av... New York; Dr. Sid Anderson, 200 16... New York, missionary to China; Dr. C... McConnell, Boston School of Theology; ... Paul D. Womeldorf, Oklahoma City, ... dictional Executive Secretary.

Officers of the Jurisdictional Board of ... sions: Chairman, Dr. A. W. Martin, ... Smith, Ark.; vice-chairman, Dr. W. L. ... man, Marshall, Mo.; secretary-treasurer, ... E. E. Beauchamp, Garnett, Kansas.

Program under direction of the ... Division of Education and Cultivation, ... of Missions and Church Extension, ... Methodist Church, 150 Fifth Avenue, ... York, N. Y. Dr. R. Z. Tyler, Executive ... retary.

N. B. 1. Each Conference Missionary Secretary **come prepared** with report for past year. This will be an important part of the Board meeting.

2. District Missionary Secretaries are urged to attend the entire time if possible. There will be some allowance toward travel expenses from the general fund. Many Conferences will assist in defraying these expenses.

3. Write Dr. Sam Yancey, Fayetteville, Ark., for your room reservation.

Paul D. Womeldorf, Jurisdictional Executive Secretary, 702 Commerce Exchange Building, Oklahoma City, Okla.

TWO TREASURERS OF CHINA

Mrs. Tsiang, treasurer of her Conference Woman's Society of Christian Service, was fleeing from her city with as many of her belongings as she could carry. When she had gone some two or three miles from the city, she suddenly stopped and said to her daughter, "I must go back. I have left my treasurer's book. What would the women think of me if I should lose it?" Her companions tried to dissuade her from returning to the danger of an oncoming army, but back she went and got her treasurer's book! The women in her society before the war and during the war have set aside a sum every year for the work of the Church in Africa—a gesture of Christian fellowship which neither war nor their own dire need can stop.

Another Conference treasurer, Mrs. Tsao, a widow with a small income, devotes herself unstintedly to the church. During the war it has been very difficult to get funds to the workers of the Church scattered about in small towns and villages. Often war has made it well nigh impossible for Mrs. Tsao to get any means of transportation within the city itself. If she cannot find a ricksha she walks; if the cars are not running she doesn't wait. Even on good days, when she can find ways of transportation, she pays all of her expenses. Not once has she been prevailed upon to hand in an account of her travel, postage, telegrams, or anything else. Whatever she has of time, of strength, of money, of courage, she gives to the Church.—Fifth Annual Report Woman's Division of Christian Service.

He (Livingstone) came from England's poor, but he was buried among England's kings. His cradle sat in a Scottish weaver's hut, but his grave lies in Westminster Abbey. In between that humble cradle and that glorious burial are all the elements of drama—the challenge of the Dark Continent, the forward-faced explorer driving ever onward. Here is the will of one frail man cutting a swath through the unknown wilderness, the uncharted jungle, the untouched desert.—From "David Livingstone," by ... Miller.

New Orleans
CHRISTIAN ADVOCATE

Methodist
Crusade
Christ

THE LIVING CHURCH

As Thou art all, so be Thou all to me,
First, midst and last, converted One and Three!
My faith, my hope, my love; and, in this state,
My judge, my witness, and my advocate.

—Ben Jonson.

THE PRAYER-ROOM TODAY

I would not ask, O Lord, for fuller vision, until Thou hast enabled me to be obedient to the vision Thou hast given. Nor would I ask to see the distant scene; I only ask grace to see more clearly the step before me, and not to see it only, but to take it resolutely. Forgive me for all those insights that have never become obedience, those good intentions that have perished unfulfilled, and all those barren emotions that have borne no fruit in worthy deed. And out of this blind lethargy that creeps upon my soul, rouse me in Thy mercy to follow Thee, my Lord. Amen.

Vol. 92. No. 25.

NEW ORLEANS 12, LA.
THURSDAY, JUNE 21, 1945.

Prayer for Crusaders

By Rev. Thomas Tiplady

O Lord of Hosts and God of grace,
'Mid stormy clouds reveal Thy face,
And bless our soldiers at the Front
Who bear of war the bitter brunt;
In battle's harsh and solemn hour
Unveil Thine arm of mighty power.

O Thou, Who o'er the mighty deep
Dost watch with eyes that never sleep,
Go forth upon the waters still
To work Thy just and sovereign will;
Our sailors guard, and grant that they
In all things may Thy will obey.

Be with our airmen as they fly
Where sudden death is ever nigh;
In lonely heights they danger brave,
And with their lives our own they save;
Among the clouds be Light and Guide
And let Thy will their acts decide.

WALLET OF THE WEEK

A DETROIT MAGICIAN, Claude D. Noble, is reported as having made his seventh annual effort to contact the spirit of the late Clarence Darrow. On March 13, according to the **Pentecostal Evangel,** Noble knelt on the bridge over the lagoon on which Mr. Darrow's ashes were scattered, and after reciting the Lord's Prayer, he called upon him to manifest himself in fulfillment of their pact. It would seem that seven failures might prove rather dampening to the hope of Mr. Darrow's keeping his tryst with his friend.

* * *

MEMBERSHIP LOSSES continue in British Methodism, according to the reports made to the May Synods. This time the loss was three thousand three hundred and seventy-five. This would not be so discouraging if it were not for the fact that losses prevail in every membership relation. There was a loss of five hundred and fifty-five "on trial," and a loss of two thousand and sixty-two "Juniors." This last figure is probably the most significant figure in the list. While the decreases were general, the report is better than has been the case in many years past.

* * *

UNEMPLOYMENT INSURANCE for forty-six returning chaplains promises to brighten a future which was not too promising for them. The Archbishop of Toronto, in the Canadian Church of England, found that several parishes were objecting to ex-chaplains as rectors on the ground that their chaplaincy service disqualified rather than improved them for a return to a settled pastorate. It has been arranged to pay any returning chaplain a stipend of at least seventeen hundred dollars for a period of two years if no civilian position is open to him.

* * *

ALEXANDER BOGOMOLETS discovered a new serum from the use of which almost startling results have been obtained in a broad field of experimentation. The serum has been used in the treatment of fractures, cancer, scarlet fever, arthritis, mental diseases, and senile deterioration. The ACS used by Russians since 1936 has been duplicated in American laboratories and is being tested in cancer and arthritis cases in a number of American hospitals. The American answer to the extravagant claims of the Russian experimenters will be had when the serum has been thoroughly tested.

* * *

PRAYER COMMAND is the name by which an organization of soldiers, sailors, and civilians is known. The Command was organized by an Air Transport Command in Maine, and it is said to have nearly fifty thousand members made up of men and women of every nation. Groups are now scattered over the world, some in prison camps, some on tiny atolls in the Pacific, and some of them in Washington. The idea was developed by Lt. Colonel William V. Morgan, chaplain of the North Atlantic Division of the ATC, and it is now only sixteen months old.

THE CHINESE REFUGEE problem is said to be much greater than that of a temporary feeding of uprooted populations. Among other things, it is said that twelve million new homes must be built in order that the people may be sheltered and protected from the cold. In order to meet that situation, the Chinese have projected a movement for the erection of single structures thirteen by sixteen feet and twelve feet high. The proportions of the emergency home are indicative of the straits to which China has been reduced by the war.

* * *

THE MASSACHUSETTS UNIVERSALIST ASSOCIATION recently took action in opposition to the Office of Defense Transportation in limiting attendance of students at the summer institute to fifty. In effect it called upon Protestant churches to unite in action against such restrictions by a committee of the Government. If the action might be taken now it could recite the fact that with the permission of that same committee seventy thousand people were in attendance for the Kentucky Derby at Churchill Downs, Louisville, on June 9.

* * *

THE SMALLEST METHODIST CHURCH in England is said to be that at Wyville, near Grantham. Its membership consists of a farmer, his wife and son. The difficulty of getting preachers is so great at the present that this little church seldom has service. Much the same lack of preachers is affecting the work both in England and America, with the difference in most cases that the membership is not a family to be held together by family as well as the religious tie. Many churches left without ministers will be difficult to reorganize when the war shall be over.

* * *

COMPARATIVE DIVORCE STATISTICS indicate something of the importance in which the home is held in the nations of the world. It is said that France has one divorce to twenty-one marriages; Denmark one to twenty-two; Germany one to twenty-four; Norway one to thirty; Sweden one to thirty-three; Great Britain one to ninety-six; Canada one to one hundred and sixty-one; Japan one to eight; and the United States one to seven. If the figures are correct, then we have something which should cause us sober reflection. We are at the bottom of the whole list.

* * *

A CHURCH IN SPAIN is said to have been fined for the fourth time for holding or preparing to hold a baptismal service. The fine assessed was about six hundred dollars. Others, who had been helped by the congregation, are reported to have shared with the church in the payment of the fine. The church accepted the persecution in Christian spirit, and the fact that others not involved in the immediate act which brought the fine, came to its aid, shows solidifying of opposition to such oppressive measures. That same Spain provided a listening post at Gibralta and did some other things not easy to reconcile with professed neutrality.

New Orleans
CHRISTIAN ADVOCATE

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W. L. DUREN, D. D., Editor-Manager
C. MILTON CHALMERS, Publisher
Associate Editors: ALFRED P. HAMILTON, H. T. CARLEY, D. D., B. P. BROOKS, HUGH N. CLAYTON (In the Service)

EDITORIAL

A HOLY GOD AND A CREATIVE FAITH

When Paul wrote Timothy the warning word, "For the time will come when they will not endure sound doctrine; but after their own lusts shall heap to themselves teachers, having itching ears," it was as much a counsel against emasculated teaching as it was a warning against compromising the truth in response to the demand of an apostate Church. Paul understood that the beginnings of apostasy are laid in the surrender of eternal truth by the prophets to whom the preaching and defense of the truth has been committed.

We do not think that such a surrender of truth is always rooted in moral cowardice or personal degeneracy, but it develops from a state of confused religious thinking and the consequent inability to defend the Scripture foundations of Christian faith. In such a state of uncertainty, the prophet experiences a challenge of his own intellectual integrity and he finds himself without the spiritual resources necessary to bolster his courage. It becomes easy, therefore, for him to fall into an attitude of debate and to abdicate inch by inch until he becomes the exponent of a theology which practically denies the moral integrity if not the very existence of God. So the Church, which he is presumed to lead by a divine commission and with Scriptural authority, journeys blindly toward self-centered and pagan standards of living. Naturally, it maintains the forms of faith, but in the consecration of its soul it is apostate.

We have in mind a feature writer, in one of our Methodist periodicals, who undertook to analyze the theology of the Lord's Prayer. He found in its several petitions warrant for baptizing current social and economic theories. He made God a glorious almoner, a soft and emotional dispenser of mercy and a fatherly guide for truant souls, but utterly negative as respects the personal and social righteousness which is inseparable from the being of God as revealed by every implication of that prayer. By extracting the iron from the character of God, he reduced Him to the status of a purposeless indulger of the whims of selfish men.

We believe that a theology which presents God as a minister to the sordidness and self-seeking of worldly men is like a great zeppelin filled with air. It is imposing in appearance, but utterly without lifting power. A church led by a columnist type of theologian may endorse the social hodgepodge of the day, but it will never enthrone a creative and dynamic sense of justice and righteousness. The logic of a sugar deity is a confectionery church. Only the iron of the uncreated and righteous Sovereign is morally regenerative. A great faith and a conquering church are dependent upon a worthy and commanding theology, and there can be no dependable righteousness and justice without faith in a sovereign and holy God.

FATHER'S DAY

We have never had much enthusiasm for the calendared spurts of emotional interest which, however well-meant, are so completely taken over by tradesmen as to have the appearance of being intended for sales promotion. Aside from the aspect of being a tradesman's day, is the fact that the sudden exhibition of interest makes one feel that it is inspired by the feeling that "everybody is doing it" rather than a deliberate appraisal of the calendared object of such veneration.

No worthy father is greatly moved by merchandise two-priced for the occasion. He wants above everything else to feel that he has met the obligations of fatherhood in a manner which entitles him to the love and devotion of his own. He has no ambition to be lauded as a paragon of parental perfection. Rather he would take the day in stride, feeling down in his heart that he had not failed his children to whom he owes all. It is not amiss for his children to let him know, each in his own way, that he is a father whose footsteps they delight to follow. If such assurance may come as the spontaneous expression of his son or daughter, it will help to ease the burdens which he has borne long and uncomplainingly. But, why wait for the shop hawker to remind you that you are expected to make such a gesture on a certain day and in an utterly conventional way? He carries his burden all the year long.

ADVOCATE SUBSCRIBERS IN ARMED FORCES

Recently we made a request for the correct addresses of a list of service men. We have had some responses, but many of the addresses have not been sent to us. As we anticipated, the redeployment of service men in the European and Mediterranean theaters is causing great confusion in the handling of the mails. Service men have been asked to notify papers to discontinue sending them until correct address can be given. We have had some such requests from men who are now receiving the Advocate.

Relatives and friends of service men can do us, the

postal service, and the soldiers a good turn by notifying us if they know of any who are being changed, to discontinue until a new address may be had. Most of those on our mailing list are entered for a year, and the paper will go to them again as soon as a correct address is received. If the Army or Navy should direct us to discontinue the Advocate, it might increase the difficulty of getting the paper going again.

Please help us by notifying us of men whose Advocates should be temporarily discontinued, or by giving us new addresses for them. Do this at once!

Remember, this is important!

IT'S THE LITTLE KINDNESSES THAT COUNT

A letter came to my desk a few days ago which sent a tingling sensation all through me. "You'll never know how deeply grateful I am to you for the sincere kindness and consideration you showed me when I needed encouragement most." This boy came to our college with a yearning desire for an education but with no means to satisfy his ambition. I needed a boy to drive the college bus and offered him the job. He accepted and was enabled thereby to attend college for two years before he was called into the service. "God in His divine guidance and tender mercy saw me through eighteen months of war and hell unscathed physically, mentally and morally. When the struggle was fiercest, I got comfort from feeling that I was fighting not only for my country but for a friend whom I hold second only to my father in my affection." I call this letter a splendid dividend on an investment of nothing at all.



B. P. Brooks

Money isn't the only thing that pays interest. Often the biggest pay-off comes from some trifling and forgotten courtesy, or a pleasant word, or a few minutes of unconscious helpfulness.

Reviewing my own experience over a good many years, I realize with gratitude that people everywhere have been very good to me and I recall many small benefactions that cost the benefactors very little and yet meant a great deal to me and possibly to them. The list would fill many, many pages.

There's the time, for instance, I made my first money. I picked strawberries all one morning until I felt my back would break. I proudly received the twenty cents which I had earned—only to lose the money before I got out of the field. The owner, seeing my distress, paid me again, saying he felt sure someone would find the money and return it to him. I loved that man as long as he lived and shed tears when I helped to lower his body into its final resting place.

Once, my wife and I got lost in Mexico City. We asked two young Mexican ladies to direct us to our destination. They said they were going in that direction and would gladly show us the way. They walked with us for nearly a mile until we located the building we were seeking. Then they turned around and went back in exactly the direction from which we had come. My opinion of twenty million people was revised that day.

Very vivid in my memory is the experience I had when, as a young teacher with a meager salary, I secured a job during the summer in a lumber yard at $1.50 a day. I had to work because my wife was going to be confined and my salary had not justified my laying aside funds for an emergency. On the Saturday night of the week our baby came, my pay envelope contained not only the nine dollars I had earned but a crisp new twenty-dollar bill with a slip marked "Congratulations" and signed by one of those cold-blooded Yankees from the North.

J. T. Thomas was one of the greatest bankers Mississippi has ever had. Once, when I was hundreds of miles from home, among strangers, and in great distress, he wired "Draw on the Bank of ..... for any amount and as often as you need." Bankers are such hard-boiled fellows, you know.

Never shall I forget the kindness of the Illinois Central Railroad when I was taking a critically ill loved one to the Mayo Clinic at Rochester, Minnesota. Two changes of train had to be made. At these places skilled attendants were in waiting with ambulance and stretcher and my precious companion was handled with the care of an infant. A dozen times or more on that trip train officials came to see if there was any service they could render. I pray that the Illinois Railroad system shall prosper as long as railroads shall last.

Isn't it a pity that more people have not learned how easy it is to be kind?

B. P. B.

Others Say. . .

THE INSPIRED TEXTBOOK

Every Christian should endeavor to acquire a fair knowledge of the Bible. It is his textbook, beyond which he can never be advanced. It is the greatest book ever printed, greatest in content, greatest in its historical aspects, greatest in literary value, greatest in its influence upon the human mind. It is the oldest book ever written and in its present-day interest it is the newest of all books. It now appears, in whole or in part, in more than a thousand languages and dialects. It is the world's best seller and man's best purchase. These are some reasons why, not only the Christian, but every person who desires to be fairly intelligent should have a working knowledge of this wonderful book. Even the scholar cannot count his scholarship as approaching completeness if it does not include a knowledge of the Bible. From the standpoint of history, of literature, of philosophy, of science and art this knowledge is essential. But particularly in one's religious life and in his relation to God he must be acquainted with the Book of books. This may not mean an exhaustive knowledge of its contents, for indeed who can have such knowledge? But if the average person will make the Bible his constant companion he will have the rich experience of growing intellectually as well as spiritually. As it was said of the boy Jesus, he will "increase in wisdom and stature (mentally and spiritually) and in favor with God and man."—Editorial, Religious Telescope.

THE POWER TO BECOME

By Bishop Paul E. Martin

"As many as received him, to them gave he power to become the sons of God."
—St. John 1:12.



Bishop Paul E. Martin

What a magnificent prospect—the power to become the sons of God! Before us stands an open door, looking out upon a horizon bounded by nothing nearer than the Sky and the Being of God. Everything is within our reach. To as many as receive Christ and live in fellowship with His Spirit, He gives the power to become the highest that human life contains.

How stimulating these words are as one considers the importance of these days. It is not difficult to se the reason for the absence of hilarity concerning the victory in Europe. Our ablest statesmen, as they consider the problems of peace, are appalled at the prospect before us. The decisions now being made will shape the future of mankind. If one is to escape the sense of futility, he may well turn to these ancient words.

As then we consider this statement, let us note some methods whereby it may be made real in our lives.

1. For one thing, it is clearly true that if this is to be achieved, one's personal conduct must harmonize with the ideals which he recognizes as worthy of his devotion.

Those of you who have read "Good Night, Sweet Prince," the biography of John Barrymore, have seen the reason why the statement was made of him—"He would have been, I suppose, the greatest actor of his day if his private life had been as well balanced as his public performance."

I seriously doubt if there is any person who does not possess some unimpeachable ideals. People on the whole desire good things—happiness, fine family life, a worthy profession and competence in it, some unselfish service to humanity, the respect and confidence of their friends, an honorable old age. There has even come to the most of mankind the desires for social justice, economic security, and international peace. Nothing is more common in our consciously held desires and intentions than such high aspirations; but too often these fine desires are unfulfilled because our personal conduct fails to be reconciled with them.

The Prodigal Son did not start out for a swine pasture. His desire was centered on happiness, freedom, independence, adventure—all excellent aspirations, but unfortunately his method of attainment was of a false order.

These eager young couples that are married all dream of happy homes and lovely families. They end in sorrow rather than abundant joy not because the dreams they cherish are unworthy but because they have forsaken their ideals and chosen wrong habits and procedures.

All of us are longing for a world brotherhood of peoples organized for peace, but too many of us are not willing to pay its cost in the surrender of old ideas of national sovereignty and old practices of imperialistic exploitation and in the acceptance in their stead of new outlooks, a rethinking of our entire economic life and a moral regeneration that touches each aspect of life.

I read recently an arresting statement concerning Hitler. It was this:

"I think that the greatest crime, or one of the greatest crimes, which Hitler has committed has been the debasement of the finest qualities of German youth—courage, adventure, self-dedication to a cause, and willingness to spend everything for it. All those noble qualities Hitler has debased in the service of his vile philosophy."—Lord Halifax. It is simply another way of saying he took some great qualities of character, some commanding ideals, and tried to use them for selfish ends. A nation nor an individual cannot endure with such conflicting purposes. A house divided against itself cannot stand.

One of the most interesting aspects of modern life is that though we boast of our belief in science, multtudes ignore the serious implications of a law-abiding universe. They still believe in magic, something for nothing, great ends reached without meeting the conditions. They are aware that such is not true in the physical world, but they apparently think it does not apply to the spiritual realm. They have fine aims, grand intentions, high ideals, but they ignore the truth that daily habits of self-control, ways of disciplined living, spiritual comradeships, are no less necessary.

I was a member of a group a short time ago in which the conversation turned to discussion of some current problems in a great high school, the solution of which was greatly complicated by adult interference. One of the group mentioned a court trial of some local young people when the parents of the children involved got their neighbors to testify falsely in their behalf. We all want the advantages of a democracy, yet we do things that make a democratic form of government impossible.

Some of the saddest stories in the world are about people who never harmonized their ideals and the practical methods of their lives. There, for instance, was Stephen Foster. He wrote "My Old Kentucky Home," and "Old Black Joe," and "Massa's in de Cold, Cold Ground," and "Way Down Upon the Suwanee River." No wonder they placed him in the Hall of Fame. But, alas, he made a sad failure of being something. Drink got the better of him. One day the police found him lying naked in the hallway of a Bowery lodginghouse, and three days later he died, less than forty years old, in a charity ward at the Bellevue Hospital.

A few weeks ago I visited a home to express my sympathy over the wounding of a son to some friends, whom I have known for many years. It was a difficult visit. The members of the family were under a great strain. The wife evidenced by the lines in her face sleepless nights. The husband was nervous and embarrassed. The difficulty was not due to the wounded boy. The man, once an outstanding leader in the church, had allowed his personal conduct to become in conflict with his ideals. Another great tragedy had been enacted.

I have a high respect for an educational curriculum that has within it practical implications, but we had better think carefully before we tie our concepts of education to experience with machines. The advantage to a child of a thorough and precise training in arithmetic, elementary algebra, and simple geometry and trigonometry is not that he may become an engineer and need it. The advantage lies in the fact that the average child cannot learn mathematics without making an effort. The advantage also is that it is an exact science. Two and two make four and not anything else, and any other answer is not relatively true or slightly false, but absolutely wrong. Mathematical training is, therefore, in a serious sense, moral training. For it makes clear in the mind of the child that some things are absolutely right and some absolutely wrong.

The mind trained to think precisely is far less apt to argue apropos everything, including morals. "What difference does it make?" For in impressionable years the student has come into a recognition of law and standards.

We are united in a common desire for humanity—happiness, prosperity, peace. But it is not enough to desire great things. The road to hell is still paved with good intentions. One's personal conduct must have in it discipline, loyalty, faithfulness, persistence, if he is to become.

I wonder if there is any greater need in the world today in every phase of life—personal, domestic, national, international—than the re-establishment of Christian moral standards. They have been dreadfully shaken in these recent years. The whole Nazi movement was built upon the assumption that there are no such standards, things which are everlastingly right and everlastingly wrong, with it written into the very law of the universe that wrong means never come to a right end. We shall have an international organization capable of contributing to the good of all mankind as great moral standards hold sway in the lives of individuals.

We must dream dreams and see visions, we must accept high ideals, lofty aims, fine purposes; but we must also, having desired great things, incorporate into our every day living the practical day-by-day methods that lead to them.

But let us go on in our consideration of the methods whereby this promise may be realized in our lives.

2.....One must identify himself, in complete surrender, with some cause, purpose or movement which becomes for him more important than the particular fortunes of his own little life.

All of us are frequently oppressed by our apparent insignificance in the midst of the vastness of the universe. The old theology that made man the center of the universe was built upon the kind of astronomy which made the earth the center of the solar system. Man therefore became the center of the universe. But modern astronomy says that this earth is but a tiny speck of stardust. We live in the western half of that tiny speck of stardust. We live in the southern part of the western half of that tiny speck of stardust. We live in one community in one state in the southern part of the western half of that tiny speck of stardust. Indeed, each of us lives in a room in a little house in a little community in a small state in the southern part of the western half of that tiny speck of stardust, and by the time we reach this spot it tends to be a vanishing quantity. No wonder we are oppressed by the littleness of our lives and their significance as we contemplate the vastness of the universe.

The sense of futility is accentuated as we look at mankind, convulsed with total war involving vast and ominous consequences. We may feel that what Stalin decides may shape the future of mankind, but we stand helpless before the global disaster.

Now the answer to this pessimism over the lack of significance in the vastness of the universe is in finding some great cause or purpose to which we may give ourselves in utter devotion.

One of the great values of the study of

(Continued on page 14)

CONFERENCE NEWS AND PERSONALS

New Orleans Christian Advocate

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W. C. NEWMAN.....Church School Lesson Writer
MRS. E. L. DIAMOND.....Editorial Secretary
C. MILTON CHALMERS.....Publisher

Mrs. A. T. Clanton writes that she has moved from Fourteenth and Pine Street, to 2118 Cherry Street, Pine Bluff, Ark.

Mrs. W. M. Brown, who has been at Hobbs, New Mexico, is now back at 409 Harding Street, Lafayette, La., according to notice requesting change of address.

Rev. Seamon Rhea reports good success in his work at Holly Springs, Miss., where he has just closed a two-weeks' Vacation Church School with an enrollment of seventy-five.

Dr. Lovick P. Wasson, district superintendent, writes that he and twelve preachers from the Corinth district were scheduled to attend a Rural Pastor's School at Emory University last week.

Mrs. J. W. Thomas, Blue Mountain, Miss., says that she has been a subscriber to the Advocate for more than 40 years and she indicates that it has not lost but has rather gained in meaning for her.

Rev. J. Cude Rousseaux writes that the work at Covington, La., is going forward successfully in all respects. The Crusade and World Service pledges and payments were in excess of the askings.

Rev. L. M. Sharp sends us a good list of subscriptions from Kingston, Laurel, charge and reports that the work is getting along splendidly. He had just closed a good meeting in which Rev. J. O. Ware did the preaching.

Rev. Philip E. Pierce, pastor at Wiggins, Miss., makes some suggestions regarding the survey of prospects which indicates that the Seashore district is going about the evangelistic phase of the Crusade in dead earnest.

Chaplain James E. Reaves, of the U. S. Naval Reserve, has notified us to discontinue sending the Advocate to him until he is given his new assignment and can give us his new address. For more than a year he has had shore duty.

Rev. G. W. McLain, formerly of the North Mississippi Conference, is now living on the northwest plains of Texas, where he reports that all is going well with him. The work of the church at Texline, of which he is pastor, is making good progress.

Rev. E. W. Ulmer, pastor at Pascagoula, Miss., says that he is having the best year of the five that he has served in that charge. He reports that the Seashore district expects to flood us with subscriptions in a few days, and that is good news to us.

Rev. C. Karlos Smith reports his work at Mangum Memorial Church, Shreveport, La., as progressing in a very fine way. He is expecting the best year in the history of the church. He was the pastor-host of the Shreveport district conference recently.

J. W. Youngblood, writing from his post of duty with the armed forces, asks us to add his name to our mailing list and says: "I need to know more about what our church is doing back home and this is about the best way that I know to keep up with it."

Rev. D. B. Boddie, pastor at Morgan City, La., writes that his Vacation Church School at Pharr Chapel, Morgan City, was the very best that he had ever observed. He announces four other schools for the days ahead. Miss Virginia Teague is the director.

Mrs. James F. Felts, of Fulton, Ky., is spending a time at 206 So. Hinds Street, Greenville, Miss., according to request for change of her paper. We presume that she is spending the time with her son, who is an attorney in Greenville, and will return to Fulton later.

Mr. James Willoughby, stationed at Repair Base Barracks, Mobile, Ala., responding to our request for soldier addresses, writes that he reads and enjoys the Advocate every week, and nothing gives us more pleasure than to know that the Advocate has a meaning for our men in the service.

The Advocate office has been favored with a program for the formal opening of Trinity Methodist church, Alexandria, La., Rev. Geo. W. Harbuck, pastor. The opening occurred on June 10, and in addition to the program of worship the folder carried a full list of the members of the new organization, preparatory members, and the official board.

Bishop W. Y. Chen, episcopal head of the Chungking area of the Methodist Church, and secretary of the National Christian Council of China, is in Chungking recovering from an attack of cholera. News of his illness and improvement was cabled to the Board of Missions and Church Extension by Treasurer Arthur B. Coole, of Chungking.

Mr. William Ormond, only son of Mrs. M. L. Ormond, died at his home in Memphis, Tenn., on Saturday, June 9. Mrs. Ormond was long a member of Rayne Memorial Church and was for years a valued employee of Touro Infirmary. Her many friends in Louisiana will sympathize with her and her family in the sorrow that has come to them.

Rev. F. L. Hearne, Eros-Antioch, La., charge, says that since last September he has been in one of the largest building programs the charge has ever had. The work is about 80 per cent finished and he hopes to have it completed by the Annual Conference. Among other things, we acknowledge a list of 17 subscriptions enclosed with his letter.

The editor's good friend, Editor George B. Campbell, of the Hammond Vindicator, writes that Rev. G. P. White has sold his home near Hammond and has moved to Donaldsonville, La., to live. We were in Hammond for a short time on Tuesday of last week and we regret that we could not find the time to pay a visit at the office of the Vindicator.

Bishop Paul N. Garber, of the Geneva Area, promises to send us an article about the situation in Italy in the near future. After the adjournment of the North Africa Annual Conference on May 28, he was scheduled to visit the Belgium Methodists. His area represents many languages and many nationalities, but all are one in the bonds of Methodism.

For 120 years the people called Methodists have witnessed to the saving power of Jesus Christ in the city of New Orleans. We today have inherited the results of the sacrifices, the prayers, the tears and the strivings of generations that have preceded us. Are we making our fair contribution for those who will come after us.

—Church Bulletin.

A note from Rev. G. P. White, Donaldsonville, La., says that he has been reading the Advocate practically all of his life and he will be seventy-nine years old on September 18 of this year. He writes beautifully of his lingering in the twilight of life and his looking forward in faith to the day of his translation. We appreciate very sincerely his words of appreciation for the Advocate and its editor and of the mutual friendship which exists between the editor and himself.

Rev. O. C. Stapleton, pastor at Gueydan, La., is in Touro Infirmary, New Orleans, where he had an operation a few days ago for the removal of some kind of obstruction and he is to have another operation soon in the same connection. The fact that he has had two operations for the same trouble indicates that it is not minor in its nature, but we do not know other than the facts which we have given. His friends will not forget him in the time of his illness and suffering.

Dr. Joyce Wofford Odell, who was an honor graduate at the commencement of L. S. U. School of Medicine last week, is a



member of Rayne Memorial Church, New Orleans, and has given good service in her church work. In a class of fifty she shared the general honors and in addition received the George S. Bel Memorial award, given annually to the outstanding student of the class, and the A. D. Majors Company award for the highest scholastic standard in pathology and bacteriology. These awards of honor reflect great credit upon her and give much pleasure to her wide circle of friends.

DISTRICT CONFERENCES

North Mississippi Conference

Aberdeen, at Houston, July 3.
Corinth, at Booneville, July 11.
Columbus (not yet announced).
Greenville (none to be held).
Greenwood, at Itta Bena, July 3.
Sardis, at Byhalia, July 6.

ANDREWS CHAPEL TO BE DEDICATED

Please announce in the next issue of the Advocate that the dedication services for the new Andrews Chapel Church will be held on Sunday, July 1, at 11 o'clock, with the dedication sermon by Rev. W. B. Baker, district superintendent, and that all former pastors and friends are cordially invited to be present. An old-fashioned basket dinner will be served at the noon hour.

E. C. ABERNATHY, P. C.
Mooreville, Miss.

WILLIAM U. DECELL LAID TO REST

The funeral of William U. Decell, notice of whose sudden death was reported last week, was conducted from the family residence at Wesson, Miss., Tuesday morning. A large concourse of townspeople and visitors, including a number of ministers, attended the simple and impressive rites conducted by his pastor, Rev. W. S. Cameron, assisted by Rev. Van R. Landrum, district superintendent, and Rev. H. L. Daniels, a former pastor.

The casket rested against a bank of beautiful flowers which covered a side of the living room from the floor to the ceiling. The pastor and the district superintendent read the Scripture lessons and Rev. H. L. Daniels offered the prayer. Following the prayer, the pastor made brief remarks which were eloquent for their simplicity, tender as an expression of personal regard, and comforting as a message of Christian faith and hope. The simple committal service was used at the grave.

The little town of Wesson was truly sharer in the sorrow of the hour. Dr. J. G. Snelling and the editor of the Advocate stopped at a filling station to inquire as to the time and place of the funeral, and the station operator remarked that he felt that all places of business should close for the funeral service as a mark of respect to a noble citizen and a good man. A suitable memoir will be furnished later.

CHURCH LITERATURE RACK

In compliance with the order of the General Conference asking the General Board of Evangelism to develop and market a literature rack for churches, the Upper Room announces a metal rack with four ledges and adjustable guides for the display of all materials. The rack is movable for use on either an easel or a table, or may be hung on a wall. It has also a lockable coin attachment for gifts, but the literature itself is expected to be offered free. The price is $15, f.o.b., Medical Arts Bldg., Nashville 3, Tenn.

YOUNG PEOPLE'S ASSEMBLY, LOUISIANA CONFERENCE

The Assembly of the Methodist Youth Fellowship of the Louisiana Conference will be held at Caney Lakes, six miles from Minden, La., beginning July 23 and continuing through the 28th. Pre-registration is required and the fee of $2.50 should be sent as soon as possible to the registrar, Mrs. L. O. Wheeler, Board of Education, Centenary College, Shreveport, La. In addition, there is a charge of $10 for books, room and board. Delegates and staff members are asked to bring Bible, bed linen, pillow, blanket, soap, towels, glass, flashlight, comfortable clothes, including sweater or jacket, etc. **Do not bring ration books.** The instructors will be R. R. Branton, Bentley Sloan, A. W. Townsend, Jr.; G. W. Dameron, E. R. Haug, Jerome Cain, Miss Frances Willard, Miss Lucille Pierce, and Mrs. G. W. Pomeroy. Dr. J. Mickle, president of Centenary College, will be the vesper speaker. Rev. W. E. Trice is the dean.

DR. ALBERT E. DAY JOINS STAFF OF METHODIST BOARD OF EVANGELISM

The Rev. Albert E. Day, one of America's foremost clergymen, has resigned a nationally famous pulpit, First Methodist church, Pasadena, California, to join the staff of the Methodist Board of Evangelism, at Nashville, Tenn. Announcement of Dr. Day's new connection is made by Harry Denman, of Nashville, executive secretary of the Board of Evangelism, which has national headquarters in the Medical Arts Building in Nashville.

Dr. Day will head a new department in the Board of Evangelism, to be known as the New Life Movement. In his new field, Dr. Day will serve the Church at large through a series of nation-wide preaching missions in typical centers, including preaching services and personal counseling. The avowed purpose of the missions is to "lead church members and the unchurched alike into the realization of the abundant life."

Dr. Day is expected to move to Nashville about September 1 to launch the new work which leaders in Nashville say promises to be the greatest mass evangelism movement since the days of John Wesley.

In connection with the New Life Movement there will be a New Life Magazine, which Dr. Day will edit. He will be assisted in the editorship by Thomas F. Chilcote, Jr., formerly connected with the **Christian Advocate**, national Methodist weekly, as news editor. Mr. Chilcote has already been to Nashville to arrange for the purchase of a permanent home.

METHODIST MEN, RODESSA, LA.

The Methodist Men of the Rodessa, La., Methodist church completed their first year as an organization on the first of May, 1945. This was the first group to organize in this district and we are very proud of our record for the first year.

We meet on Monday night of each week, the Woman's Society of Christian Service meeting at the same time, and for the year we had an average attendance of sixty-five per cent. Our weekly meetings are generally divided into three twenty-minute periods, a devotional, a topic of general interest, and a song service. We have had several guest speakers, on a variety of subjects, but as a rule our speakers are regular members, as it has been one of our aims to encourage as many as possible to take an active interest in the programs. On the fourth Monday night in each month we have a social hour for all the adults of the church, sponsored by the Methodist Men and the Woman's Society together. This hour is usually given over to entertainment, the playing of games, light refreshments, and a song service.

On the last Monday night in May, in commemoration of the completion of our first year and the beginning of a new year, our social hour was used for a fish-fry for all the members of the church and their families and was highly enjoyed by all.

The body sponsored several worthwhile projects during the past year, including a two-weeks' revival meeting, and the air-conditioning of one of our buildings, and we completed the year with all bills paid and a nice balance in the treasury. Our program for the coming year includes, among other things, the sponsoring of a Cub Scout Troop, the placing of a literature rack in the local bus station, and an intensive campaign to increase church attendance in our community.

Our membership includes eighty per cent of the men in the church, and we hope to make this one hundred per cent during the coming year, but our attendance record is hampered by conditions and working hours over which we have no contorl, as the majority of our members are employed in the oil fields and are subject to call at any time of the day or night. Incidentally, our subscription to the **Methodist Laymen** is one hundred per cent plus.

We are organized and operate closely along the lines laid down in the Ritual published for Methodist Men; we adopted the constitution as written, but we found that a monthly business meeting was unnecessary and wasted too much time which could be devoted to other subjects, and we finally decided on the first Monday night in every third month, with the provision that the presiding officer could declare any regular meeting open for business in case of necessity and can call an emergency meeting at any time.

Our weekly programs consist of about a twenty-minute talk on topics of interest to the men and to the church, with the religious theme predominating, but subjects of general interest are always welcome. This is usually followed by about twenty minutes of group singing, with the emphasis on the old evangelistic songs, and is the most popular part of our program. On request of our pastor, the men have taken the place of the choir at the evening services on several occasions.

May God grant us the wisdom and the understanding that we may carry on His work and make the year 1945 a glorious one in Methodism.

THOMAS F. RYAN,
Secretary.

Either men will be governed by God, or they will be ruled by tyrants.—
—William Penn.

MRS. J. H. FELTS MOVES TO GREENVILLE, MISS.

After the personal in this issue had gone to press we received another card from Mrs. J. H. Felts saying that she had moved to Greenville, Miss., to live, and that she is pleasantly located at 206 South Hinds Street. She expressed the hope that she might be able to see her friends of the North Mississippi Conference from time to time. Mrs. Felts, with her sainted husband, shared in a large measure the affections of the Conference in which they wrought together so long.

DR. W. W. HOLMES HAS BIRTHDAY PARTY

A surprise birthday party for Dr. W. W. Holmes occurred at the district parsonage on last Sunday afternoon. Dr. Holmes was seated on the back porch of his home with his chair tilted back and was fast asleep. He was taken by surprise completely when the Methodist ministers of the city filed in unceremoniously and reminded him that "Big Ben" was tolling off another year in his life. The party was thoroughly unconventional and in the mood of the occasion.

Dr. Holmes has done a magnificent work in the city, especially in his leadership of the forces seeking to combat the vice and corruption which has too long been unchallenged by the forces of righteousness. The tribute was genuine and was no less merited on the part of the man who exerts such an influence in a city such as is New Orleans. May he have many happy returns of the day and live long to carry on in a fight which deserves to win and which should have the support of all good people.

CASTOR METHODIST CHURCH

The Castor Methodist church observed Mother's Day with a very fine program. Mr. Floyd A. McCarty, one of the leading laymen, gave a splendid talk relative to the occasion. The program was planned by Mrs. Floyd A. McCarty, Mrs. Rufus Lacy, and Mrs. B. F. Clements. It was a great success and a large crowd attended.

The Castor church is growing steadily. Work was started just recently on some Sunday School rooms that have been much needed. They are at this time very near the point of completion.

At the present time there is being held a revival meeting at the church which began on June 11 and is to continue through June 17. Bro. R. H. Staples, at the request of his friends, has come back to his childhood home to do the preaching. Bro. Staples is pastor of the New Iberia church. Prayerful and hopeful hearts look for a wonderful meeting for Christ. Pray for us; we need your prayers.

LLOYD A. FOREMAN, Pastor.

Castor, La.

HEFLIN AND BRUSHWOOD CHURCHES

On an average, the two churches of the Heflin charge have paid as much in six months as they reported for all purposes in the Conference year 1944. Brushwood raised more in five months, and Heflin as much in seven months as each church raised for all purposes last year. Pastoral support is paid in full or ahead each month. Every other claim for the year has been paid except a few smaller collections amounting to less than a hundred dollars.

Accounting for my shortage on Advocate subscriptions (I have only sent in 23 to date), after being ill for three weeks, I am attending a very interesting Pastors' School at Bluff Creek, Baton Rouge district. For energy, enterprise, and hard work, Virgil is hard to beat.

Recently Rev. "Billy" Pomeroy preached great sermons at Heflin church for a week, to the delight of our excellent people there. Home Coming Day for the special purpose of raising funds to build a new church or for repairs, will be observed at our church at Dubberly on June 24. Rev. J. G. Snelling and other able speakers are expected for this occasion. As my personality does not seem to impress a good many as being sufficient for what I report, will explain by saying, first, I know a good deal of God's Word; second, I pray much and depend on the leadership of the Holy Spirit in all things, which helps me to carry God's message to the conscience, arousing some to live better and give more, but causing a reaction against the truth and the preacher among those who are not willing to be prayerful and spiritual.

Heflin, La.

C. M. MORRIS, Pastor.

ADVOCATE CAMPAIGN TO DATE

Louisiana Conference

District	1944	1945
Alexander	522	45
Baton Rouge	500	108
Lake Charles	565	65
Monroe	500	221
New Orleans	483	73
Ruston	400	155
Shreveport	300	102

Mississippi Conference

District	1944	1945
Brookhaven	312	140
Jackson	552	395
Hattiesburg	463	119
Meridian	233	85
Seashore	616	235
Vicksburg	424	131

North Mississippi Conference

District	1944	1945
Aberdeen	172	186
Columbus	305	132
Corinth	236	98
Greenville	120	66
Greenwood	459	116
Sardis	144	110

INTERESTING LETTER FROM CHAPLAIN SMITH

Dear Dr. Duren: Just a few paragraphs to let you know that I am still alive and thinking about you and the Louisiana Conference.

Am still on transport duty with the San Francisco Port of Embarkation, although I am now at this camp for a few weeks, said camp being a part of the staging area for the port. Recently I returned from a trip that took in Leyte, Lingayan Gulf and Manila. Had several visits with Dr. Willard Brush and his wife and two children in the Santo Tomas Internment Camp. They lived for three years in a shanty on the grounds. Dr. Brush was pastor of the Student Central Church (Methodist) which was totally destroyed. I took some pictures of Dr. Brush's family and shanty, also several shots of the destroyed church, showing the bare walls. The front wall is standing with its cross raised high above the ruin, symbolic of the permanence of the Christian faith.

Attended Knox Memorial Methodist church in Manila Easter Sunday morning. That was about two weeks after Manila had been completely liberated from the Japanese army, and you can imagine the joy of that Easter morning. Just like being freed from the tomb of slavery, after three years' confinement. The people felt that they truly had been resurrected from the dead. Mrs. Brush and children have returned home while Dr. Brush will remain in the Philippines for perhaps another year to salvage as much of the work as possible.

Have requested a copy of last annual Minutes from Dr. Harper but have not received same. Am anxious to know if Conference will be held this summer, as proposed.

Would like to have address of Advocate changed to home as given beliow. I presume copies are sent gratis to chaplains, as I have received no notice of money due and have lost track of subscription date. Regards to all the brethren.

Sincerely,

CHAPLAIN ALVIN P. SMITH, Capt.
9841 Maddux Drive, Oakland 3, Calif.

Note: There is no charge to any chaplain for this Advocate. It is already paid for.

—Editor.

THE GENEVA AREA

By Bishop Paul Neff Garber

Since my arrival in the Geneva Area I have had most pleasant contacts with members of the Albricias family. The first Methodist that I met in the Geneva Area was Lincoln Albricias, lay assistant at our Oran Methodist church. The pastor of our Methodist church in Algiers, which is my home church while in North Africa, is Franklin Albricias. Miss Julia Albricias, daughter of Franklin Albricias, is an assistant at our Methodist Foyer d'Etudiantes in Algiers, while a son, Franklin F. Albricias, Jr., has been serving as my secretary. Another daughter, Lydia, is the wife of Christian Garcia, treasurer of the Algiers Methodist church. Mrs. Garcia is also teacher of the Primary Class in the Algiers Sunday School. Mrs. Franklin Albricias and Mrs. Lincoln Albricias are also very prominent in Methodist activities. Since the Albricias family has had and I feel will continue to have such an important part in our Spanish Methodism, I feel that our American Methodists should become better acquainted with the members of the Albricias family.

Francisco Albricias was born in 1856 at Barcelona, Spain, of Roman Catholic parents. His father was a sailor, and when Francisco was only eight years old his father, although he could not read, brought home from a voyage to South America a Spanish New Testament. He gave it to Francisco, who on Sunday when he went to the Roman Catholic Church to serve as a choir boy, showed the book to his fellow-choir boys. Seeing the boys looking at a book, the priest demanded it and when he saw that it was a New Testament he tore the book and, giving matches to Francisco, forced him to burn every page of the book. When his father heard of this he became so incensed at the priest that he forbade Francisco and all other members

A few years later Francisco met a British Wesleyan teacher at Barcelon, and at the

age of fourteen he experienced a genuine of his family to ever again enter that church. conversion and, as he often later said, became a real Christian. Through the assistance of a Swiss Protestant pastor Francisco went to Switzerland where he secured his higher education. Upon returning to Spain at the age of twentw-two he became a teacher in an Evangelical School at Monstrol. While there he married a French Protestant girl, whose parents had migrated from Alsace when it was annexed to Germany in 1871.

After several years as a teacher Francisco Albricias became agent in Spain of the British and Foreign Bible Society, with headquarters at Madrid. Despite the opposition and persecution by the Roman Catholics. Albricias succeeded in furnishing the New Testament and other portions of the Bible to the Spanish people. His typical method was to enter a village and secure permission to give a lecture upon the great men of America. He was an eloquent speaker and would attract large crowds. After having thrilled his audience by the exploits of great Americans, he would conclude his lecture by declaring that all these men had been greatly helped by one book, the Holy Bible. He would further state that he had a number of copies available for sale for those who desired to read the book that had influenced the American leaders. Despite the attempts of the priests to hinder his work, Albricias enabled many Spaniards who had never before seen a Bible to become interested in it and to read it.

In 1891, because of overwork and exposure, Albricias was told by physicians that he could live only a short time and that he must immediately cease his itinerating and seek a warm, dry climate. He went to the city of Alicante, on the southeast coast of Spain, and as his health improved he decided to remain there. He began to invite his neighbors to come to his home, promising to tell them about something very interesting. Upon their arrival he would read to them portions of the Bible and would teach them to sing hymns. Because of his poverty he was forced to live in very humble quarters. Franklin Albricias tells of how his mother, during rainy weather, would cook meals holding an umbrella over her head to protect herself and the food from the rain that came through the roof of their house.

At Alicante, Francisco Albricias saw the great need of a school for the community, since educational opportunities were not provided either by the state or church. More money was being spent annually on the city bull ring than for the educational welfare of the children of the city of Alicante. Albricias therefore began in 1897 in a tent on a vacant lot a school for children. He had no money and no resources, but he had an indomitable will and faith in God. Assisted by a loan of $2,000 from Swiss Protestant friends, Albricias soon erected a school building on the outskirts of the city. The school was a success from the outset. Hundreds of pupils enrolled in both the day and night schools.

Because of the union of the state and the Roman Catholic Church in Spain, it was illegal for Albricias to use the term "Protestant" in connection with his school. He chose, therefore, the name of "Escuela Modelo" (Model School), but around the posters advertising the school he would put pictorial scenes from the Bible.

Attempts were made by intolerant Roman Catholics to close the Model School. Parents who sent their children to the school often lost their positions. Some physicians even refused to give medical attention in homes where the children attended the Model School. Attacks upon the school were made in the press and even physical assaults were made upon the property.

The hostility to the school was accentuated because Albricias conducted religious services in his home and school. A Sunday School which began only with a few children became the largest Protestant Sunday School in Spain. In 1920 there were seven hundred children in the Sunday School.

The Model School became recognized as one of the best schools in Spain, with nine hundred students enrolled, most of them being boys. At first all the teachers were members of the Albricias family, but by 1920 there were fourteen members of the faculty. In order to accomodate the large enrollment the day school was forced to alternate between indoor and outdoor periods, because there were not enough classrooms to take care of all students at the same time.

The success and growth of the "Escuela Modelo" caused Francisco Albricias to give concern to the future of it, since he realized that no single individual or family could provide sufficient resources or leadership. While considering this matter he met certain leaders of the Methodist Episcopal Church. These men, seeing the great service that was being rendered by the Model School to evangelical Christianity in Spain, made an agreement in 1919 by which additional support being promised, the Model School was deeded to the Board of Foreign Missions of the Methodist Church. The church which had been founded by Albricias became a Methodist church. Francisco Albricias and his son, Franklin, became members of the French Annual Conference of the Methodist Episcopal Church, and the Spanish Methodist Mission was formed.

Through the increased financial support granted by the Board of Foreign Missions much progress was made by the Escuela Modelo. New buildings were erected and additional departments were added. When Francisco died in 1934 at the age of seventy-eight he had seen the Model School reach an enrollment of one thousand students.

Two sons, Lincoln and Franklin, named by their father for his two favorite Americans, Abraham Lincoln and Benjamin Franklin, became the leaders of the school and church after the death of Francisco Albricias. Franklin, who had been educated in Switzerland, became the pastor of the Spanish Methodist church at Alicante, while Lincoln, a layman, educated at the University of Madrid, bceame director of the Escuela Modelo.

The recent Spanish Civil War was fatal to the Model School and our Methodist congregation in Spain. The Franco regime, having the support of the Roman Catholic Church, became violently anti-Protestant. Protestant pastors and leaders were arrested and imprisoned in concentration camps. The situation became so desperate that in 1938 Franklin Albricias, as representative of the Protestant Federation of Churches, made trips through France, Switzerland, Belgium, and Holland, seeking financial assistance, food and clothing for the persecuted Protestants. Lincoln Albricias remained at Alicante until 1939, when the Franco totalitarian regime came into complete control of Spain. Before leaving the Model School, Lincoln Albricias placed the American flag on one building and put printed notices in all the buildings stating that this was American property owned by the Board of Foreign Missions of the Methodist Episcopal Church. This did not prove of any value, for when Franco troops entered Alicante the Model School was seized. According to the latest report, it has been used since then by the Falangist party and a religious order of the Roman Catholic Church.

The members of the Albricias family have suffered much during the war. Being democratic in their political views and Protestants in religion, they could not remain in Spain under the Franco regime. Lincoln went in 1939 to North Africa where, as a Spanish refugee, he was sent to a concentration camp. Later he was placed as a foreign laborer in the French Army. He finally was released in 1941. Franklin Albricias was in Belgium when the war began and when the German army entered Belgium in May, 1940, he was forced to flee to France, and for eighteen months he was separated from his family. In 1941 he was able to reach North Africa.

Since 1941 Lincoln Albricias has lived at Oran where he is a lay helper to the pastor of the Oran Methodist church. He is also carrying on evangelistic work with his pen by corresponding with Spanish refugees. Franklin Albricias, in addition to serving as pastor of the Algiers Methodist church, is also editor of **Le Trait d'Union**, the organ of the Methodist Church in North Africa. Both of these brothers are in reality exiles from Spain. Their only passports are from a defeated Republican Spain. If they returned to Spain under the Franco regime, they would, without doubt, because of their democratic views and Protestant religion, be placed in a concentration camp or suffer death.

It is to be hoped that at an early date democratic principles may prevail in Spain. There is, of course, no opportunity for Methodism or any Protestant group in Spain while General Franco, whose political views are identical with Nazism and Fascism, rules with the support and blessing of the Roman Catholic Church. It is amusing to European Protestants to note the great concern that certain American political and religious leaders are showing over the securing from Marshall Stalin a promise of religious liberty for Roman Catholics in countries liberated by Russia during the war. These European Protestants desire religious liberty for all people and wonder why those same American political and religious leaders do not prevail upon a country like Spain to guarantee religious freedom to Protestants.

Despite persecution and intolerance, I have faith to believe that some day in the near future evangelical Christianity will have an opportunity of service in Spain. From our Methodism standpoint, I feel that the main leadership must come from members of the Albricias family. I am therefore very happy that Franklin F. Albricias, Jr., will go to America this fall to complete his education. He will finish his college education at Brothers College and then will enroll in one of our American Methodist theological schools for theological training. I look forward to the day when this fine young man will re-enter Spain to continue the Protestant work begun by his grandfather and carried on in later years by his father and uncle. I hope that many of our American Methodists will meet Franklin F. Albricias, Jr., while he is in America. He will be the first Methodist from the Geneva Area since the close of the war to enroll for higher education in America.

May 15, 1945.

Do not be too quick to judge either thinking, hearing, seeing. You look at a picture in the best light; why not a human being?

—M. Townsend.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

The Love Gift

In practically all of the societies of the Mississippi Conference the study of "The American Indian" has been completed and a love gift given for Indian work.

Some confusion seems to be in the minds of our women about just where to send the money.

On June 11th, during a telephone conversation with Mrs. W. F. Mahaffey, president of the Conference, she gave us the authority to state that all of the money should be sent to the Conference treasurer, Mrs. C. E. Mullins, Brookhaven, Miss. She also wishes us to assure the societies which mark their gift "For the Mississippi Indians" that **every cent so marked** will be carefully kept in trust by the treasurer for this work.

Since all of the love gift has been given for work with Indians, and since our Conference has a $300 special for the Indian School at Farmington, N. M., that part of the gift **not marked** for the Mississippi Indians may be directed to this special by vote of the Executive Committee.

Rev. C. H. Gunn, superintendent of the Meridian district, in conference with the workers at the Neshoba Reservation, is making some very constructive plans for the Methodist work. With the knowledge gained and the interest created during our study of "The American Indian" we hope our women will serve in every church as a publicity committee in securing funds to remodel the building bought for a church and the support of the work. We need the interest and support of the entire church.

* * *

Interesting Study

Mrs. E. M. Lane and Mrs. Lionel Laman were hostesses for the Porterville W. S. C. S., meeting in the home of the former, when an interesting session of the study, "The American Indian," was held.

The devotional was led by Mrs. Grantham, using the 23rd Psalm as translated into the Indian language, and Mrs. Farrell sang an Indian song.

Mrs. Carnathan told of the Navajo Mission School, and Mrs. H. C. Castle, of Philadelphia, discussed the Indian situation.

Mrs. S. F. Davis, who has taught the Choctaw Indians at the Pearl River School for two years, talked of the Mississippi Indians. She also told of the building recently purchased by the Methodist Church near her school, and of the happiness of the Indians in having the new place of worship. Services are now being held in this building.

Mrs. Laman discussed the "Outlook for the Future," and Mrs. Rush gave the closing prayer.

An offering was given for the Mississippi Indian Mission.

A social hour with refreshments was enjoyed.

* * *

News from Mary Cameron

In a note from Mary Cameron, she expresses her appreciation for the many cards and letters received while she was in the hospital. She said, "I had cards from friends that I had not heard from in years—two from friends I had not heard from since graduating from college in 1931."

She is out of the hospital, but must "wear a cast (a removable one) and sleep on a hard bed—a board under a very thin mattress." While she is attempting to carry on her work, she must go slowly and get rest between her hours of service.

Her address is now: Miss Mary Cameron, 132 Rawley Avenue, Mount Airy, N. C.

* * *

Approved Studies

Since so much publicity is being given to the **World Outlook** and the **Methodist Woman** concerning the 1945-46 study of Africa, the Committee on Study and Action of the Mississippi Conference W. S. C. S. calls attention to the order in which we are to take the 1945-46 studies in the Mississippi Conference.

As has been approved by the Executive Committee and mailed to the local societies several times during 1945, we will take the approved studies in the following order: Third quarter, "The Church Among Uprooted Americans;" fourth quarter, "Families In a New World."

Since our women prefer to begin each year with a spiritual emphasis, we will use the theme, "The Fatherhood of God" during the first quarter of 1946. The textual material for this study will be "The Bible and the Divine Fatherhood," written by Dr. Henry M. Bullock, pastor of our Jefferson Street Church in Natchez.

It is now the plan to use the study of Africa during the second quarter of 1946.

Plans for the last two studies have not yet been presented to the Executive Committee for approval, but will be discussed at the summer session.

* * *

Mrs. Porter Ill

Friends of Mrs. J. C. Porter, secretary of the Meridian district, will sympathize with her because of two trips to the hospital for minor operations during the month of June. She is improving and hopes to be able to attend the Conference School of Missions.

* * *

Report Blanks

Attention of local societies is called to the decision of the Executive Committee, that no report will be accepted for Honor Roll credit at the close of this quarter unless it is made out on the new report blanks.

A majority of the local societies in the Conference used the new report book at the close of the first quarter. If your society has not secured its new book—available March 1st—order it from Literature Headquarters.

* * *

Zone Program

Following a recommendation adopted at the Enlarged Executive Committee meeting in March, the theme of the third quarter's zone program will be "Demobilization Challenges the Church."

This program is being prepared and will be in the hands of the zone leaders in a few days.

Fifth Annual Report

Have you ordered a copy of the fifth annual report of the Woman's Division of Christian Service, "Leaves for the Healing of Nations?"

Every society should have at least one copy of this report to use as a reference book. It may be secured from Literature Headquarters, 420 Plum Street, Cincinnati 2, Ohio. Price, 35 cents.

The June issue of the **Methodist Woman** carries a little skit based on this report.

* * *

Packet for Fourth Quarter's Study

The packet which will be used for the approved study during the fourth quarter, "Families in a New World," is now available. The price is listed in the **Methodist Woman** as 65 cents. We have been quoting it at 75 cents, since that is the price which was listed in our advance notice.

It will be well for societies to order this packet and any other study material as soon as it is available, since many societies cannot secure the material after the first supply is exhausted and are delayed in their work.

NORTH MISSISSIPPI W. S. C. S.

(Continued from page 11)

books but do not know where to secure them. The Woman's Society of Christian Service might well provide a library fund for this purpose.

The Program Committee

As a member of the program committee of the Woman's Society, the secretary of Spiritual Life should help to plan the worship services of the Society so that they may be worshipful and helpful. It would be well for the secretary to meet with all the women who are to conduct the worship services for the society and discuss such matters as building a worship center, mechanical aids to worship, etc.

Study and Action Committee

As a member of the Study and Action Committee, the secretary of Spiritual Life should help to promote the entire study program of the approved and informal studies. Her particular responsibility is to see that there is an approved Bible study class during the year and that there are informal studies on the Bible and stewardship in the circles and prayer groups.

"Quiet Day" of Week of Prayer and Self-Denial

The secretary of Spiritual Life has a definite responsibility for the promotion of the "quiet day" of the Week of Prayer and Self-Denial. This service should prepare the way for the observance of the other meetings which will follow during the week.

No regenerated person ever spent one moment in hell, nor will any unregenerated person ever spend one moment in heaven. "I am the door; no man cometh unto the Father but by me."—F. M. M.



WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. M. E. ARMSTRONG, EDITOR, JONESTOWN, MISSISSIPPI

Supply Work

Dear Secretaries of Supplies:

Let me talk to you this way for a little while.

Soon your reports will be coming in, and I shall enjoy every one of them. They are always good. If your society has failed to make a report, please try to make one this quarter. I wish that we could have 100 per cent of our societies reporting.

The call of liberated countries for used clothing has been great. If your society has participated in sending clothing, please just tell me in your report the number of garments you sent. We cannot count a money value on used clothing in our report.

Your boxes of supplies this year may include one or more of the following: (1) Children's and young people's clothing to the Methodist Home at Jackson, Miss; (2) Wood Junior College: Kitchen supplies, and guest and hospital linens; (3) Rust College: Christmas boxes for Negro girls.

The work at Malvina is almost finished, so we are sending only cash supplies there.

Good wishes to you in your local supply department.

MRS. B. L. MERCER,
Conf. Secty. of Supplies.

Hernando, Miss.

* * *

Children's Work

Sharing With Friends During Vacation Time

In vacation schools and at other times, children of the Methodist Church will, through study and personal contact, come in touch with friends with whom they will wish to share their love and thought. Good suggestions for ways in which children may show their friendliness are found in the section, "Widening Horizons," in recent issues of **Child Guidance in Christian Living**. Suggestions are also given in the winter and spring issues of the **World Friendship Bulletin**. Secretaries of Children's Work should review these issues of the **Bulletin**, especially when missionary units are to be studied. Boys and girls can also help to:

1. Provide medical care for babies and little children in the Philippines. Gifts of $3, $5, and $10 will help to purchase cotton, adhesive tape, bandages, soap, medicine, and other materials needed. Read "A Message from the Philippines," by Mrs. Otis Moore, in this issue of the **Bulletin**. These gifts of money may be sent as cash supplies through the regular channels of the supply work of the Woman's Society of Christian Service. Consult the secretary of Supply Work in your local Woman's Society.

2. Outfit children in Europe with new clothing. Children in America have been waiting to send gifts to boys and girls in Europe whom they knew were in need of help. Now the Methodist Committee on Overseas Relief through its agency, the American Friends Service Committee, has provided a way in which children here can share. It is described in the free leaflet, **Togs in a Towel**, which can be ordered from the Methodist Committee on Overseas Relief, 150 Fifth Avenue, New York 11, N. Y.

"The plan is for a group of American boys and girls to buy an outfit of clothing for a child of any age, to pack it in a towel, and send it to the American Friends Service Committee (Quakers) who will speed it on its way to make some child warm and happy. Since this is to be a **present**, everything will be **new**, of course. If you plan to send your **Togs in a Towel** to a boy, you should include a woolen sweater, two sets of underwear, two pairs of knee socks, a small toy (soft toy, harmonica, or the like, **no** war toys), short trousers and shirt. Add a tooth brush, two handkerchiefs, comb, wash cloth, and your **Togs** are ready to bring happiness to a boy who may not have had any new things of his own for five years. **Togs** for a girl should have a dress, or blouse and skirt instead of the trousers and shirt. Add a tablet and pencil for either boy or a girl. You may send colored pencils, but **no** crayons. Put your name and address on a tag and safety pin it to the **Togs**. Send the **Togs** to the American Friends Service Committee Store Room, 1515 Cherry Street, Philadelphia 2, Pa.

Togs in a Towel has been approved as one of the supply projects of the Woman's Society of Christian Service, and may be sent through the regular channels of Supply Work. For the right procedure to follow, see "Opportunities for Friendly Sharing," in the **World Friendship Bulletin**, spring issue.

3. Supply a nearby church institution with materials that may be needed. If information is desired, consult your pastor or the president of the local Woman's Society as to the name and address of such an institution. Write to the worker in charge, asking in what ways your boys and girls can help.

—World Friendship Bulletin, Summer, 1945.

* * *

Spiritual Life Cultivation

By Mrs. W. M. Alexander

"The Quiet Time"

Every Methodist Woman should plan for a definite "Quiet Time" each day. Many women use the nine o'clock morning hour for this period of meditation, which may include the reading of one's Bible according to some definite plan for Bible study; a period of prayer and intercession and a time of quiet meditation and waiting in God's presence.

Family Worship

The family as a group should have a regular time for worship. Use **The Upper Room** or some other daily devotional book. Perhaps the most convenient time would be in connection with the morning or evening meal. The Spiritual Life Committee should recognize the dangers which threaten the American home and encourage new families to establish the family altar in their homes.

Prayer Groups

Many women throughout the Church meet regularly, in small groups, for definite prayer, Bible study, and spiritual conservation. At such time prayers are offered for the special prayer projects suggested by the Spiritual Life Committee of the Woman's Division of Christian Service and also for the needs in the local church and community.

Plans for Evangelism

The secretary of Spiritual Life and committee should cooperate with the pastor and the Committee on Evangelism in all plans for the evangelism in the local church. They should visit in the homes of the inactive members of the church. They should call on those whose church letters should be transferred to the local church. They should seek to win those who are not Christians to accept Christ and unite with the church. They should visit in the homes where there are children who are not enrolled in the church and should seek to bring them under the ministry of the church.

The "Fellowship of Intercession"

In every church there are people who cannot attend the services of the church, such as "shut-ins," mothers with young children, rural women, etc. Endeavor to enroll these persons in the "Fellowship of Intercession." Keep these persons informed as to the prayer projects and supplied with Spiritual Life leaflets, etc. There are great possibilities in the spiritual cultivation of these persons and in their contribution to the ongoing of the Kingdom.

Ministry to the Sorrowing

The Spiritual Life secretary and committee have large opportunities for such ministry. As they visit in the homes where sorrow has come, as they share with these persons some of the beautiful and comforting leaflets that will help one to meet a sorrow bravely.

"Day-a-Part Meetings"

One of the most helpful ways of deepening the spiritual life of the women of the church and the Society is to spend a day together in prayer and quiet meditation. One goes from a worship service of this type stronger to meet the responsibilities of daily living.

Retreats

District and Conference retreats have great value as women go apart for several days of living together for the purpose of having their spiritual strength renewed. In such a retreat the group should spend much of the time in silent meditation and communion with God.

Spiritual Life Book Shelf

In every Woman's Society of Christian Service there should be a spiritual life book shelf sponsored by the Spiritual Life secretary and her committee. This book shelf should contain helpful devotional books, pamphlets, and leaflets, which may be read by the women of the chuch. These materials should be checked in and out with library methods so that they may not be lost. Many persons are eager to read good devotional

(Forward to page 10)

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

Edited by The Executive Committee of Louisiana Conference

Mrs. S. J. Fairchild, Conference Vice-President

May I begin this page by presenting the new district vice-presidents?

Baton Rouge District—Mrs. C. D. Tisdale, Bogalusa, La.

Lake Charles District—Mrs. Seamon A. Mayo, 519 Pujo Street, Lake Charles, La.

Monroe District—Mrs. J. G. Wyly, Lake Providence, La.

New Orleans District—Mrs. John Caffery, Franklin, La.

Shreveport District—Mrs. Ira Campbell, Coushatta, La.

Alexandria and Ruston Districts—Vice-presidents have not yet been received.

For the benefit of the new vice-president, I am passing on parts of a letter written by Mrs. J. W. Mills, vice-president of the Woman's Division of Christian Service:

1. The vice-president is chairman of the Program Committee. **Nothing** is more important. Good programs planned and carried out insure a good attendance, and an informed and interested membership.

2. The World Federation of Methodist Women is to be promoted by Jurisdiction, Conference, district and local society vice-presidents. You know the projects of making scrap-books and posters featuring the work of the Federation. Posters may specialize on any one of the twelve "Fruits to His Glory"—peace, Christian homes, literature, etc.

3. Most Jurisdictions and Conferences ask the vice-president to be responsible for special memberships—Life, Honorary, and Memorial.

The vice-president can find her office a useful field, and there is much that she can do to make her society and district and Conference a better one. The following recommendations were presented to the Woman's Division and adopted:

1. **Efforts Toward Peace.**—Believing that the first task of Methodist women around the world is to unite in a determined effort to bring about a permanent peace, we recommend—

(1) **Study:** That Methodist woman's groups in all countries be urged to study international conferences, whether of a financial, economical, racial, or other nature. Information on such matters is basic to a successful organization for world peace.

(2) **Propaganda:** That continuous efforts be made to counteract subtle propaganda against full participation in achieving peace. Motives and prejudices which underline such propaganda should be analyzed and understood. (This is a concurrent recommendation with the International Relations Committee of the department of C. S. R. and L. C. A.)

2. **Information Through Correspondence.** We recommend that letters received through the correspondence project, and reports which come from other sources, be so filed that they will be resource material for approved studies and program work. This should be a most fruitful source of help on the emphasis given now by the department of C. S. R. and L. C. A. on "The Christian Home Around the World."

3. **Fellowship and Visitation.** We recommend that plans be made as soon as world conditions permit, for a visit between representatives of the Methodist units of the Federation in war-torn countries and the United States (or the Americas), for the purpose of renewing and strengthening bonds of Christian fellowship.

We express our hope that Christian women of the world may get together immediately following the war in a **world congress** of Christian women. To this end, we express our willingness to cooperate with agencies such as the United Council of Church Women, the Foreign Mission Conference, and the International Missionary Council in any plans which may be made.

4. **Prayer.** We recommend that together with the committee on Spiritual Life our prayer project shall be (1), for peace; (2), for missionaries and deaconesses; (3), to cooperate on the production of Spiritual Life literature in foreign fields as soon as the time is ripe.

5. **Supplies.** We recommend that this unit of the World Federation cooperate at once with the larger supply unit (U. N. R. R. A.), etc., sending needed supplies abroad. The Committee on World Federation of Methodist Women wishes to express its gratitude for the cooperation of the Spiritual Life Committee, and the department of C. S. R. and L. C. A. in all related problems, and for the large space given to this and other units by the **World Outlook** and the **Methodist Woman.**

MRS. J. W. MILLS,
Vice-president, Chairman;
MRS. H. W. B. DETWILER,
Secretary, pro-tem.

* * *

Second quarter reports are due the first of July. Let us not forget that reports go to our new district officers this time. Local officers, be sure that you have your district officer's name and correct address and, by all means, get your report off on time.

The Baton Rouge district officers are:

President, Mrs. Hance Wilson, Independence, La.; vice-president, Mrs. C. D. Tisdale, Bogalusa, La.; recording secretary, Mrs. Roy Stewart, Amite, La.; secretary Organization and Promotion, Mrs. N. B. Riddle, St. Francisville, La.; treasurer, Mrs. H. H. Wall, 2737 Edgewood Drive, Baton Rouge, La.; secretary Missionary Education and Service, Mrs. Niles P. Evans, 2339 Horace Street, Baton Rouge, La.; secretary Christian Social Relations and Local Church Activities, Mrs. Miles McPeek, 321 Cornell Avenue, Baton Rouge, La.; secretary Student Work, Mrs. L. A. Sims, Hammond, La.; secretary of Youth, Mrs. J. C. Lowery, 2224 Monroe Avenue, Baton Rouge, La.; secretary of Children, Mrs. T. M. Ellis, 2904 Brady Street, Baton Rouge, La.; secretary of Supplies, Mrs. Henri M. Huff, 2540 Morning Glory Avenue, Baton Rouge, La.; secretary Literature and Publications, Mrs. J. B. Coburn, Ponchatoula, La.; secretary Spiritual Life, Mrs. A. W. Montegudo, Zachary, La.

In the words of Bishop J. Ralph Magee, in his "Call to Prayer," "Methodism has responded gloriously to the financial phase of the Crusade. The remainder of the program will require even more unanimous cooperation.

"Evangelism, the Church School Stewardship, a Crusade for a New World Order, must be undergirded with prayer and self-preparation. The thinking of each church member needs to be upon personal consecration and prayer. We are entering upon those phases of the Crusade for Christ where human personality is and must be deeply affected. Our prayer life should be consistently regular. 'The fervent effectual prayer of a righteous man availeth much.'

"To make the Crusade really register strongly for God in a Godless world, we need 8,000,000 praying Methodists.

"May we pray that God will send the warming fires of heaven's altars upon each and every Methodist.

"Talk about the far-reaching program of the Crusade in the Woman's Society meetings and have periods of prayer for great victories through your church."

QUOTATIONS FOR SERMONS

Moral Courage

Every day brings a moral crisis, no matter how small, to each soul, to decide one way or the other. We cannot get away from the eternal conflict of good and evil within ourselves.—J. R. Miller.

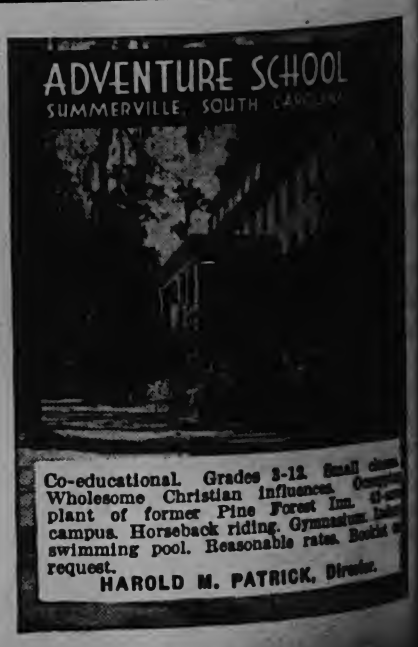
New scenes, new characters, new opinions test us as the loadstone tests the iron or the acid tests the gold, and the process goes on day by day."—Robert Zuck.

It is easy to be independent when all behind you agree with you, but the difficulty comes when nine hundred and ninety-nine of your friends think you are wrong. Then it is the brave soul who stands up, one among a thousand, but remember that one with God makes a majority.—Wendell Phillips.

No principle which one really believes to be right should be given up to please other people. But in minor, unimportant things there can be a constant giving up.

—The Wesleyan Methodist.

In some churches the parsonettes are husbecoming the parson-its. The announcement of a new pastor reads like this: John Doe with his wife, Rev. Susan E. Doe, is the new pastor, etc.





MILLSAPS COLLEGE—1892

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON, JUNE 24, 1945

By W. C. Newman

THE CHURCH IN A PAGAN WORLD

Lesson Text: 1 Timothy 6:3-5, 9-12; 1 Peter 4:12-16.

Golden Text: Seek ye first his Kingdom, and his righteousness.—Matthew 6:33.

The other day a man said to me: "When I was a boy an older boy once told me a vulgar story. Try as hard as I could, I have never been able to get that story out of my mind. I would give anything I own if I had never heard it."



W. C. Newman

This is a very good picture of the pagan influences which are common to our world and life. Children in even the most sheltered homes must come against them. And most of the people in our world do not live in sheltered homes.

The simple, and unhappy, fact of the matter is that it is not easy to be Christian in a world like ours. From our earliest years we are surrounded with temptations to wrongdoing. It is not surprising that so many people go down in that fight; it is really surprising that so many win the fight for goodness.

And just as the individual Christian must be forever struggling against evil within himself, so the Church, if she is to be victorious in this pagan world, must gird herself with all her strength, and use all the power of God to overcome.

This is a sober lesson, and a good one for us all. Let us try to get help from it.

Knowing Sin for What it Is

The tendency of our modern world is to laugh at sin, to play with it, glamorize it, enjoy it, and to mock all those who make an honest effort to be good.

But sin is not a joke—and these first Christians knew it well. Knew the terrible power of it, the awful consequences to the sinner, the incomputable amount of tragedy and sorrow it brings to mankind. And they were forever holding it up to the light, sometimes in pretty blunt ways.

"Be not deceived, God is not mocked;" that was one of the favorite texts of our fathers. And they could make it ring. For they, too, knew the awfulness of sin.

So the first necessity for the individual and for the Church in our pagan world is to know sin for what it really is—the most terrible power for destruction in all the universe. It is something to be feared, hated, avoided, and overcome, though the battle be hard and long.

Compassion for Sinners

Considering our pagan world and its multitude of evil influences that are forever besetting every living person ought also to give us a greater pity for everyone of us who sins.

The Church has often been fumbling and bungling in its handling of sinful people. Self-righteous people in the Church seem to be interested only in condemning them, and seeing that they get thoroughly punished. Indeed, these people appear sometimes to be delighted when some man or woman is overtaken with tragedy because of their sin.

But suppose doctors treated their patients in this fashion? Would they ever cure them?

We ought to do better. We ought to take lessons from Jesus, who, although he never sinned himself, loved sinners very dearly. He was constantly in their company, numbered them as his friends, was ever kind to them, and there is no record of his breaking forth in anger at them, or abusing them. He could grow indignant at self-righteousness, though. But with sinners he was all compassion.

Not, as you know, that he condoned sin. But he had great pity for sinners, knowing how great would be their suffering through sin, and wanting with all his heart to rescue them.

We, too, ought to be compassionate, and on three counts. First, we also are sinners, and in deep need of God's forgiveness ourselves. Second, we can never help men by abusing them, but by love and service. Third, that was Jesus' way, to love sinners, and to try with all his heart to save them, not to destroy them.

We Need to be Saved

Every single one of us, and all the Church, and all our world is in deep need of salvation. That is the basic premise of the Christian Gospel. That is a truth too many of us are unwilling to face about ourselves. That is the conviction to which we moderns need to come if the Church is to live and perform its mission in our time.

The most impressive lesson to come out of the war, to me, has come with the revelation of the horrors of the German atrocities. There is nothing new about atrocities during war. The Germans are not the only people to employ them, nor the first people to employ them. Every war has known them.

The lesson of all this is that any people, even white Americans, can sink to unbelievable depths of degradation and sin whenever the safeguard of religion is destroyed.

Take Christian faith and morals out of America, destroy our churches, our Bible, our moral teachings and influences, and we, too, would become savage and inhuman.

I think of this truth in personal terms. I have been far from a perfect man, or even a good man. I have only fumbled around at living. But if all the teachings of my Christian mother, all the influences of my Christian sisters, all the pull of the Christian Church and of Christian friends had been left out of my childhood, I would have been nothing. Whatever is decent in me I owe to these religious influences brought upon my life through others. And every failure I have made has been because I failed at that point—the matter of being really religious.

So we need to be saved. Let us not mince the word, or flinch at its use in relation to ourselves. It is our deep need, sin and the pagan world being what they are.

"TEN MEN COULD HAVE SAVED A GREAT CITY"

Dear Mr. Editor: I read Mr. Brook's article under the above caption with interest and amusement.

I have made the statement a hundred or more times within the past two years, that if ten men of the leading Bishops of the Methodist Church had had the experiences of grace that Wesley, Whitfield, Fletcher, Asbury, McKendree, and other leaders in the early days of Methodism, and if they had had the zeal for Christ, and holiness, and the burning, consuming passion for the lost, and had been going up and down the land, in Conferences, revival meetings, as a flaming evangel for Christ and holiness, we might not have had this war.

Wesley said that the Methodists were raised up to spread scriptural holiness over the land, and yet I have never heard a message on holiness by a bishop, neither have I heard a message from any Methodist preacher on the subject in the past ten years.

If there had been ten such men in Germany for the past ten years there may not have been any Hitler.

If there had been ten such men in England there might not have had any quarrel with Germany.

If there had been ten such men in France they might have built churches instead of the Maginot Line.

If there had been ten such men in Italy there might not have been any Mussolini.

For at least six years I have had the definite conviction that the people called Methodists could, if they had been true to their trust and mission, have prevented this war. If I am correct in my convictions, will they have anything to answer for in the day of final reckoning?

Did you ever think of the fact that war comes, as a rule, when, and only when, there are two Esaus, one on each side of the Branch? Never, or rarely ever, when there is a Jacob on one side of the Branch.

HENRY J. MADDOX.

Meridian, Miss.

WHEN IN NEW ORLEANS
SHOP AT HOLMES
New Orleans Oldest and Best Department Store
CANAL STREET - - - - N. O., LA.

THE CHRISTIAN FIRESIDE

PETER GETS MAD

By Vivian T. Pomeroy

I don't care what anybody says—this is a lovely story. I didn't make it up; I'm only telling it to you. And it's true that I don't know Peter very well. I know some Peters quite well; but this Peter I've seen only once in my life. All the same, I know this about him that I'm telling you; and you can think what you like, but I shall go on thinking it lovely.

Peter is ten years old. His little sister, Monica, is five. The father of Peter and Monica is a master in a big school, and lives in a house where many callers come. Peter from the very beginning has looked on Monica as the most bewitching creature ever. From the very first he has given her his toys and played with her and amused her by the hour.

Monica is very charming. She has a funny little nose which turns up, and a large mouth which laughs easily, and small bright eyes which love everything.

One day some visitors came and stayed for tea. They were very agreeable, and they talked to Peter and Monica as well as to Father and Mother. Peter handed the teacups and Monica carried the cakes.

Then something happened which made the hand of Peter shake suddenly and a lot of tea flopped out into the saucer. Mother poured out another, and by that time other visitors had arrived, and so nobody noticed the shaking hand of Peter. There was so much to talk about everywhere. But Peter became very silent; he hardly talked at all; he hardly listened; for something had happened.

At last, when all the visitors had gone, Mother said, "Peter, you may have a cookie now."

Peter said, "No, I don't want a cookie."

Mother said: "Why, whatever has happened, darling? Are you ill?"

Peter shook his head, but he would have no cookie. Instead, he looked and looked at Monica—until it was time for Monica's supper and bed. She was dancing round the room and laughing and singing as she so often did. Then she threw her arms round Peter and said, "Come up when I'm in bed and say good night."

"Sure," said Peter, gently.

When Mother and Monica had gone, Peter sat darkly brooding, so that when Mother came back he was there in the twilit room just as she had left him. She went up to Peter and put her arm round him, "What is it, Peter?" she asked.

"Mother," said Peter, "is Monica beautiful or isn't she?"

Mother smiled. "We think so," she said.

Peter frowned. "Yes, but does everybody think so?"

"Why, darling, what a queer question! I don't know; I've never thought of it. Why?"

"Because," said Peter furiously, "when I slopped the tea it was because I heard one of those people say: 'Quite a cunning little thing, isn't she? What a pity she isn't beautiful, her mother is so lovely.'"

Mother looked very grave. "I think they were very foolish to talk like that," she said.

"But were they right or wrong?" persisted Peter.

"Both right and wrong," said Mother.

"How?" said Peter.

"Well," said Mother, "they were just looking for facts and not for truth."

"I can't understand that," said Peter.

"Listen, then," said Mother. "We know the truth about Monica. We know she is beautiful. We know the whole of her—her little ways, her laughter, her love, her gaiety, her pluck, her precious heart—all of her there is, and that's the truth about her, and in her whole life she is lovely. Those people only looked at her funny little nose and at her very quaint mouth and her little pointed face—just the outside facts. They were perhaps right about what they saw; but they were quite wrong about what they didn't see. So they missed the truth about Monica—which is that she is a beautiful person. See?"

"Sure, I see," said Peter, "but I felt mad at them all the same."

"That," said Mother, smiling, "was both silly and very dear of you. Come, it's supper time."—Used by special permission of the author and the **Christian Leader.**



THE POWER TO BECOME

(Continued from page 5)

the New Testament and of the first century of the Christian movement comes from seeing again the ordinary character of most of the men who led in the establishment of the early Church. The records of the New Testament are realistically frank about the first followers of Jesus, their crudity, their slowness of comprehension, their down-right self-seeking, and yet these were the men who helped inaugurate one of the great new eras of human life.

Behind this fact there is a major principle. Victor Hugo was right in his belief that nothing is so powerful in this world as an idea whose time has come. Repeatedly in history that truth has been vindicated. As though its hour had struck, a new idea emerged whose time had come. The special men and women who happened to represent that idea were often not remarkable in themselves, not by any means the most brilliant and able of their time. Only this distinction was theirs: they were the implements and instrumentalities of an idea whose time had come.

Recently I heard Charles W. Ferguson, Senior Editor of the **Reader's Digest,** describe the events incident to the establishment of that publication. DeWitt Wallace, it founder, who in no sense can be thought of as a literary genius, received only discouraging replies as he told publishers of his plans. He had so little financial backing that he could not even purchase the magazines from which come the condensations, but had to read them in public libraries. Yet ten million copies were published in a recent month in the English language in addition to the foreign editions. DeWitt Wallace had dedicated himself to an idea whose time had come.

Happy is the man who has become the captive of a great commitment. If you would know the meaning of life and keep that meaning fresh and vital in your own experience, look about you; select some cause, some great purpose; identify yourself with some overwhelming need, give yourself to it with abiding enthusiasm and in complete devotion—something that is capable of stirrng you to the depths; something that looms before you as of more imporance than the fact of life or death, something which becomes for you the call of God.

Our times are pregnant with vast aching needs. It may be the loneliness and desolation of men held within dingy prison walls. It may be the despair of the jobless and the hunger of the unemployed. It may be the tensions engendered by class strife. It may be the exploitation of weak persons by commercialized evil. It may be the withering tide of secularization that quietly strangles the soul of Christian institutions. It may be a mechanistic civilization that crushes the heart of humanity by treating men as "hands" to tend machines and make things, rather than as sons of God born to be makers of men. It may be the threat of another war because we cannot find the terms of abiding peace. Find what it is to which you can give yourself in complete devotion and life will assume new meaning.

Alike in personal and public life, the tragedy of things undone is very real, but if anything a deeper tragedy in the history of individuals and of nations lies in great ideas unaccepted., opportunities met with blindness and refusal, open doors unwelcomed, blessings offered us against which we shut our hearts. Today the possibility of that tragedy confronts the world again.

Many voices are speaking and will speak even more insistently in the coming months. These voices in the face of the need for fundamental changes in the whole organization of life will urge us to be practical. They will remind us, for instance, of the collapse of plans in the past for an organized society of nations. They will tell us all the perils in any field of advance and urge us not to be fooled into placing too much confidence in plans for a better order of men.

I do not want to be fooled, either, but all through history I see people fooled in two ways. Some are deceived by impossible hopes that turn out to be mirages, but some are deceived not because they believe too much but because they believe too little. There are those here today who remember when the automobile was called a "fool contraption" that only a few rich men could own. Believing too much is not the only way men are fooled. Our American Constitution is our pride, but when it first was broached Richard Henry Lee, of Virginia, opposed it and thought it could never work because, as he said, "Many citizens will be more than 300 miles from the seat of the national government;" and even the great John Marshall in his elder years gave up hope: "I yield slowly and reluctantly to the conviction that our Constitution cannot last." When we think great events move slowly, remember that less than 150 years ago, Thomas Jefferson, in his "Notes on Virginia," said it would take two hundred years before we reached the Mississippi and between two and three hundred years more before the conquest of the continent reached the Pacific. As we face the dire alternative of an organized society of nations or else one world war after another—I had rather

fooled by believing too much than by believing too little. And so is that true in every realm of human endeavor.

What cause, then, are you to identify yourself with? No man can tell you.

As Galileo knelt in prayer in the cathedral at Pisa, no one could tell him the message of that lamp. It swung there for all; but only Galileo, who was looking for its message, heard—and started science upon a new direction.

Apples had fallen on other heads before Newton. They swore in anger at the injustice of the universe as it hurt them; or eagerly munched the luscious fruit for physical satisfaction. It did not speak to others as it did to him who had wondered about how the stars could hold themselves in their courses.

The moans of suffering persons had been heard by other women before Florence Nightingale, but through her purification of the nursing profession, she made this earth ever since a more decent and humane place for sick people.

Others had seen the need of England, but Wesley answered that need, because he believed that one man could gather around himself other men, and through the force of their convictions spread light and truth to a whole community.

Life is not static. Its course is not determined. You are the answer to the world's need. The world becomes what you and I are, and you and I are what we care about and think and love.

One of the noblest figures that emerged from the last World War was Studdert Kennedy, a British chaplain who strove with such bravery during the war and then with equal gallantry to save the ideals of the peace afterward. Before he died, this British chaplain said that the most searching question he expected to face at the Final Judgment Day would be this: "What did you make of it?" In the light of Christ's teachings, was not Studdert Kennedy right? The crucial question which I feel I shall have to face will be something like this: "You were given the privilege of living through a time when the souls of men and nations were at stake, and what did you make of it?" My answer will be determined by the causes, purposes and movements with which I identify myself.

"To be alive in such an age.
To live in it.
To give in it.
Rise, soul, from thy despairing knees.
What if thy lips have drunk the lees?
The passion of a larger claim
Will put the puny grief to shame.
Fling forth thy sorrow to the wind,
Breathe the world-thought, do the world-deed.
Think highly of thy brother's need.
Give thanks with all thy flaming heart,
Crave but to have in it a part.
Give thanks, and clasp thy heritage—
To be alive in such an age!"

3. This also should be said. One must gain strength for outer action by an inner poise gained from the possession of spiritual power.

Soon or late life asks every man two questions. First, How much can you do? That is important. But, second, How much can you stand? What inner stability and poise, what resources of interior power have you that in the evil day will keep you steadfast in a shaken world? The tragic fact is that for so many of us we leave out of our lives the profound meaning of prayer, give up solitary dealing with the inner spirit of all grace and help, until when the day of testing comes and life at last asks, "How much can you stand?" we lack inward resources and go all to pieces.

I read recently an interesting incident from the life of Jane Addams. As you know, she exemplified the truths I have spoken of. Her conduct harmonized with her ideals. And for more than forty years at Hull House in Chicago she gave herself to needy persons and at the same time demanded fundamental changes in society.

This incident was the story of her last departure for a hospital. It will be one of the great stories about how to end a life. After diagnosis, she asked, "How soon must I go to the hospital?" They said, "In thirty minutes." She said, "That's good. It will take me about twenty minutes to finish this book. Then I'll be ready." Could there be a better objective evidence of inner peace and poise than that? Hers was an inclusive life that comprehended outer action and inner poise. She did not make the choice of one or the other. She took both.

Herein is the greatness of Christianity. It insists upon a dedicated will, but in the same breath it promises to provide inner resources of power, available for daily use, the consciousness of which brings confidence, security, and courage.

One of the supreme needs of this generation is to secure a concrete, simple, workable technique of the spiritual life. We have mastered this as it relates to physical power. Today applied science and mechanical industry have put enormous power at our disposal. If we have the proper machinery and understand the technique of using it, the steam or gasoline engine or the hydro-electric generator will deliver power to us in almost any form and in any place. Our industrial society can provide the necessary instruments to convert it to our uses. We are familiar with the processes by which this power has become available, once the mechanical installations have been made. We press a button here or turn a switch there, plug in or tune in, in order to get light, heat or cold, to use a washing machine or a vacuum cleaner, or a radio. We hand a telegram to the operator; we dial the desired number on the telephone; we switch on the ignition of the auto and step on the starter.

Now, in the spiritual realm we would like to keep pace with the world of material forces and have power available for our personal and social needs.

The divine resources are infinite and are available to all men. Jesus believed we could count upon the Infinite and Eternal for every need—"All things are possible to him that believeth," "If ye have faith and doubt not, . . . if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea, it shall be done." We are coming to see just as we do not generate physical power but appropriate it, so also spiritual power is not a matter of self-generation but of appropriation.

Whatever else religion has done or left undone, it has brought to those who genuinely have known it a transforming access of power.

As Paul said, "In Him who strengthens me, I am able for anything." I heard recently Dr. Norman Vincent Peale who told of a great journalist who, after he became an old man, related the intimate story of his own experience. As a child, because of disease, he became crippled and was forced to wear heavy braces upon his leg. His father told him that some day he was going to take him to the church and there pray for the removal of the braces. Finally the day came. With eager expectancy the boy followed his father down the long aisle to the altar, where there the father dropped to his knees in fervent prayer. For a long time he knelt there. Then he stood, and the boy said the father's face was aglow as he said, "Now it is all right," and started back down the aisle. The boy's heart sank as he felt the cumbersome braces. But just as he came to the end of the aisle, he said, something happened. Dr. Peale said he would never forget the expression on the face of the old man as he told the story. "There," said he, "at the door the miracle happened. The braces fell off just here," and he touched his head.

I sat at a breakfast table a few days ago with one of the most successful business men of America. His wife and my wife were with us. He is as generous as he is successful. He and his wife possess an extraordinary sense of stewardship. We were discussing this matter of spiritual technique and power. And then this discerning wife modestly said: "Joe has always lived that kind of life. He possesses the faith of a little child." And so he does and so has he achieved.

You see, the ethical requirements of Christianity are most exacting. To be unselfish, to care and work for others, to be busily engaged in philanthropic causes, to possess peace of mind and purity of heart, to be free from jealousy and bitterness, to gain victory over disappointment and sorrow cannot be achieved by merely trying hard. Output without intake in any realm is fatal. The more busy and laborious modern life becomes, the more modern men and women need those inner resources that, as the Psalmist says, restore the soul. The heart of our Christian faith is the knowledge that the enriching, strengthening, enabling, enduring, undergirding power of God is available for us.

A year ago Lord Halifax closed an address at the fifty-third Commencement of Goucher College by relating this incident:

"Just a hundred years ago a great Frenchman, De Tocqueville, paid a visit to the United States. The other day I happened to read some words he wrote afterwards, which I thought were very striking: 'I sought,' he said, 'for the greatness and genius of America in her commodious harbours and her ample rivers, and it was not there; in the fertile fields and boundless prairies, and it was not there; in her rich mines and her vast world commerce, and it was not there. Not until I went into the churches of America, and heard her pulpits aflame with righteousness, did I understand the secret of her genius and power. America is great because she is good, and if America ever ceases to be good, America will cease to be great.'"

And thus a British statesman quoting from a French statesman reminds us of the only way in which we may become. The power to become sons of God—that is life's most magnificent prospect!

(Note: This sermon was delivered at the recent commencement of Southeastern, Hammond, La., and is sent to us by Editor George B. Campbell, of The Hammond Vindicator.—Editor).

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CRUSADE FOR CHRIST

Of the 27 million dollars raised in cash and pledges for the Crusade for Christ Relief and Reconstruction Fund, $16,805,280 has been paid in cash to the Crusade treasurer, Dr. J. Manning Potts, associate Crusade director, announced today.

Distribution of Crusade Funds to Church Agencies

Recommendations for distributing the Crusade for Christ Relief and Reconstruction Fund to the participating Church agencies, as adopted by the Executive Committee of the Crusade for Christ, April 25, read as follows:

"Since the General Conference has committed to the Committee of Two Hundred the oversight of the expenditure of Crusade Funds and the Committee is specifically charged with the responsibility of seeing that the same are expended for the objects and purposes included in the Crusade budget and in accord with the principles adopted by the General Conference, and since the Committee of Two Hundred has delegated this responsibility to the Budget Committee, the following procedure is recommended:

"That on receipt of proper requisition from the chairman of the Commission on Overseas Relief the treasurer of the Crusade funds is authorized to transmit to the treasurer of said Commission such part of its share of the funds in the Central Treasury as the said chairman may designate as needed for immediate use.

"That the distribution to other participating agencies be made in the following manner: The Budget Committee shall meet once a quarter or on call of the chairman; each participating agency making requisition for funds shall make its request in duplicate, itemizing the approved projects which should be undertaken in the near future and for which funds will be needed forthwith, and indicating the amount need for each; on approval of such requisition the treasurer of the Crusade shall transmit to the treasurer of such agency the total amount approved by the Budget Committee: **provided**, that he shall at no time transmit to any agency an amount in excess of its share of the funds on hand. Each participating agency shall report quarterly to the Budget Committee, showing the amounts received since its last report, the purposes for which expended, and the balance on hand. In the event of a situation which the chairman of the Committee on Budget shall judge to be a clear emergency, he may take a vote of the Committee by mail or wire on the question of remitting funds immediately needed for an approved object. In such case he shall explain to the members of the Committee why such object is regarded as an emergency."

Signs of Progress in Church School Enrollment and Attendance

Signs of progress made in Methodism's nation-wide effort to increase Church School enrollment and attendance are becoming more and more evident with each passing week as reports come into the Crusade Headquarters Office. Perhaps the most significant news to date is that coming out of the reports of district conferences, which show substantial Church School attendance gains in Annual Conferences this year over the losses of last year.

If we are ever in doubt what to do it is a good rule to ask ourselves what we shall wish on the morrow that we had done.

—Avebury.

TO RID THE WORLD OF LEPROSY

By E. R. Kellersberger, M.D., D.T.M. and H., Secretary, American Mission to Lepers ..

Leprosy usually begins in infancy or childhood and when proper conditions exist, favorable to its progress, a young life becomes blasted, prematurely old—a caricature of a human being. Thousands of little children are on the way to such a fate!

Our Saviour said, "Suffer little children to come unto me for of such is the Kingdom of Heaven." He also took them in His arms and blessed them. It isn't the will of God that children should contract leprosy!

Leprosy is not inherited. Like tuberculosis, which it resembles in many ways, it tends to arrest and cure itself. It requires intimate, prolonged and repeated contact with an open case, and that under favorable conditions, to pick up this disease. We can easily prevent little children from getting it. This can be done in the same way that we can prevent tuberculosis. Improved living conditions, better food, education about leprosy, removal of other diseases, and a loving ministry can prevent this tragic disease.

The purpose of the post-war program of the American Mission to Lepers (156 Fifth Avenue, New York 10, N. Y.) is this noble, Christlike plan. It is Christian preventive medicine of the finest kind. The details are as follows:

Eight countries have been selected where it appears that the leprosy incidence is very heavy, where not enough is being done to combat it, and where nevertheless there are mission hospitals upon which an advanced leprosy program can be based. These countries are India, Burma, Thailand, China, Korea, Ethiopia, Liberia, and the Belgian Congo. Within each of these countries from one to four mission hospitals have been selected which seem especially favorable for the purpose, and from each of these one or more missionary doctors have presented detailed plans for a popular leprosy training center.

Here indigenous doctors, nurses, and clinical assistants will be taught the elementary techniques of leprosy treatment; and, even more important, pastors, school teachers, Bible women, evangelists, rural visitors, and other leaders of the indigenous Christian church will be brought in for short courses. They will learn to recognize leprosy when they see it—especially very early cases in children; to tell parents in the village homes where to go for treatment, or if they cannot be persuaded to go, how to take care of themselves at home, and above all, how to protect their children from infection.

From the centers also a public education program of posters, plays, movies, and the like will be directed.

A modest beginning in this program can be made with $500,000; and the Mission is now in midstream of a special campaign to find that amount during the present year. Many new friends will be found uniquely attracted by the prevention idea. For the idea that leprosy can be markedly checked or even eradicated by prevention, even while the search for a specific cure goes on, is an immensely challenging one and not generally known.

There is a divine call to worship, for it is written, "Forsake not the assembling of yourselves together," and Christ said, "For the Father seeketh such to worship Him."

—Selected.

MISSISSIPPI CONFERENCE

Meridian District—Third Round

Andrew Chapel, at Pine Springs, June 24, 11 ... Q. C. following.
Chunky, at Meehan, July 15, 8 p.m.; Q. C. ...
Cleveland, at Pleasant Grove, Q. C., June 2...
Collinsville, at Suqulena, June 17, 11 a.m.; ... following.
Decatur, July 29, 8 p.m.; Q. C. following.
DeKalb, at New Hope, July 22, 11 a.m.; Q. C. ... ing.
DeSoto, at Crandall, July 29, 11 a.m.; Q. C. ... ing.
Enterprise, at Concord, June 15, 8 p.m.; Q. ... lowing..
Hope, at Hope, Aug. 24, 11 a.m.; Q. C. ...
Lauderdale, at Lauderdale, Aug. 1, 8 p.m.; ... lowing.
Matherville, at State Line, July 15, 3:30 p.m. ... following.
Meridian, Central, June 3, 11 a.m.; Q. C. ... p.m.
Meridian, East End, June 3, 8 .pm.; Q. C. ... p.m.
Meridian, Hawkins Memorial, June 10, 8 p.m.; ... July 5, 8 p.m.
Meridian, Fifth Street, July 22, 8 p.m.; Q. C. ... 8 p.m.
Meridian, Poplar Springs, July 8, 8 p.m.; Q. C. July 6, 8 p.m.
Meridian, Wesley, Aug. 5, 8 p.m.; Q. C. Aug. 4, 8 p.m.
Newton, July 1, 11 a.m.; Q. C. 2 p.m.
Pachuta, at Pachuta, June 24, 8 p.m.; Q. C. following.
Philadelphia, Aug. 24, 8 p.m.; Q. C. Aug. 25, 8 p.m.
Philadelphia Circuit, July 26, 8 p.m.
Porterville, at Mt. Hebron, Aug. 5, 2:30 p.m.; Q. C. following.
Quitman, Q. C., Aug. 14, 10 a.m.
Rose Hill, at Pleasant Grove, July 14, 8 p.m.; Q. C. following.
Scooba, at Scooba, July 8, 11 a.m.; Q. C. following.
Shubuta, July 15, 11 a.m.; Q. C. following.
Union, Aug. 13, 8 p.m.; Q. C. following.
Vimville, at Pleasant Hill, July 18, 11 a.m.; Q. C. following.

The pastors will please have nominations for General and Divisional superintendents of the Church School ready for the third quarterly conference. Members of the Board of Education may also be elected at this time.

The district conference will meet at Union on September 18, at 9:30 o'clock. Each church is entitled to one delegate for every two hundred members or fraction of two-thirds thereof. Of course, every church is entitled to at least one delegate regardless of size. These delegates are to be elected at church conferences.

The time for our Advocate (New Orleans) campaign is here. Let's put the district over with this.

C. H. GUNN, D. S.

LOUISIANA CONFERENCE

Baton Rouge Disrtict—Third Round

Kentwood, June 24, 11 a.m.
Fisher, at Mt. Hermon, June 24, 3 p.m.
Slaughter, June 24, 8 p.m.
Columbia Street, Bogalusa, July 29, 5 p.m.
E. S. M., Bogalusa, July 29, 8 p.m.
Springfield, at Huff's Chapel, Aug. 5, 3 p.m.
Tickfaw, at Tickfaw, Aug. 5, 8 p.m.
Blackwater, at Magnolia, Aug. 8, 8 p.m.
Covington, at Fitzgerald, Aug. 12, 3 p.m.
Angie, at Angie, Aug. 12, 8 p.m.
Greensburg, at Wesley, Aug. 19, 3 p.m.
Jackson, at Jackson, Aug. 19, 8 p.m.
Pine Grove, at Pipkin's Chapel, Aug. 26, 11 a.m.
Walker, at Friendship, Aug. 26, 8 p.m.

Baton Rouge District—Fourth Round

Springfield, at Springfield, Sept. 9, 11 a.m.
Hammond, Sept. 9, 8 p.m.
Angie, at Talisheek, Sept. 16, 3 p.m.
Gonzales, at Faithful, Sept. 16, 8 p.m.
Clinton, at Clear Creek, Sept. 23, 11 a.m.
Ponchatoula, Sept. 23, 8 p.m.
Wesley Chapel, at Wesley Chapel, Sept. 26, 8 p.m.
Jackson, at Ethel, Sept. 30, 11 a.m.
St. Francisville, at Tunica, Sept. 30, 3 p.m.
Blackwater, at Blackwater, Oct. 4, 8 p.m.
Plaquemine, Oct. 7, 11 a.m.
Zachary, Oct. 7, 8 p.m.
Denham Springs, Oct. 10, 8 p.m.
Walker, at James Chapel, Oct. 12, 8 p.m.
Lottie, at Port Barre, Oct. 14, 11 a.m.
Waxia, Oct. 14, 3 p.m.
Baker, at Baker, Oct. 17, 8 p.m.
Greensburg, at Day's Chapel, Oct. 21, 11 a.m.
Live, Oak, at Live Oak, Oct. 21, 8 p.m.
Bogalusa E. S. M., Oct. 24, 8 p.m.
Columbia Street, Oct. 25, 8 p.m.
Covington, at Waldheim, Oct. 28, 3 p.m.
Tickfaw, at Tangipahoa, Oct. 28, 8 p.m.
Fisher, at Fisher, Nov. 4, 11 a.m.
Sunny Hill, Nov. 4, 3 p.m.
Franklinton, Nov. 4, 8 p.m.
Pine Grove, ta Pine Grove, Nov. 11, 11 a.m.
Amite, Nov. 11, 8 p.m.

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THE LIVING CHURCH

"O Beautiful for patriot dream that
sees beyond the years,
Thine alabaster cities gleam un-
dimmed by human tears!
America! America! God shed His
Grace on thee,
And crown Thy good with brother-
hood from sea to shining sea."

THE PRAYER-ROOM TODAY

"God bless our native land;
Firm may she ever stand through
storm and night;
When the wild tempests rave,
Ruler of wind and wave,
Do Thou our country save by Thy
great might.

"For her our prayers shall rise
To God above the skies; on Him
we wait.
Thou who art ever nigh,
Guarding with watchful eye,
To Thee aloud we cry, God save
the State."

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THURSDAY, JUNE 28, 1945.

LIBERTY BELL



1776—1945

WALLET OF THE WEEK

DR. JOHN R. MOTT, who recently passed the eighty-first milestone in his life, is hailed as the founder of the Student Christian Movement, as equally eminent in the work of the Young Men's Christian Association, and as the outstanding missionary statesman of our time. He began his first tour of the world in 1895, and since that time he has shuttled back and forth from land to land until he has become one of the world's best-known, best-loved, and most effective Christian leaders.

* * *

THE EPISCOPAL CATHEDRAL in the nation's capital is to be pushed to early completion, if fund-raising plans now in the making are successful. National campaign chairman, former U. S. Senator George W. Pepper, is leading the effort to raise five million dollars with which it is estimated that the building can be completed in six to eight years after building materials are made available for the construction. The nave, which will be a tenth of a mile in length, will seat an estimated ten thousand people.

* * *

THE ARCHBISHOP OF YORK recently expressed the belief that the German churches themselves must shoulder the task of reconverting Germany. He said, "Though little is known of the churches in Germany, there is no doubt that as the Nazi terror is overthrown, there will be found churches and congregations which have kept the lamp of faith burning, and have secretly deplored the crimes committed by their rulers. On the German churches above all will rest the heavy responsibility of bringing their people to a repentance of their crimes."

* * *

CHINESE ORPHANED MISSIONS still head the list of Christian responsibilities in that type of work. On the list are one hundred and sixty-four adult missionaries and eighty-one children to be cared for with supplies which now cost approximately one thousand times what the same supplies cost in 1937. The exchange rate for Chinese money is three hundred to one, but the real significance of that exchange rate is disclosed by the fact that a ton of coal sells for $48,000 (Chinese), pork is $300 per pound, rice sells for $65 per pound, and bus fare in Chungking is $60.

* * *

CLERGYMEN OF THE UNITED STATES, according to figures recently compiled, show a marked decline from the all-time high of one hundred and forty-eight thousand eight hundred and forty-eight in 1930. In 1940, the figures reported a decrease of eight thousand seven hundred and seventy-one. The number of women clergymen has shown a steady increase since 1920. The number, having practically doubled, stood at three thousand three hundred and eight in 1940. Most of the women clergymen are not in the larger denominations, where the records would doubtless show a still greater loss at the present moment.

NEW INDUSTRIAL USES have been found for a great variety of agricultural wastes, according to a news report in a popular magazine. It is estimated that our American farms produce annually around two hundred million tons of waste material which can be made a tremendous factor in the industrial development and expansion of the nation. The waste is first treated with acids and then, by other processes, valuable materials are secured which seem to promise a surprise for the years to come.

* * *

THE VALENCIA ORANGE CROP in California is said to be fifty per cent larger than the crop of 1944, but the oranges are said to be thirty per cent smaller. Fifteen hundred Jamaica Negroes have been brought in to help the more than ten thousand Mexican laborers harvest the crop. The California orange growers are making molasses for industrial uses from "culls" and peels which in past years have been thrown away as waste. The new process should increase the profits to the growers.

* * *

THE MOHAMMEDAN BIBLE, the Koran, has been in the process of retranslation for the past twelve years. The Iranian government, sponsor of the effort, secured the services of Nila Cram Cook, of Iowa, for making the compilation and translation. The text will be in English, Arabic and Iranian, with an English commentary. The remarkable fact is that the Iranian government should have come to America to find a compiler and translator for a literature which is the product of and the religious authority for the lands of the Near East.

* * *

DR. G. CAMPBELL MORGAN, who died at St. Ermina, Westminster, London, on May 16, had been an outstanding preacher for a whole generation. He was eighty-one years of age, was the author of nearly forty volumes, all in the field of Biblical exposition, and, from the devotional point of view, he was the most influential and best-known Bible teacher in the English-speaking world. Stranger than all else, he attained this eminence of Christian leadership without ever having had an earned academic degree. At the time of his death, he was minister emeritus of Westminster Chapel, his last pulpit.

* * *

TWO WOMEN SCIENTISTS were elected to membership in the Royal Society recently. They are Marjory Stephenson and Mrs. Kathleen Lonsdale, and they are the first women to be admitted since the days of Queen Victoria. More unusual, in the case of Mrs. Lonsdale, than her expert knowledge on crystals, are the facts that she is a Quakeress, a conscientious objector, and two years ago served a month in jail when she refused to register for fire watching at the time of the German blitz bombings. This recognition indicates the change which England has been undergoing during the progress of the war.

New Orleans
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EDITORIAL

INDEPENDENCE DAY

In 1776, our forefathers found it necessary to go to war to secure the freedom for which they had left their native land across the Atlantic. As those sturdy pioneers girded for battle, the representatives of the thirteen colonies gathered in Philadelphia and framed what has since been known as the Declaration of Independence. Its background of centuries of European militarism and tyranny and their passion for freedom are registered in every line of that historic document. After a brief review of the reasons for separation, they said: "We hold these truths to be self-evident: that all men are created equal, that they are endowed by their Creator with certain unalienable rights; that among these are life, liberty, and the pursuit of happiness." The events which followed demonstrated the earnestness and the conviction of those who dared to go to war in opposition to alien military control, and no one had any doubt as to their meaning when they brought the document to a conclusion with the words: "And for the support of this declaration, with a firm reliance on the protection of Divine Providence, we mutually pledge to each other our lives, our fortunes, and our sacred honor."

In his "Farewell Address," Washington counselled against "entangling alliances." He felt that a policy of international aloofness was possible and necessary for the infant nation whose people he had led in war and in the beginning years of their independent existence. Beyond that, it is clear that he felt such alliances would end in the militarism which had baptized the Old World in blood and had for centuries reduced its peoples to poverty. He knew that the aftermath of war is poverty and oppression bordering upon slavery. Many things have happened since July 4, 1776, but none of them of greater import than the fact that the ideal of freedom has become a form of political philosophy rather than a matter of personal conviction and devotion. On this anniversary of our national independence, every American citizen would do well to restudy the document and the ideals to which our forefathers committed us one hundred and sixty-nine years ago.

One need not be pacifist in order to believe that wars are not a constructive solution for anything. We have had experience enough to know that they promote neither freedom nor security. We fought one great war to make the world "safe for democracy," but more and more the shadows of European militarism deepen in our own path. At this moment, a loud clamor is heard for peacetime conscription—a military preparation **for keeping the peace.** To us the suggestion is in effect a confused medley of hope and despair.

We are opposed to the **"next war,"** and we are unwilling for Army and Navy men to fix upon us a policy of universal military preparation **for keeping the peace.** We believe that peacetime conscription will be an adaptation of that German Junker domination of which we should now have had quite enough. World peace is the prize offered for this undemocratic innovation, but we believe that it would end in the destruction of freedom, home, conscience, and all that we hold dear. The demand for military training for the "next war," carried to its logical conclusion, would justify the continuance of war emergency powers, an unlimited extension of the OWI, the WPB, the OPA, and all the other be-lettered agencies, the spawn of war. With every vestige of our charter of 1776 gone, we might then turn sadly to the ERA. On this Independence Day, we should renew our commitment to the "unalienable rights" of mankind, and pledge for their maintenance "our lives, our fortunes, and our sacred honor."

THE KINGDOM OF GOD AS EXPERIENCE

Jesus said to Nicodemus, "Ye must be born again," but the unspiritual "Master of Israel" wandered into the fog in search of rational and material parallels for explaining the mystery of that strange utterance—"How can these things be?" On another occasion, Jesus told the Pharisees, who imagined that the kingdom of God would come objectively—as a perfected social state, that they were in error: "The kingdom of God cometh not with observation, . . . behold the kingdom of God is within you." From still another angle, St. Paul told the Church at Corinth: "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned."

Whatever else these passages may mean, they certainly indicate that the kingdom of God has its genesis in personal experience, and that without such experience we are totally blind to the realities of that kingdom, no matter what the cultural side of our ledger of life may show. They mean that the kingdom begins, progresses, and ends as personal experience. Without that experience, any moral progress is a chance result.

Recently the British press carried glowing tributes to

Dr. G. Campbell Morgan, whose death took from the world a great Bible teacher. At an early age Dr. Morgan formed a sincere desire to devote himself entirely to the work of the Christian ministry and for ten years, while he sought to complete his academic preparation, he preached in Methodist chapels and in undenominational halls whenever opportunity offered. During that time, he came under the spell of Huxley and Free Thought, and the "Martydom of Man." He fell into utter gloom because of the controversial literature which came into his hands. He learned at terrible cost, that "the natural man receiveth not the things of the Spirit of God" and that the natural man cannot know them.

In later years, he said of those days of doubt and confusion: "In my despair I took all the books that I had, placed them in a cupboard, turned the key, and there they remained for seven years. I bought a new Bible and began to read it with an open mind and a determined will. That Bible **found** me. Since that time I have lived for one end—to preach the teachings of the Book that **found** me." He emerged from the fog of so-called liberalism with a definite experience of salvation, and through the power and illumination of the Spirit, for half a century he made the world rich with the treasures of Eternal Truth.

No man, minister or layman, high or low, can have either chart or compass for Christian living unless and until he has been found by the Bible—the Book of revealed wisdom and grace. Without the Spirit of God as personal experience, he cannot acquire either spiritual power or understanding. The beginning of the kingdom of God is inside the individual, an experience of Christian truth and a disclosure of the Divine purpose.

SOCIAL LEVELING BY LAW

In this issue is an article by Mr. Dwight Marvin, editor of the Troy, N. Y., **Record**, to which we invite special attention. Mr. Marvin, who is an Elder in the Presbyterian Church, U. S. A., was born in Auburn, N. Y., and has been the editor of daily papers in Troy, N. Y., for the past thirty years. His article is a reply to Dr. William Lindsay Young's advocacy of an "anti-discrimination" law for Pennsylvania modeled after such a law recently enacted by the State of New York.

We publish this article because we believe that it presents the facts regarding such legislation in true perspective. Mr. Marvin's opinions cannot be dismissed as defense of a personal philosophy based on social prejudice. He raises questions as to the wisdom of a type of social legislation designed to correct admitted abuses, but he does not oppose the ends sought. We believe that such laws have two serious faults: They are not justified by history, as Mr. Marvin shows, and they assume that laws have more power than their creators.

We believe that no easy or short-cut method can solve problems which belong to the realm of conscience. Germany, crushed by the allied armies, is helpless, but anyone who thinks that its anti-Semitism or Nordic arrogance can be destroyed by military might, has not read history. "Anti-discrimination" laws seem to us to be gestures of appeasement rather than solutions. We understand that separate labor unions are maintained for white and Negro races and that distinctions are actual as well as organic. On the religious side, the **London Daily Telegram** of May 28, said that the Caithness County Council approved, by a vote of 14 to 13, a recommendation of the Education Committee, " . . . that in this Protestant County, no person shall hold or be eligible for the post of teacher, Director of Education, or Librarian, under the County Council, who does not profess the Protestant faith." That is England in 1945—not of the days of Henry VIII.

HITLER AS TEACHER

Teaching is objective (dispassionate) preaching; that is to say, preaching that has solidified into a lesson in morals, a logical treatise.

When the white-hot warning of the prophet has crystallized into cold, flashing nuggets of wisdom, it becomes the province of the priest, losing the incandescent glow of the prophetic message. Or again, when the passion of the prophet has cooled off into the persuasion of the thinker, we have teaching.



Dr. A. P. Hamilton

The prophet tests the present by the future. The teacher corrects the present for the future.

Prophecy, then, is always potential teaching, and vice versa. But the former is, to use a musical term, the crescendo and the latter the decrescendo of the same musical tempo; the full diapason over against the **vox humana** or the "still small voice" of reason. It is Handel's "Hallelujah Chorus" in contrast to his "Largo."

Every prophet, then, to clothe the abstract in the concrete, is a teacher. Every man who even thinks he is a prophet is a teacher also—willy-nilly. Thus it is we are uncertain sometimes as to whether we shall call our Lord a preacher or a teacher, a prophet or priest. He was alternately all of these according to the circumstances or His own mood.

Conversely, then, Judas Iscariot has been for us one of the greatest teachers through the centuries. So also has Benedict Arnold in his realm. but likewise in reverse.

Napoleon Bonaparte, in his way, is an everlasting signpost of the wrong road to take. And now, in our own time, Hitler takes up the role—of false prophet and teacher—whether he would or not.

In the May 16th issue of **The Christian Century**, the editor says in an editorial on Hitler, "He has taught, in a way the world should never forget, the destructive evil that can come out of nationalism."

Hitler has taught, likewise, the malleability of the human mind, especially of the mind of youth. There is promise in this; there is also warning. Control of the processes of teaching has become a matter of greater moment than ever.

So it is that tremendous issues are involved in the correct learning of this lesson, for us now and for all future time.

If we do not learn it this time, it would seem that the human race is incapable of learning anything for its own self-protection and preservation and that the race is doomed to self-destruction.

A. P. H.

THE OTHER SIDE OF DISCRIMINATION

By Dwight Marvin

There are good Presbyterians who do not agree with the attitude of the Rev. William Lindsay Young, D.D., LL.D., L. H. D., former Moderator of the General Assembly, and others, lay and clergy, in their support of a movement to put through the Pennsylvania Legislature an anti-discrimination bill similar to that recently adopted by New York.

All of us, if we have the principles of Christianity in our hearts, are opposed to any kind of discrimination on account of race, color, or religious practices. All of us desire a diminution of all sense of racial superiority throughout the world. This is inherent in the Second Great Commandment; it is the essence of the Brotherhood of Man.

The question is how to assure that diminution. Apparently Dr. Young and his associates feel legislation will have a salutary effect. Some of us have an entirely opposite view. Already the passage of the New York measure and its signature by the Governor have created a great deal of underground disaffection which may be hard to overcome.

What is Law?

What is law, anyway? It is, or ought to be, the enactment of the overwhelming will of the people. Usually it is the adoption, officially, of the customs of the community. If a law has such overwhelming support it will be enforceable; if it lacks such support it will be flouted until it becomes a dead letter.

Take the case of prohibition. Had the proponents worked along the old lines, making slower progress toward the goal instead of trying to clamp it on the nation prematurely by law, it might have gone further. Such results as were gradually achieved might have been built on a more solid foundation. And the unsuccessful experiment undoubtedly has caused an increased contempt for laws dealing with morals and a recoil to more general drinking.

Black Markets

Many other examples will occur to the student of popular psychology. The black market of today is in point. The Office of Price Administration has tried to get results by methods in which many do not believe. Citizens cannot see why ceilings should be placed on retail and wholesale prices but not on processors. They object to the storage of meats, butter, and other essentials in such quantities that they cannot be used and spoil.

So we are discovering what thinking men long have known—that there will always be a black market or a bootlegger when there is a substantial lack of approval for a law. The majority must be large enough, first, to make it indecent to ignore it; and, second, to make enforcement possible and popular.

Now as to anti-discrimination laws. Men with any ethical sense see no good in lines of demarcation based upon race, religion or color. Such lines are neither civilized nor Christian. They are prolific in creating causes of misunderstanding between man and man.

But discrimination of this sort is an emotional matter, based upon hundreds of generations of human develpoment. It takes time to eradicate the beast in man—as this and other wars have proved. And it takes time to overcome racial feelings.

Progress

Yet they are being overcome. Any student of current events—up to a decade ago—knows this. There was a time when lynching of Negroes occurred in this country a hundred times a year. Today the average is three or four. Once many states stopped Negro voting by poll taxes. Today all but seven have abolished these taxes and others probably would have done so had not enthusiasts, in search of political advantage, tried to cover the remaining states by the compulsion of law. So the desired result has been somewhat delayed.

There is a better feeling in the South than a generation ago. One doubts whether efforts to accelerate the trend by law have had any part in this progress. Similar with the Jewish issue. For a generation or two a kindlier feeling had been growing up. In community affairs, in church union services, in exchange arrangements between preachers, in various social, civic, and business fields, the lines of demarcation were disappearing.

Retardation

Then came the desire to discard natural trends—because they were slow—and try the law. There is little doubt, among many men, that anti-Semitism by such efforts has been stimulated in an underground manner; indeed, many who are bitterly opposed to such attitudes are greatly disturbed over present conditions. For it would appear that when any wronged race tries to rid itself of the wrong by coercion it meets a recoil and an end of the original favorable tide.

In short, you cannot make men good by law. You aggravate the situation if a law is not merely a written custom. You increase irritation by ordering substantial groups of citizens to discard instantly hereditary attitudes which normally were improving.

Anyone who has lived in the South is aware of an increasing feeling of cooperation between the white and colored races. One accustomed to Northern standards, if he goes below Mason and Dixon's Line, is dismayed. But if one has known the South for half a century he knows that continuous progress has been made. Outstanding men in many states have been in recent years urging better schools, the right to vote, equality of treatment by the courts, and attempts at understanding between the two races. Virginius Dabney, editor of the Richmond Times-Dispatch, of old Southern blood, has called upon his state to end obnoxious differentiations. At times he has been far ahead of overwhelming sentiment; but he has been making people think and he has found a growing number of leaders in agreement with him.

A Southern View

Recently John Temple Graves has pointed out in The Virginia Quarterly Review that too many folks in the North seem to be interested in ending segregation whereas the South certainly is not ready for it. Indeed, he thinks the North generally believes what the South believes—in spite of political oratory and an idealism which forgets the real. He says:

"Right or wrong, the South is not going to have race segregation destroyed. To accept this as a fact and to understand at the same time the latent good will for the Negro which might be exploited among Southern white people if they did not fear a breakdown of segregation—is to know that the Negro's greatest present hope of continued advancement in the South is on his side of an accepted line. His hope is not that the line will be abolished but that it will be made more vertical and less horizontal."

Now, as long as this spirit prevails legislation is futile—and arousing. Men do not like to be forced to do things against their will; and if Mr. Graves is right in thinking that ninety per cent of our population would consider forceable abolition of segregation improper it is not time for such legislation. Of course, there is a Christian goal ahead. But many people forget that life does not always consist in choosing between good and bad; there are too many graduations and uncertainties. Much of our moral and spiritual life must be built upon choices between two evils, and our job is to pick the lesser. Segregation per se is wrong, many of us believe. But to try to destroy it instantly by law means to risk such a recoil on the good work of many years that the lesser evil of postponement, pending further education, may be the wiser Christian course. Those who insist that this means to do evil that good may come are rationalizing. It is hardly evil to continue any course which evidently is leading somewhere when the alternative leads nowhere except to the return to former low standards.

Government Service

The government service certainly ought not to discriminate in such a matter. Government jobs should go to those best fitted for them, irrespective of racial, religious, or color relationship. And in private business there should be a constant, urgent insistence upon the abolition of such barriers. Propaganda, for educational purposes, should be deftly but continuously used. Laws mild enough to have all but universal approval should be placed upon the statute books to control the occasional evil-doer. Above all, religious people should labor constantly to tear down the walls and make an end of emotional, traditional taboos based upon mere differences in pigmentation, religion, origin, or previous condition of servitude.

But to go beyond this, branding men as law-breakers unless they conform to this high ideal in their private lives, is likely to create widespread "bootleg" activities and an increase in irritations which must be reduced if we are to live together as Christians.

There is one cure for racial, color, and religious discrimination. That is not law. It is religion itself, preached constantly by pulpit and pew and practiced by those who are sincere. It has slowly been winning its way in this sphere. In the matter of human brotherhood it has a long way to go in some parts of the country and the world. Some observers, however, tremendously anxious to end this unchristian carry-over from savagery which we call race feeling are worried over these acceleration efforts. They remember too many premature attempts to end an evil by passing a law against it. They question whether it is the Christian way. They doubt whether it is a way at all.

—Used by permission of the Presbyterian Tribune.

Reentance

Repentance implies shame and bitter regret for what has been wrongly done; it implies the pain of acknowledging shortcomings; it implies the smart and rankle of an uneasy conscience and injured self-esteem. Repentance is the burning out of the old sin, the cauterizing of the wounds of the soul; it is, is must be, a painful and an arduous process.

—John Wilhelm Rowntree.

CONFERENCE NEWS AND PERSONALS

New Orleans Christian Advocate

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W. C. NEWMAN.....Church School Lesson Writer
MRS. E. L. DIAMOND.....Editorial Secretary
C. MILTON CHALMERS.....Publisher

Mrs. S. D. McWilliams, Meridian, Miss., places us in her debt by her gracious word of appreciation of the Advocate and what it means to her.

Chaplain Alfred M. Ellison, of the Mississippi Conference, has instructed us to discontinue the Advocate until further notice, since he is to have a new assignment.

Chaplain Norman U. Boone has now somewhat of a permanent address, as he asks that we send him the Advocate since he has missed it very much while he was in training.

Mrs. A. P. Holt, well-known to many friends in Louisiana, has returned to her home in Colorado Springs, 320 N. Farragut Street, following her sojourn at Ardmore, Okla.

Rev. J. A. Bell, pastor at Vinton, La., has been in a New Orleans infirmary for the past ten days, following an operation for gall stones. At last reports he was getting along well.

Mrs. J. T. Abney, who is well-known throughout the Mississippi Conference, where she served with her late husband, writes that the Advocate means much to her. She is living at Bogalusa, La.

Chaplain Ralph Cain is back from his post of service in England and preached for his father at Plaquemine on Sunday of last week. He is looking well, and the congregation greatly appreciated his message.

Rev. E. L. Jernigan, pastor at Fulton, Miss., sends us a list of 22 subscriptions, at least a third of which are new, and he adds that his people are responding to the call of the church and to its entire program in a splendid way.

Chaplain S. P. Emanuel, of the Mississippi Conference, has finished his training at Williamsburg, Va., and is now at a naval training center ready for assignment to active duty, according to information reaching the Advocate office.

Mrs. McKeithen, wife of the pastor at Maplewood, La., was in the Eye, Ear, Nose, and Throat Hospital for surgical care last week. According to our information, she was getting along well and was not expected to remain in the hospital for any great length of time.

Rev. John M. McCay, Nesbitt, Miss., is in his fifth year on the Pleasant Hill charge, and he feels that this promises to be the best year of his service at that place. All the churches are in good financial condition and he and his people are enjoying many evidences of divine approval.

Chaplain James E. Reaves delivered the baccalaureate sermon for the graduating midshipmen at Notre Dame University recently. He was invited to deliver the sermon after having been guest speaker for midshipmen several weeks before. The audience was made up of Protestants, Catholics, and Jews. According to the news release, there were 289 men in the class who received ensign commissions.

CORRECTIONS IN STATEMENT OF STUDENT CENTER CAMPAIGN

Dear Dr. Duren: Will you please make the following two corrections in the statement of amounts paid to the Student Center Building Fund campaign: First Methodist Church, New Orleans, $1000; Springhill, $17.20.

Thank you for carrying the statement and making this correction.

W. E. TRICE, Pastor.

REV. WESLEY EZELLE DIES

Rev. Wesley Ezell, pastor at Meadville, Miss., died at the parsonage in Meadville on Friday, June 15. He was stricken with a heart attack about the first of November of last year and had been in a serious condition up to the time of his death. More than once it was thought that he could not rally, but each time he did until the attack of a few days ago. He is survived by his wife and two children. Mrs. Ezell was a Miss Cooper from Catchings, Miss., to which place the remains of Bro. Ezell were carried for burial following a brief service at Meadville on Saturday morning. He was not a great preacher, but he was a good man and a faithful pastor. He did a good work, and many will share the sorrow for his going.

REVIVAL AT COALVILLE

Dear Brother: Permit me to report our revival meetings in the Coalville Methodist church which closed on the night of June 17. We ran from the second through the third Sunday in June, with our own "Jimmie" Smith doing the preaching. Brother Smith is a very forceful speaker and a very effective evangelist of the old-time religion, and has a great heart and one that beats in sympathy with a lost world. Bro. Smith holds a good meeting and the church is revived under his messages. May he live long and continue his message of salvation. One who loves him and believes in him. Let me add that we had 27 additions on profession of faith.

J. H. MOORE.

Biloxi, Miss.

REVIVAL AT BATESVILLE, MISS.

Dear Dr. Duren: We have just closed a fine revival meeting, with John W. Moore, our pastor of Grenada, doing the preaching, and Bill Munday and wife, of Memphis, Tenn., doing the singing and working with the children and young people.

This meeting was the best that I have ever had during my ministry. You should hear Bro. Moore preach; he is one of the best preachers I have ever listened to, and it is not just one sermon but all of them.

If any of you preachers want a first-class preacher to hold your meeting, you cannot go wrong in securing John W. Moore for this task.

Bill Munday and his wife are fine help in the singing and young people's work. You will not go wrong if you get Bill Munday, 285 S. Watkins Street, Memphis, Tenn.

When all are in and counted, we will have about twenty additions to the church, and more than half of them on profession of faith, and a great work was done in the church itself that counts large with me.

My people were delighted with our meeting and all are praising the preaching of John Moore.

Things go well in Batesville; almost ready for Conference, and that means that our finances are in good shape—everything up-to-date. The Batesville church is one of the best of its class in the Conference.

Yours truly,
A. C. McCORKLE, Pastor.

REV. A. T. LAW REPORTS FOR AMITE, LA.

Once a year, as is our custom, we write to the New Orleans Christian Advocate and give a condensed report of the work at Amite Methodist church.

The pastor and family returned from our Annual Conference, held last year at First Church, Shreveport, and found a royal welcome awaiting us from our fine people, for our fourth year. There was a magnificent



pounding given us by our people, and we were pounded for several days after the main event.

At our recent district conference I was able to give the best report I have ever made at a district conference during my ministry.

There have been 15 additions to the church, eight of whom came on profession of faith.

The district superintendent's salary, Bishop's Fund, Superannuates, World Service, General and Annual Conference Benevolences, General Administration Fund, District Work, Jurisdictional Fund, Memorial Mercy Home-Hospital, Louisiana Moral and Civic Foundation, Overseas Relief, Race Relations, Golden Cross, S. M. U. Scholarship Fund, have been paid in full for the Conference year. The regular Easter offering for the Orphanage was made Easter Sunday. Our quota for the L. S. U. Church and Student Center was overpaid for the three years at district conference in 1944. About $700 has already been raised on the salary of our missionary, H. A. Townsley, of India, for 1946, his salary for 1945 having already been paid. On the Crusade for Christ quota of $2,504, we have $2,200 in cash and $600 in pledges.

Although our church is doing all that is required of us, we are paying the salary of a missionary to India plus these things. Also, the board of stewards materially increased the pastor's salary for this Conference year.

When we came here three years ago there was one Woman's Society of Christian Service, and now there are three, the Wesleyan Service Guild and the Junior Wesleyan Service Guild being the other two. And these missionary groups are doing a magnificent work. And the end is not yet!

We are having a fine representation in all young people's camps this year. The pastor and one laywoman represented our church at our District Pastor's School, which was as good as our regular Conference Pastor's School, last week at Bluff Creek.

Now we are ready for our vacation!

ASHLEY T. LAW, Pastor.

VACATION CHURCH SCHOOL AT EAST END, MERIDIAN

East End Methodist Church School has just closed a very successful Vacation School. There was an enrollment of eighty, and the average attendance was seventy-five.

Following is the faculty who so ably assisted:

Rev. J. O. Ware, Church School pastor; Mrs. S. D. McWilliams, principal.

Beginners—Mrs. Melvin Hudnall, superintendent; text, "My Home and Family."

Primary—Mrs. Bill Anders, superintendent; text, "Learning from Jesus."

Junior—Mrs. L. H. Johnson, superintendent; text, "Beyond the Blue Pacific."

Intermediates—Mrs. J. O. Ware, superintendent; text, "Our Living Church."

Worship Leaders: Beginners, Mrs. C. M. Martin; Primary, Mrs. Sam Massingill; Juniors, Mrs. A. L. Brothers; Intermediates, Mrs. J. O. Ware.

Story Tellers—Mrs. C. M. Martin, Mrs. Melvin Hudnall, Mrs. D. T. Borphwick, Mrs. Warren Brown, and Miss Elizabeth Edmonds.

Pianists—Miss Mary Peebles, Joyce Danner, Mary Joyce Clayton, and Miss Elizabeth Bustin.

Recreation—Miss Mary Peebles and Miss Bess Colmery.

Handicraft—Gene Harris and Edwin Shields.

Other Helpers and Teachers—Mrs. C. Sullivan, Miss Marilyn Lide, Betty Ruth Walker, Juanita Rivers.

A lovely closing program was given at 10:15 a.m., Sunday, June 17, in the church auditorium, the children sharing some of their experiences in song, work, study, and worship. The program was begun by little Jerolyn Massingill, three years old, of the Nursery Department, singing a motion song and "Help Somebody Today."

At the close of the program, Mrs. S. D. McWilliams, principal of the school and Children's Division superintendent, presented certificates to all children who had met the requirements of the school.

There was a sweet spirit existing throughout the entire school, and we feel that much good was accomplished.

MRS. C. M. MARTIN.

Apt. 5. Hiway Village, Meridian, Miss.

THE BLUFF CREEK PASTORS' SCHOOL

The Bluff Creek Pastors' School and Conference for Christian Workers was held at the Bluff Creek Campground, in the Baton Rouge District, June 11-14th.

Three instructors, who would have been at the Conference-wide Pastors' School, were secured for this School, after the Conference-wide School was cancelled by the O.D.T.

The Baton Rouge district superintendent, Rev. Virgil D. Morris, did a wise thing when he went ahead with a Pastors' School at Bluff Creek.

The School was promoted jointly by the district staff, and was successful from every angle.

The Campground itself has been put in good condition, by funds raised by the Baton Rouge district young people, and by three different work camps of the pastors themselves.

The road into the camp has been graveled, through the courtesy of Jahncke Service, Inc. The cabins were re-screened and neat little bathrooms built into each cabin.

The Campground has been granted use of an adjoining high school building and grounds, which is no longer used for school purposes.

Rev. H. A. Gibbs, director of the School, and Rev. and Mrs. M. D. Felder, business manager and dietician, keep the School going in good style.

The faculty made a tremendous hit. Dr. Rollin H. Walker, professor emeritus of Bible at Ohio Wesleyan University, Delaware, Ohio, has an infectious love of the Scripture. His mind is alert, and his spirit inspiring.

Dr. Rockwell C. Smith, professor of the Rural Church at Garrett Biblical Institute, Evanston, Illinois, delighted the group with his sparkling personality, keen common sense, and grasp of the facts involved.

Dr. Walter Towner, head of the new Department of Church School Administration of the Board of Education, Nashville, Tenn., presented the Church School phase of the Crusade for Christ ably.

Others on the program were Mrs. Roy Scales and Mrs. E. L. McKay, Children's Work; Mrs. N. B. Riddle, district secretary of the Woman's Society of Christian Service; Rev. Henry Rickey, Adult Work; and Mr. T. H. Henderson, district lay leader.

This is just a sample of what is happening in the Baton Rouge district this year.

HENRY A. RICKEY.

"COMMUNITY STUDY"—PREPARATION FOR CRUSADE EVANGELISM

My Dear Dr. Duren: Dr. Denman has asked that I answer your letter of June 13 to him concerning the Woman's Society of Christian Service and the survey.

The survey is to be taken by every church this fall. It will be under the name "Community Study," and we prefer that you use this name in speaking of it throughout the year of Evangelism. The suggested date is the week of November 25, and we hope that every church will plan accordingly.

The Woman's Division of Christian Service, in executive session some two months' ago, voted to cooperate with the pastors in making it. The pastor is to call on his Woman's Society of Christian Service and give this organization a large share in this important task, but this does not mean that they must do it alone. The pastor, in cooperation with his Woman's Society, will arrange that in each church a day be spent together in study and spiritual preparation prior to the making of this community study. This day is especially requested by the Woman's Division. Where a church has no Woman's Society, the women who are teachers in the Church School, and members of an advanced class, can assist the pastor in the plans for this day and recruiting the members who will make this community study.

Crusade for Christ Community Study cards will be furnished free to every pastor, together with instruction leaflets. From these cards, after the community study, the local church will make up its prospect roll both for Sunday School and church membership, and a large portion of the one million people to be won during the year of Evangelism will be located in this manner.

More detailed information will be given in the Pastors' Manual for the year of Evangelism, which will be sent to you and to every pastor when it is available (probably late August). The main thing now is more or less to nail down the date and the fact that the W. S. C. S. will actively cooperate with the pastor and other workers in this study.

Needless to say, I read the New Orleans Christian Advocate much closer than I do any other Advocate, and I appreciate its fine articles, good editorials, and helpful information that it presents from week to week.

Cordially,

GEO. H. JONES.

I am convinced that my life belongs to the whole community, and as long as I live it is my privilege to do for it whatever I can, for the harder I work, the more I live.

I rejoice in life for its own sake. Life is no brief candle for me. It is a sort of splendid torch which I got hold of for a moment, and I want to make it burn as brightly as possible before turning it over to future generations.—George Bernard Shaw.

There are rules to luck, for to the wise not all is accident. Try, therefore, to help luck along. Some are satisfied to stand politely before the portals of Fortune and to await her bidding; better those who push forward, and who employ their enterprise, who on the wings of their worth and valor seek to embrace luck and effectively to gain her favor. And yet, properly seasoned, there is no other way to her but that of virtue and attentiveness; for none has more good luck, or more bad luck, than he has wisdom, or unwisdom.—Gracian.

PERSONAL NOTES AND INCIDENTS

Dr. L. P. Wasson, district superintendent, writes us that the Corinth district conference will be held at Booneville, Miss., on July 10 instead of July 11, the date originally given us.

Mrs. Stanley Wilson was made very happy by a visit from her son and his wife last week. The son had just returned from three years' service overseas. It is not difficult to understand her feeling of rejoicing.

Miss Shiela Nuttall requests the change of her address from Scarritt College, Nashville, Tenn., to 2949 Midway, Shreveport 51, La. Miss Nuttall is widely known in the Louisiana Conference for the splendid service which she has rendered in rural work.

Miss Lea Joyner, assistant to the pastor at First Church, Monroe, La., and Rev. W. A. Reeves, pastor of the Columbia Heights Church, preached at the morning and evening services on Sunday of last week, while Rev. and Mrs. S. A. Seegers were attending the commencement at Millsaps College.

Newly-appointed chaplains to the U. S. Army include Victor Sherrel Coleman, John Paul Nix, and David Holcomb McKeithen, all of the Mississippi Conference. The promotions include Chaplain Wm. D. Waugh, promoted from first lieutenant to Captain, and member of the North Mississippi Conference.

First Church, Shreveport, La., recently had the most successful Vacation Church School of its history. 166 pupils enrolled in the School and a genuine spirit of cooperation was manifested by every worker and pupil. Dr. Dana Dawson and Rev. Raybon Porter are pastor and minister of education, respectively.

Rev. J. M. McWilliams writes that the work of the church at DeKalb, Miss., is progressing nicely under the supervision of Rev. Fred Thompson, who succeeded Rev. Andrew Gallman when he was transferred recently to Broad Street Church, Hattiesburg. We appreciate Mrs. McWilliams' interest in the Advocate.

Among the graduates of the recent commencement at Millsaps College was Miss Winnifred Seegers, daughter of Rev. and Mrs. S. A. Seegers, of Columbia, La. Miss Seegers graduated with a degree of bachelor of science with highest honors and was also awarded the Founders' Medal. In the class were twelve young men and eighteen young women.

At the Millsaps College commencement on June 17 and 18, Rev. N. J. Golding preached the baccalaureate sermon and Gov. Thomas L. Bailey delivered the baccalaureate address. Rev. J. W. Ward, pastor at Clarksdale, Miss., preached the sermon before the young men and young women's association at night. The services on Sunday were held at Galloway Memorial Church.

REV. J. O. LEATH DIES

Rev. J. O. Leath died very suddenly on June 14th of a heart attack at his residence in Lakeview, a suburb of Waco, Texas. He was a member of the Mississippi Conference and retired in November, 1939, because of failing health. In addition to a pastorate at Purvis, Miss., he served for several years at Whitworth College with Dr. G. F. Winfield. He is survived by his wife, who lives at Route 4, Waco, Texas.

BISHOP PAUL E. MARTIN RECEIVES HONORARY DEGREES

Bishop Paul E. Martin, of the Arkansas-Louisiana Area, has been the recipient of honorary degrees from two colleges recently. First he received the degree of Doctor of Divinity at the recent commencement of Hendrix College, Conway, Arkansas. This was followed by the degree of Doctor of Laws, Southern Methodist University, on Monday of this week. He did his theological work at Southern Methodist University and the occasion was a homecoming in addition to the degree with which he was honored. Bishop Martin held the degree of Doctor of Divinity which was conferred by Southwestern University, Georgetown, Tex.

THEY ARE DOCTORS NOW

Accounts of the Millsaps Commencement, held on Monday evening of this week, reveal the granting of three honorary degrees, one of them to Rev. J. B. Cain, Columbia, Miss., who was granted the honorary degree of Doctor of Literature. Rev. J. D. Wroten, superintendent of the Greenville district of the North Mississippi Conference, was given the honorary degree of Doctor of Divinity, and Professor J. M. Sullivan, of the Millsaps faculty, was given the honorary degree of Doctor of Science.

Rev. J. D. Wroten enjoys the unique distinction of having received the regular college degree at Millsaps along with his wife and four of his children.

Dr. J. M. Sullivan has taught at two Methodist colleges, Centenary College, at Jackson, La., now at Shreveport, and Millsaps College, for more than fifty years. For more than a quarter of a century he has been Lay Leader of the Mississippi Conference of the Methodist Church.

EPISCOPAL PLAN OF FALL CONFERENCES, 1945

South Central Jurisdiction

Arkansas-Louisiana Area—Bishop Paul E Martin

Little Rock—November 1, Hot Springs, Ark.

North Arkansas—October 25, Walnut Ridge, Ark.

Louisiana—November 15, First Church, Baton Rouge, La.

Southeastern Jusisdiction

Memphis Area—Bishop J. L. Decell

Memphis—November 14, Union City, Tenn.

Mississippi—October 24, Meridian Central, Meridian, Miss.

North Mississippi—November 7 (Referred).

MERIDIAN DISTRICT NEWS

The School of Evangelism for the Meridian District of the Mississippi Annual Conference was held in Central Methodist church, in Meridian, Miss., June 18-21, 1945, under the leadership of the district superintendent, Rev. C. H. Gunn.

Twenty-three of the twenty-five pastors in the district were present at this meeting, and all worked together in beautiful harmony and enthusiasm to the end that the school should be a successful one, and they were not disappointed, for conspicuous success was achieved.

Rev. T. A. Carruth, Conference secretary of Evangelism, could not attend the school because of urgent duties that kept him on his own charge—Main Street, Biloxi. But Rev. E. W. Ulmer, pastor of First Church, Pascagoula, substituted for Bro. Carruth, and proved to be a very wise and efficient instructor. Rev. Seth Granberry, pastor of our church at Forest, Miss., brought the inspirational message Thursday. The message was indeed inspirational and was well received by all the brethren who heard it. Other messages were brought by pastors of the district.

A large number of laymen assisted in the visitation, and proved themselves to be very effective workers in this field. One great benefit derived from the use of the laymen is the enlarging of their ability to do church work as well as bringing prospects to a decision to accept Christ, and join the church.

The report of the Findings Committee is hereby appended. It was adopted by a unanimous standing vote of the assembly, and shows something of the estimate those present place on the value of the school.

I am sure this postscript will be enjoyed by the readers of the Advocate: The congregation at Central Church, under the leadership of Dr. W. A. Tyson, is now more than twice as large as it was in the beginning of the year. A very successful revival has been held at East End, under the leadership of Rev. J. O. Ware. Rev. R. H. Clegg, pastor at Fifth Street, has added almost one hundred to the church this year, and is quite sure that the debt on the church will be paid in full before the meeting of Annual Conference. Rev. W. L. Hamrick, at Hawkins Memorial, and his congregation are collecting money to build a new church.

Rev. G. E. Allan, pastor at Poplar Springs, is constantly adding members to his church and Church School. He has so greatly stressed the value of stewardship that his congregation is now contributing to the church the largest per capita payment of any congregation in the city. Rev. W. R. Murray, pastor of Wesley Church, is preaching to large congregations both morning and evening. He has his young people so well organized that they frequently win the banner at the sub-district meetings.

The writer has had the happy privilege of seeing a new roof placed on 34th Avenue Church, a new roof on Pleasant Hill Church, four Sunday School rooms redecorated at Bonita Church, and a very successful revival at Toomsuba Church, some of the churches he serves.

Vacation Bible Schools have been held at East End, Fifth Street, and Toomsuba. A most excellent school is being held at this time at 34th Avenue, with prospects of several more being held in the near future.

Eight young people from Fifth Street attended the Youth Assembly at Brookhaven. Fifteen from that church plan to attend the Assembly at Scooba, June 25-29, and at least one will attend the Educational meeting at Lake Junaluska. I do not have the exact figures, but all the churches in Meridian were represented at Brookhaven, and will be represented at Scooba.

T. J. O'NEIL, Reporter.

HANDSBORO CHARGE GRACIOUS TO NEW PASTOR

Dear Dr. Duren: We have lately been changed from the Raleigh charge to the Handsboro charge. The people here have received us in a very cordial manner. They met us at the parsonage on our arrival with

a picnic supper, a generous pounding, and a representative group of friends from the three churches on the charge—Burton Memorial, Handsboro, and Mississippi City. We are made to feel at home for many reasons, among which are these: We have lived on the coast from youth up to a few years ago; and here we have met friends of former years; and again, the people of the charge have shown such a willingness to cooperate with us that we are made happy in the new situation.

We were not anxious to leave Raleigh; in fact, it was painful to part from the friends there. The members of the Raleigh charge have shown a fine spirit and we are sure will go right ahead under the direction of the new pastor.

Sincerely yours,
MURRAY COX.

LITERARY GROUP HONORS PROFESSOR W. G. PHELPS

Professor William G. Phelps, of the department of classics at Centenary College, has been elected to honorary life membership in the International Mark Twain Society, an organization formed many years ago to honor outstanding contributors to the world's literature.

Professor Phelps was cited "in recognition of the outstanding literary merit of his published work." Honorary membership in the society is the highest honor conferred by the organization, with the exception of the Mark Twain medal, which is awarded each year to some world figure for outstanding achievement in the arts and sciences. Many distinguished men of letters have received honorary memberships in the society in the past, including Rudyard Kipling, Thomas Hardy, Sir Hugh Walpole, William Lyon Phelps, and others.

A member of the Centenary faculty since 1923, Professor Phelps has taught classical literature, Greek, and Latin. The International Mark Twain Society was inspired by the writings of Samuel Langhorne Clemens (Mark Twain). Cyril Clemens, president of the society, announced the election of Professor Phelps to honorary life membership.

Professor Phelps is the author of four outstanding booklets on Greek and Roman civilization and literature. He also has been a frequent contributor to literary journals. His contributions to literature, which drew recognition from the society, are: "The Glory That Was Greece," "Three Roman Poets and Their Messages: Virgil, Horace and Juvenal," "Two Roman Papers: The Grandeur That Was Rome, and the Human Cicero," "Lessing, the Champion of Universal Brotherhood."

CHRISTIANITY IN THE WORLD ORDER

Tom Q. Ellis, secretary of the Supreme Court of the State of Mississippi, was the guest speaker at the June meeting of the Men's Club of the Crawford Street Church, Vicksburg, Miss., recently, speaking of "Christianity in the World Order." He is known to be an interesting and convincing speaker and he fully justified that record. Assuming that all attending the supper were Christians, he spoke, he said, as one Christian to another.

Quoting from the Book of Revelation, 3:20, "Behold, I stand at the door and knock; if any man hear my voice and open the door, I will come in to him, and will sup with him and he with me," Mr. Ellis brought forward historical facts to prove how true this has been in the progress of the world. He referred especially to the enlightened advance of this country, recalling how the first discoverers knelt on the shore and gave thanks to God, how Washington went apart to pray at Valley Forge, how the first continental Congress and subsequent meetings of the builders of this nation had always opened their meetings with petitions to God for wisdom to do the right.

"Christ stands at the door and is ready to enter, but the door must be opened for Him; He must be welcomed." He was invited to enter when this country was in its infancy, is yet invited to enter at all legislative assemblies, and in consequence, it was pointed out, this nation has become the greatest in the world.

In contrast to these invitations to Christ to enter in, Mr. Ellis noted that this was omitted at the Versailles conference. Four participating nations were Christian and one atheistic. In deference to this single atheist, the door of that assembly was not opened to Christ when He stood at it and knocked. The conference was not opened with prayer. The first World War was proclaimed as a war to end all wars, he said. Failure to invite Christ to enter into the peace deliberations, the Prince of Peace was scorned. Again the world and we have engaged in a conflict that has been the greatest the world has ever known. "Christ stood at the door and knocked and was not admitted and a terrible war has followed."

SONG LEADER
Singer and Violinist
Music Major in College. Open for summer engagements
Address CARL JACKSON, JR.
Vaughan, Miss.

He recalled that the late President Roosevelt asked the people of this nation to pray for victory and they did so. The President asked that victory be celebrated with prayer and thanksgiving instead of riotous frolics, and in large part this was done.

Referring to the world peace conference in progress at San Francisco, Mr. Ellis deplored the failure to insist, as was our right, to open with prayer rather than a moment's deliberation. He suggested that the psychological effect alone would have been great. He voiced the belief that much good will come of that conference, but much better would have attended admittance of the Prince of Peace.

"I think the religion of Jesus Christ is the only one that will lead upward," he declared. "Some would place Christ on a human plane and deny His divinity. He was human, but He was also divine and so great was His divinity that He was able to take on Himself the sins of the world and become our intercessor.

"Everything that is accomplished requires a sacrifice. Christ gave Himself as a sacrifice and from the cross on Calvary every sacrifice has been marked with blood. Peace can be obtained only through Christ, the Prince of Peace. Hope, prayer, and love will keep the house of each in order in our relations to our fellow men and God."

President Thomas E. Edmonds conducted a brief business session following the dinner, before which R. A. Burleson gave the invocation. Several delightful violin numbers were given by Miss Ruth Bennett, with Miss Anne Griffin accompanying.

The club response to the address was a rising vote of appreciation and thanks. Mr. Edmonds thanked the ladies who served the delicious dinner, and after a song the benediction was pronounced by A. R. Artz. The attendance was 129, the Rev. T. O. Prewitt reported.

THERE ARE LAYMEN IN AFRICA

"The eighty-two ordained African ministers of this area represent but a part of the product of our schools," says Bishop John M. Springer, recently retired head of the Methodist Church in Central Africa. "Associated with them intimately in the work of the Conferences and of the local churches are many of their former schoolmates totalling an even larger number. These serve as full-time local preachers, customarily listed in the appointments as 'accepted supply pastors.' Others are hospital orderlies, teachers in the various schools, and different helpers. It is from these groups, mostly in the employ of the mission or of the church in some capacity, that the lay delegates to Annual Conferences are too commonly selected. This is a present prractice that the various Conferences are seeking to advance from.

We are glad to record, however, that in each of the Conferences there is the emergence of real laymen. Some have businesses of their own, some are in the employ of companies or of governments. And they, with their fellow-Africans in the ministry, are deeply devoted to their Lord; and in the way of such laymen everywhere, are desirous to serve in every way possible. May their tribe rapidly increase!"

AFRICA NEEDS TEACHERS, SAYS BISHOP BOOTH

"In Africa as a whole there is a continuing emergency," says Bishop Newell S. Booth, of Elizabethville, Belgian Congo, Africa. "Our agencies of mercy, such as the Red Cross, always leap to attention and service in an emergency such as flood, an earthquake, or an epidemic. But emergency is no less impelling because it is continuous. Great sections of the population have had enough to eat. There is no need for the importation of food. The country can raise enough. But Africa needs teachers—teachers of agriculture and dietetics. Practically all of the people in great areas of Africa are infected with malaria. In many places 80 per cent of the population have hookworm. How many millions of lepers there may be on the continent we are just beginning to surmise. Present staffs of doctors, nurses, teachers of hygiene, are all too small to meet this continuing emergency. But spiritual destruction brings much greater suffering than either this constant catastrophe of malnutrition or the continuing emergency of sickness. Although we of the western world have released forces of spiritual destruction upon these people, there is full ground for hope that the healing of Africa may be found. It is in the Gospel of Jesus Christ. Africa needs preachers and teachers of that Gospel."

The most precious thing anyone can have is the good will of others. It is something as fragile as an orchid and as beautiful; as precious as a gold nugget and as hard to find; as powerful as a great turbine and as hard to build; as wonderful as youth and as hard to keep.—Amos Parrish.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

Zone Program, Third Quarter, 1945

Theme, "Demobilization Challenges the Church."

"A church that is doing something of vital significance in the community and in the world may win the allegiance of the returning service men and women. Such a church must have a vital religious life, a positive and broad social program, and a genuinely friendly spirit."—Chaplain Edgar H. S. Chandler, U. S. N. R.

Worship.

A Vital Religious Life:

Discussion: Based on "The Desperate Need for Faith," by Dr. Trueblood, March, 1945, issue of **Reader's Digest.**

Action: Every woman assuming her individual responsibility to support and strengthen the Church.

A Positive and Broad Social Program:

1. Jobs for the returning veterans: Play, "Reedsville is Ready."

Action: Have a member of the county Veterans Information Service Center tell how the Church may cooperate.

2. Goals for Children and Youth: Review of leaflet from Children's Bureau.

Action: Support Federal Aid to Education, the program of the State Health Department, and study changes in our child labor laws, adoption laws, etc., which will be recommended to the 1946 session of the State Legislature.

A Genuinely Friendly Spirit:

1. Open Forum: What my Church has done to keep in touch with the men and women in the service (two minutes for each society). How we plan to integrate them as they return (two minutes).

2. Review: "A Pastor Believes in Recreation," by E. O. Harbin.

Action: Begin now to make the church the **center** of the community.

Discussion: As the need for war work (Red Cross, U. S. O., etc.) decreases, how can the church challenge women to give these hours to church activities?

Each zone leader will have the material for the topics mailed to her with her programs.

Items of business will be suggested by the secretary of Organization and Promotion.

* * *

An Interesting Study

Much interest was exhibited in the study of "The American Indian" by the members of the Moselle W. S. C. S., with Miss Winnie Hood as the leader.

At the concluding session, which was held at the church, an interesting exhibit of articles made by a Choctaw Indian family, which lives near Philadelphia, was on display.

To carry out the atmosphere of the study, a group of young people impersonated Choctaw Indians and told of their life in the reservation and of the work being done by the Woman's Division. This "family" was made to feel very welcome during the social hour, when refreshments were served.

Following this meeting, a group of the women visited a part of the Mississippi Reservation near Sandersville—the Bogue Homo School.

The day was pleasantly spent visiting in the homes of the Indians, and Mr. and Mrs. Lankford, who superintend the work and teach in the school, explained their work.

Farming is the chief occupation of the 13 families who live on this 300-acre reservation. Cotton and corn are the principal crops. Some trucking is done and a few of the older people make baskets and do bead work.

The school is well equipped, majoring in vocational work. In addition to the children, provisions are made for adult classes.

There is one church. A Baptist minister, who is one of the Choctaw tribe, goes from Philadelphia for a service once a month. There is Sunday School every Sunday.

* * *

Reports

This is the last call for reports for the second quarter!

Reports mailed after the 5th of July cannot be credited on the Honor Roll.

Remember, too, that reports on government post-cards cannot be accepted. The report book has all the blanks for the officers, so use it.

THE CRUSADE FOR CHRIST AND THE MESSAGE

Message of Information

Broadus, in his "Lectures on Preaching," says there are three essentials for every sermon, viz.: (1), the audience; (2), the preacher; (3), the message. This article deals more especially with the message. We are well on the way to the finishing of the first phase of the Crusade for Christ and entering encouragingly into the second phase. I have been deeply impressed by the urgent need of information in the messages which we attempt to bring. The stark ignorance of the Bible in so many quarters is appalling—in the group which we so often call the upper bracket. Just recently an inquiry came to the desk of Paul Flowers, the columnist in the **Commercial Appeal,** asking where the expression, "Casting pearls before swine," originated, and when the answer was given that it could be found in the Sermon on the Mount, a certain Sunday School teacher, who insisted that her name be withheld from print, admitted that in looking in her Bible for the quotation she found her ration book that had been lost for more than a year. You laugh, and so do I. It would be funny if it weren't serious. I wonder if this condition that exists is not far too prevalent and needs our immediate attention.

The great revivals of history in the main did not originate any new doctrines, but each came as a result of preaching and re-emphasizing doctrines that had become dormant by non-use. The doctrine of "Justification by faith" was not a new doctrine to Martin Luther, but he brought it from the rubbish of non-use, revitalized, re-emphasized it so that all Protestants preach that wonderful doctrine; Wesley did not originate the doctrine of "Free-will" but he revitalized and proclaimed it, and the "world became his parish." Moody did not originate the doctrine of love, but he proclaimed it again and again, until his message touched two continents; prayer was not new to John Knox, who said, "Give me Scotland or I die," but he re-emphasized a much-neglected privilege—prayer. At this moment we need desperately to re-emphasize the reading of the Bible—not notes and commentaries, not Schofield's marginal readings, which many are reading as a substitute for the word of God, but the Bible, just as is. "Thy word have I hid in my heart that I might not sin against Thee."

Moreover, we Methodists have been entirely too reticent and complacent about the doctrines of our Church. Certainly, I would be the last man to advocate returning to the days of hair-splitting dogmas, debates, and arguments of other years, but most assuredly our people are entitled to know something about the doctrines of the Church with which they affiliate. Bishop Selecman has published a little book entitled "The Methodist Primer"—a good start. But it is only a **primer.** Still how few of us will ever use this book. We have said so long, "Oh, it doesn't matter what church one joins just so your heart is right;" "One church is as good as another;" "I love all churches alike." All such talk as that is religious "tommy-rot," whatever that is. It isn't true. Certainly, people are being born again by the thousands in other communions; certainly, Mr. Wesley said, "If thy heart is right as my heart is right, give me your hand." But, brother, I do not love all other communions like my own, any more than I love all other women like I love my wife I say, brother, if you desire a new life and are willing "to renounce the devil and his works," "Come thou with us and we will do thee good." We have everything others have, plus, narrow enough for the most conservative and broad enough for the most liberal. "They need not depart, give ye them to eat." It is pitiful the apologetic manner we sometimes assume in receiving members into the church. A positive attitude on our part would have telling effect in correcting the sustained losses in membership we hear of so frequently.

A Message of Aggressive Earnestness

Another factor about this message is that it should be aggressively in earnest. Too often our message—yours and mine, and others like us—is like a common laborer; we are just making a day instead of preaching for a verdict. I doubt that the sermons preached in any day were better than today from the standpoint of mechanics and homiletics, but I hesitate to declare myself when it comes to the dynamic power and earnestness of the message. A message without a cross becomes "as sounding brass or a tinkling cymbal." It is said of Jesus, "And being in agony, He prayed more earnestly." "Did not our heart burn within us while He talked with us by the way and while He opened to us the Scriptures?" "But ye shall receive power after that the Holy Ghost is

(Continued on page 16)

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

Edited by The Executive Committee of Louisiana Conference

By Mrs. Lamar Aycock

Secretary of Student Work

Student secretaries, your reports for the first quarter were good. To be able to help students and returning service personnel who will be our church of tomorrow is a real privilege which carries with it a responsibility. We must encourage them in the work of the Church, interest students, youth, and those returning from service in continuing their education.

A letter just received from the Missionary Personnel office stressed the need for missionary candidates for both foreign and home fields. It read:

"Because you are in a strategic position to reach our young people, we are asking you to do the following:

"1. Become informed about the type of work done by missionaries and deaconesses. Know the requirements and standards of workers.

"2. Feel that you have a responsibility for presenting the challenge of full-time Christian service. Include this challenge in all your contacts with students.

"3. Because of the urgent need, we especially welcome the names of college seniors.

"We are asking for your earnest and prayerful assistance in finding the young people who will be missionaries of tomorrow."

The call comes for teachers, ministers, religious educators, social workers, nurses, doctors, business and clerical workers, and administrators. No other vocational field offers such a wide range of opportunities for service.

The Church calls for the very best. Search for the young person who is intellectually keen, physically sound, winsome in personality, and spiritually alert.

At our district organizational meetings, held throughout the Louisiana Conference, the following secretaries of Student Work were elected:

Alexandria, Mrs. David Tarver, Alexandria, La.; Baton Rouge, Mrs. L. A. Sims, Hammond, La.; Lake Charles, Mrs. M. B. LeMaire, New Iberia, La.; Monroe, Mrs. H. B. Staple, Tallulah, La.; New Orleans, Mrs. Ben Atchley, 108 Melody Drive, New Orleans, La.; Ruston, Mrs. S. A. Holt, Jonesboro, La.; Shreveport, Mrs. Andrew Thomas, 1901 Centenary Blvd., Shreveport, La.

This fine group of ladies has accepted the positions because of their love for and interest in young people. I know all local secretaries will send in to them as full a report as possible, so that they can get a complete picture of the work being done among students in the district.

Our newly-elected student secretary of the Woman's Division is Miss Dorothy Nyland, of Houston, Texas, who took over her new duties on June 1. She is a graduate of Western Reserve University and Boston University, School of Religious Education. Miss Nyland has served as director of Religious Education in First Church, Houston; director of Epworth League and Young People's Work, Philadelphia Conference, and director of Student Activities of Wesley Foundation at the University of Oregon, 1930-1938. She spent three months in the Orient in 1935.

Now the time is at hand for the summer camps and assembly; let us urge our young people to attend these places of inspiration. Many a missionary recruit has come from such summer gatherings.

The following are some of the outstanding recommendations coming to this Conference from the Jurisdictional Student secretary:

1. That a secretary of Student Work be elected in each society within our Jurisdiction.
2. That we cooperate with our Methodist universities and colleges in urging our young people to attend Methodist schools.
3. That we strive to cultivate a closer relationship between the local church and the college campus.
4. That we assist life service volunteers in securing the necessary official recommendations so that they may be recognized by the colleges on an equal status with that provided for ministerial students.
5. That we stress the "Follow College Plan."
6. That the "Fellow-American Plan" be made one of our major goals.
7. That we cooperate wherever possible in projects for the rehabilitation of service personnel.
8. That we cooperate with every agency within our Church that is seeking to keep the challenge of life service before young people.

PRESIDENT MICKLE WRITES OF CENTENARY

Dear Dr. Duren: Since my arrival at Centenary on May 7, I have had the pleasure of speaking at several of the Conferences here in Louisiana and of meeting many of the ministers and district superintendents. However, I regret that my crowded schedule forced me to cancel engagements at several district conferences at which I would have had the opportunity of meeting many others who are connected with the work of the Church here in Louisiana. Eventually, however, it is my desire to meet all of you, not only in your conferences but also individually. Perhaps, some of you whom I have not yet met may be in Shreveport within the next few months, and if you are, I trust you will make it a special point to come to see me.

I come to Centenary with full appreciation of the fine work this school has done in the past toward the welfare of the Church in this area. In many ways it will be no easy task for me to follow after such outstanding leaders as Dr. Sexton and Dr. Cline. Each made a distinct contribution to the welfare of Centenary College and the Methodist Church, and those of us who are now at Centenary have the highest respect for the past traditions and contribution of the College under their leadership.

Because of your own personal interest in Centenary I know you will like to hear that I have found among almost all with whom I have become acquainted a strong conviction that Centenary has one of the finest opportunities for future service of any Church-related college anywhere in the United States, and it is felt that the friends and supporters of Centenary throughout a wide area intend to go forward at this time to make the most of this opportunity. Plans are already being made for greater things at Centenary College, and at the appropriate time these will be brought before you in a more concrete form.

Although I am a layman, I have been closely associated with the work of the Methodist Church for the past twenty-five years, and I have every desire to see that Centenary contributes to the strength of the Church. I am happy to know that the most cordial relations exist between the College and the Conference, and I see no reason why this same happy relationship cannot continue throughout the years to our mutual benefit. I and all others here at Centenary are anxious to develop an even closer feeling of unity with the Conference in a common task.

Centenary is your College. And, because it is your College, you may wish to make constructive suggestions as to how Centenary can become even greater and serve the best interest of this area and the Methodist Church in the highest possible way. I assure you that at all times I will not only welcome such suggestions from you but will feel that it is a part of your task to assist me in this way. Either by letter or by personal conversation I will be happy to discuss Centenary with you at any time.

My thanks are due Dr. Dana Dawson, chairman of the Board of Education of the Louisiana Annual Conference, and Rev. E. B. Emmerich, executive secretary of the Board of Education, for their fine cooperation. Also, many pastors have sent us the names of high school students who may be interested in entering Centenary, and this has been greatly appreciated.

Christian education has a very vital part to play in the new world we are trying to create. With your confidence and support we face our great task with confidence.

Sincerely yours,

JOE J. MICKLE, President.

There are many benefits to be gained in studying the problems of prayer, in discussing its meaning, and in thinking about its power and effects. It is possible, however, for us to do all these things at great length all to no purpose except perhaps to become more and more confused in our thinking. But when we really pray, something happens. It may defy analysis and be beyond our understanding. Science may not be able to define it or philosophy explore it. But the heart and life can experience it. It is our need—is it not?—to spend less time in discussing prayer and more time in praying. Prayer lifts burdens from our souls; it makes clear the way that had been obscure; it cleanses our hearts; it provides needed wisdom; it gives greater courage and faith and love; it helps us to be closer to God; it sends us forth to a nobler service. In the words of the poet, "We kneel, how weak, we rise, how full of power." It is not more of the philosophy of prayer that the world needs, but more of the practice of prayer on the part of God's people.

—Christian Observer.



WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. M. E. ARMSTRONG, EDITOR, JONESTOWN, MISSISSIPPI

Corinth District

Reports! What an old word, but what an opportunity it brings! This month closes the first half of the year 1945. You have never before had the opportunity of reporting the results of the work of the women of the W. S. C. S. for the second quarter of this year. These reports are expected to be good and prompt. The four zone meetings were held during this quarter and twenty-one of the thirty-one societies were represented. The inspiration and information gotten at these meetings will help to make these reports better.

At the close of the first quarter, it was found that three societies had been revived or organized anew. Besides the money paid on pledges and C. S. R. and L. C. A., amounts were paid on Mission Specials, Life Memberships, Lewis Hospital, Missionary Salaries, Rural Work, Scarritt Maintenance and Scholarships, and the District Parsonage. All these items amounted to $2,135.17. We want to surpass these figures this quarter because we are working for $11,000 from the Corinth district this year.

There is a tendency on the part of some of the ladies to stay at home from the W. S. C. S. meetings in the summer, but we always try to respond to any other invitation, so when the W. S. C. S. meeting is announced, let's remember that it is an invitation. Let us attend, for that is where we can learn more about some of the needs of "far-away" and "near-at-home" places that God included when He said, "Go ye into all the world." When we learn more about these places and peoples, we want to, and will do, more for them.

Continue to read **The Methodist Woman, The World Outlook** and **The New Orleans Christian Advocate** for the information that is needed to continue to be a thriving society.

MRS. L. K. CARLTON,
District Secretary.

* * *

New Albany

Opening wide its door of membership, the New Albany Methodist Woman's Society of Christian Service invited all prospective members to attend its regular business meeting and program of worship and recreation on May 7. There were fifty-one present.

After the reading of the minutes, Mrs. Gaston Hill, president, welcomed the members and visitors and called attention to the Doors of Progress which the society holds open throughout the year. She then called for reports, and Mrs. R. T. Smallwood, treasurer, gave the following quarterly report: Mission Pledge, $187.50; Special Mission Project, $576.50; Wesleyan Service Guild, $58.28. Total, $822.25.

Mrs. Alma Coker, Life Membership chairman, reported three Baby Life Memberships. It was stated that a union service of all denominations would be held at the Methodist church on the evening after V-E Day was officially announced.

Mrs. Lee S. Rogers conducted the devotional. After singing the Doxology, the group was led in a prayer of praise for blessings received, and petitions for strength and guidance in the days of responsibility that lie ahead. Thoughts were directed to the truth that the news of V-E Day did not make inappropriate the theme for the afternoon, "The Door of the Home." Although it would be pleasant to place all responsibility on a few world leaders, the real weight of any nation's character is the Christian strength within the doors of each home.

Challenging bits from **The World Outlook** and **The Methodist Woman** were given by Mrs. W. C. Smallwood. A playlet from the JanuaryJanuary issue of **The Methodist Woman**, "What Choice Shall I Make?" was presented by four members: Mrs. W. W. Jackson, Mrs. J. L. Robbins, Mrs. G. W. Harwell, and Mrs. C. W. Hall.

A delightful social hour followed the program. Mrs. Robert Hodges presided over the attractive tea table, and Miss Catherine Cobb, church director of Religious Education, led the group in fun games and songs.

MRS. W. C. BRIGGS, Secretary.

* * *

Gaines Chapel

Realizing that the success or failure of the home lies in the hands of the fathers and mothers in that home, because the parents should be partners in developing family life, the W. S. C. S. of Gaines Chapel sponsored the first in a series of programs during the month of May, designed to strengthen the family sense of significance and security in that community.

Mrs. L. A. Jobe led in a talk on "Taking Inventory of the Christian Home." She pointed out that, first of all, the home must be one in which God is loved and honored. Truth, honesty, fidelity, love, and unselfishness must abide if the home is to be a happy one—if it is to be Christian.

Mrs. J. R. P. Cameron discussed "Family Relationships." She emphasized the fact that, if children are to be taught to respect the rights of others, privileges and responsibilities between the members of the family must be understood and appreciated. Family discussions should be encouraged. Matters vital to the success and happiness of the home should be talked over with the children who are old enough to understand the problems.

A list of "Beatitudes" for homemakers was given by Mrs. Lee Gray. The "do's and don'ts" discussed by Mrs. Gray will increase the sense of responsibility of family life, community cooperation, and world order.

The worship service was directed by Mrs. J. F. Spear. She chose as the Scripture reading the 38-42 verses of the tenth chapter of Luke. She stressed the fact that while there is a physical side to making a Christian home as Martha portrayed, yet a most important factor in the success of any home is found in that which Mary chose. A close relationship with Christ is essential to Christian homemaking.

These programs are preceding the study, "The Church's Ministry to the Family," which the society will conduct during the month of June.

MRS. J. R. P. CAMERON, Secretary.

* * *

Iuka

The Woman's Society of Christian Service of the Iuka Methodist church was hostess on May 10, to the zone meeting, with several Conference officers in attendance.

We have just finished one Mission Study Class on the "American Indian" under the leadership of Mrs. L. C. Moser. Indian exhibits and maps were used to make the study most interesting. At the close of the study a free-will offering of $25 was sent to Miss Mary Massey, to be used in work among the Indians in the mountains of Mexico. Miss Massey was sent out as a missionary from this church thirty-seven years ago.

Committees from the society have been very active in the Crusade for Christ. We have also made a religious survey of the entire town. Members of the society assisted the pastor in presenting the study, "Christ After Chaos."

The society serves luncheon to the Rotary Club weekly, and we plan to redecorate the sanctuary with the money earned.

We meet twice monthly and use the literature sent out from headquarters.

MRS. R. T. HOBSON, President.

* * *

Corinth Zone

The Corinth zone of the W. S. C. S. met at Gaines Chapel on May 10, with forty persons attending throughout the day. The program was based on the subject, "The Place of the Church in Tomorrow's World."

Mrs. Z. A. Jumper, of South Side Church, led the opening devotional. She used Rev. 3:8, "Behold, I have set before the an open door," as the scriptural basis for her timely remarks.

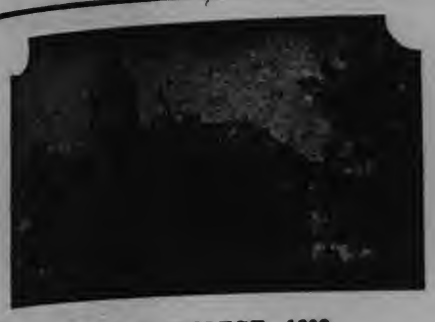
Mrs. J. R. P. Cameron, zone chairman, presided, and Mrs. Sophia Dilworth served as secretary.

This zone was fortunate in having five Conference officers present. Mrs. L. K. Carlton, district secretary; Mrs. D. H. Hall, and Mrs. Clyde Hall, of New Albany; Mrs. J. W. Hollandsworth, of Booneville; and Mrs. W. R. McCormack, of Gaines Chapel, led dis-

(Continued on page 16)

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CHRISTIAN EDUCATION

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CHURCH SCHOOL LESSON, JULY 1, 1945

By W. C. Newman

SHARING IN GOD'S ONGOING WORK

Lesson Text: Genesis 1:1-5; 10-12; 16-18; 26-27; 31.

Golden Text: God saw everything that he had made, and, behold, it was very good. —Genesis 1:31.

One of the tests of quality is endurance. A book may become a best-seller for a month, then be forgotten forever because it lacked that quality. A song may be upon every radio and lip for a week and then go into oblivion because its glamour was superficial, unreal. A preacher may be a sensation for a year, then become less and less effective in his congregation the longer he stays.



W. C. Newman

Well, here is a book that has been tested by the passing of centuries, by the criticisms of its friends and its enemies, by misinterpretations and by unbelief, yet stands as sturdily as it ever did in spite of it all. I mean the book of Genesis.

Such enduring qualities are sure signs of worth. It is very well that we begin this series of studies in the first book of our Bible.

What Genesis is and What it is Not

Genesis has been misunderstood because of two kinds of people: those who disbelieve it entirely, and those who claim too much for it.

For those who disbelieve it entirely there is little that we can do, except to emphasize again that the book has outlived its critics and their criticisms, and shows not one single sign of being near destruction because of them.

But for those who claim for Genesis what the book itself does not claim, perhaps we can bring some help.

For there are those who profess to see in it a detailed account of the process of evolution; and there are those who claim to see in it a running record of history from the beginning of time.

But Genesis is not a textbook in science or history. It is a textbook of religion. It is not an account of evolution, it is an account of God and man. It was never written to help men to know about the world, but to help men to know about God.

And it is only when we read it for that purpose—to know God—that we find its truth and experience its influence.

What to Know About a Book

Nor may we get the most from just reading a book, page after page, without knowing some things about the book itself. What things do we need to know in order to understand a book? Whenever possible, we ought to find out these things:

1. When it was written.
2. By whom it was written.
3. For whom it was written.
4. For what purpose was it written.

Of course, there are other interesting things to know, and it often happens that some of these questions cannot be answered accurately. Nevertheless, if you honestly seek to know more of God and of His Book, these are essential.

Fortunately, there are places where this information may be acquired. Not long ago I recommended that all my readers purchase the Abingdon Commentary from our Publishing House. Now I want to suggest that you buy the "Know Your Bible" series of pamphlets, written by Roy Smith and published by the Methodist Publishing House. They cost only 25 cents each. Every Bible lover ought to have them.

Genesis Truth

Even when we have used every help we can find, there is still the matter of actually reading the book, honestly trying to find its truth, reverently seeking to put that truth into our lives. What truth is there in this lesson from the first chapter of Genesis?

Why, the truth that every one of us, and everything there is, comes from God, owe our existence to God, are never complete without God, have real kinship with God when we are at our best, and in some measure are permitted to work with Him in the creation of His Kingdom on earth.

Surely these truths are so great that they deserve our most reverent study. Indeed, no one lesson on this chapter could hope to do it justice. It will deserve your reading over and over and over, all the days of your life.

Genesis Implications for Modern Man

"There is more 'lostness" in our time than in any other period of the world's history," says a contemporary preacher. And despite my fear of superlatives, I expect he is right. Modern man is lost in the crowd, lost in the very bigness of the movements of modern times, lost in the hell of war, in the confusion of current thinking, in the vast impersonality of the urban life of our day.

What is more needed for the modern man than that he should find God, and be found of Him? That He should gain the deep feeling of belonging to a God and Father who loves him and who daily cares for him?

Well, that is what this chapter of Genesis is all about. It is to say to you that God is not only our creator, but our friend, father, savior, collaborator, and daily companion.

You are God's. Don't ever forget it.

True religion and virtue give a cheerful and happy turn to the mind, admit of all true pleasures, and even procure for us the highest.—Addison.

HOW SHALL WE CUT OUR TIMBER?

By Joseph C. Kircher, Regional Forester

At war's end, the South's forest resource will be at a dangerous new low.

Timberland owners will be at the crossroads of widely divergent courses. Our road leads to conservation and increased timber growth. The other way heads toward continued devastation and final ruin.

Along the conservation route there lie prosperity, jobs and ample wood resource. Inadequate timber supplies, unemployment, and poverty stalk the other path.

For generations timber products have held a foremost place in the South's economy, providing a livelihood for hundreds of thousands of our citizens. When war came, the forests of the South provided a substantial part of the material required for national defense.

Never before has the average citizen been so fully aware of the vital importance of our forest resource.

With nearly 200 million acres of potentially productive forest land, the South has a resource capable of supporting its present timber industries. But these industries cannot be maintained unless our forest lands are kept growing timber at something like their full growing capacity. Even fast-growing Southern forests will cease to produce if cut too heavily, burned too often.

Too much cutting in the past has been done without due regard for the future. The best trees have been cut out, the poorer species left to take over the land. Too often nothing has been left to grow or furnish seed for a new crop. Too many immature stands have been cut when they were in their fastest growth. Far too many fires have swept away the young growth that is the promise of future timber stands.

There is a better way to handle our timber lands.

Intelligent cutting can supply our mills without wrecking our forests. Selective cutting can take out the old, the overmature, the slow-growing, and the defective trees. The younger, more vigorous trees can be left to take on more growth. Young trees can be thinned instead of slaughtered, leaving a well-spaced stand to grow more rapidly. Fires can be kept out. Always, the forest can be kept growing.

Will we have a thriving forest industry twenty years from now? It all depends on how we treat our woodlands in the coming years.

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THE CHRISTIAN FIRESIDE

THE BIRD HUNT

"Hello, Tom!" called Will. "How would you like to go bird hunting with me?"

"Bird hunting!" cried Tom. "Why, I thought you wouldn't shoot birds, Will. And besides, you have no gun."

Will laughed. "We don't need a gun for this kind of hunting," he said, "and we won't hurt anything, either."

The two boys went down to the river and got into Will's canoe.

Tom was so busy watching things that he was surprised when Will said, "Listen!"

From around a bend in the river they could hear a bird singing, "Onk-o-lee! Ka-lonk-o-lee!"

"It is a red-winged blackbird," said Will. "Just what I am looking for! Be very quiet."

"He has a nest down there in the bushes," whispered Will, and then he picked up his camera, for that was his gun.

"Onk-o-lee! Wa-lonk-o-lee!" sang the blackbird, and dipped and swayed and swayed and spread his wings to keep his balance.

Silently the canoe slid up to the bank; click-click went the camera, and, with a startled flutter, off flew Mr. Red-Wing.

"But I got a picture of him, I am sure," cried Will.

That was the best picture they took that morning, but it was not the only bird they hunted, by any means. They had a long, exciting chase after an oriole, and then missed him, after all, and they took a fair picture of a woodpecker, and another of a robin.

"I like this kind of hunting best," said Tom, as they were coming home.

"Yes," said Will, "the pictures will be more valuable than the birds themselves if we had shot them. And there is another reason why I like this way of hunting best. I think it is much more sportsmanlike because it requires more skill. It is much harder to get a good picture of a bird than it is to shoot one."—The Beacon.

"BELONGING TO THE CHURCH"

People frequently use that phrase. We do not like it particularly. But that is a matter of taste in language. It would not warrant a first-page article. We are prompted to write these lines by the queer notions some people have of what constitutes "belonging to the church."

We hear it said : "So-and-so belongs to the church." The fact of the matter is that So-and-so may have a very loose connection with the church; his children may attend the Sunday School, he may have been married there, or he may attend there on those rare occasions when some impulse moves him to join God's people in worship. At times even that loose connection is lacking. We have met people who, not knowing us, blithely informed us that they belonged to the church on Crotona Avenue and 178th Street. So far as we could remember, they had never even been inside of it. Evidently, merely living in the neighborhood of a certain church is enough for some people to claim membership there.

Such notions are, in the current and expressive phrase, "all wet." "Belonging to the church" is not a vague and casual connection. It is not a tolerant attitude on the part of an individual, which expresses itself in some sort of recognition of the church. The church has something to say in the matter. The church must recognize the individual as a member. Unless such recognition has been given by the church, there is no "belonging to the church."

"Belonging to the church" involves many factors to which we can only briefly refer. It means an understanding of what the church stands for and a confession of faith in those teachings. It means formal reception into membership by whatever method is the rule given in a given congregation. It means support of the church by regular attendance, by contributions (unless financial circumstances make that impossible), and by doing whatever work the individual can do for the church. It means regular participation in the Sacrament of Holy Communion. It means being a living member of the Body of Christ.

The church, whether we think of it as visible or invisible, is an organization. Membership in the invisible church is a matter of faith in Christ, and "the Lord knoweth them that are His." Membership in the visible church is a matter of profession of faith and conformity to certain standards. The point is that people either belong or they do not belong. Hangers-on do not belong.—American Lutheran.

INVESTIGATE THE LIQUOR HOLIDAY

An immediate Congressional investigation of the "impending waste of grain, raw materials for sugar and other foods, including livestock feeds, in the July liquor-making holiday, especially in view of the critical and growing domestic and foreign wartime food shortage," was urged by Mrs. D. Leigh Colvin, president of the Woman's Christian Temperance Union, recently.

Mrs. Colvin, speaking for the some 400,000 members of the Union who, she said, are mostly housewives as well as temperance leaders, endorsed the House Resolution introduced by Representative Hope (R., Kans.), calling for the probe, but warned it is being bogged down by wet Congressmen and liquor lobbyists.

The July liquor holiday was recently authorized by Chairman J. A. Krug, of the War Production Board, for the distilling for the second time this year of 40,000,000 gallons of beverage alcohol, including enough in July for 42,000,000 proof gallons of Bourbon whiskey.

"This," Mrs. Colvin added, "is in flagrant disregard of the nation's wartime food conservation needs, and is reacting against the War Production Board in terms of public disgust at its 'coddling' of the non-essential liquor industry contrary to the public welfare."

She pointed out that the Hope Resolution properly questions that Mr. Krug consulted the War Food Administration, the Department of Agriculture, the War and State Departments, or the Foreign Economic Administration with reference to the shortage of food and livestock feed supplies, before ordering the civilian alcohol distilling holiday.

Under Representative Hope's proposal, the Committee on Agriculture, or a subcommittee, would be authorized to learn what effect the holiday "will have on the food supply available to our armed forces, our civilian population and relief needs abroad."

"With critical and growing food shortages prevalent in the United States as well as the rest of the world," Mrs. Colvin continued, "the holiday will require the waste of some 300,000 tons of grain and about 14,000,000 pounds of molasses.

"Combined with the January, 1945, holiday, in terms of food waste, the July distilling will cause destruction of roundly 600,000 tons of grain and 28,000,000 pounds of molasses which otherwise could have gone for essential production this year. The grains and molasses are raw materials for many foods and products, of which warehouses and shelves are growing bare."

(The grades of molasses used for distilling ordinarily have a sugar content of 52 per cent and upwards, can be further refined to various extents, and include those most commonly used for stock feed or, in manufacturing, including explosives).

Mr. Krug, in authorizing the July holiday, Mrs. Colvin revealed, reversed a "no-more-holiday-this-year" announcement in May, and ignored requests from voter groups that liquor making be banned in the public interest for the remainder of the year.

"These requests," she added, "included one of March 28 by the National W. C. T. U and which was read into the Congressional Record. Additional manufacture of civilian booze is all the more unthinkable in view of the war work absenteeism due to hangovers which has denied the country of enough labor to produce and equip entire battle fleets.

"Public revolt against liquor and its favoritism politically, as well as utter disregard by its sponsors for the national and public welfare, is being demonstrated by the fact that since repeal about three-fifths of the local option elections in the United States have resulted in dry victories."

Mrs. Colvin pointed out that the federally reported consumer cost of alcoholic beverages in the United States last year totaled $7,100,000,000, more than one-half of the goal of the "Big Seventh" War Loan Drive.

HARRY E. CAYLOR,
For the National Woman's Christian Temperance Union.

If your name is to live at all, it is so much more to have it live in people's hearts than only in their brains. I don't know that one's eyes will fill with tears when he thinks of the famous inventor of logarithms.

—Oliver Wendel Holmes.

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RESOLUTIONS IN APPRECIATION OF MRS. ANNIE L. MEEK

Whereas, on April 1, God in His infinite love and wisdom saw fit to call Mrs. Annie L. Meek, our beloved friend and co-worker, to her heavenly home. We bow our heads in humble submission to His divine will.

Mrs. Meek had been a constant member of the Black Hawk Methodist Society from the date of its organization. She served as a member of the society. She was ever loyal to her church and her pastor, a true follower of the Lord Jesus Christ. She served Him to the end, and the influence of her Christian life will be felt in the community for years to come. We miss her, but our loss is heaven's gain.

She had a simple and beautiful faith and she has gone to be with God. There was "no moaning" at the bar when she put out to sea, and there is not a doubt but that the Pilot was there to welcome her as she crossed the bar. Therefore be it

Resolved, that the memory of her sweet Christian character shall remain with us, and that her presence at our meetings were an inspiration and blessing which will be greatly missed. Our faith will be stronger because of our association with her.

WOMAN'S SOCIETY OF
CHRISTIAN SERVICE.

Black Hawk, Miss.

LUCIUS M. GREEN
1875—1945

It was on a Sunday, around noon, on April 15, 1945, that an angel of the Lord came down and took from our midst one of the greatest and most loyal of our number.

Yes, he was great, not because he had a wealth of material things, or held a place of esteem in politics, but because he stood firmly and steadfastly upon a solid foundation of faith in God, and in all things that were good.

He was a member of Harmony Chapel Methodist church for forty-nine years and was one of its most faithful workers, as well as a leader in most every department. He was Church School superintendent for thirty-three years and a member of the Board of Stewards since a short time after joining the Church. He was also chairman of the Board of Stewards for almost as many years as he was a member.

With the help of his good wife, he reared a large family of three boys and four girls, of which anyone could be justly proud. They are: Mrs. Roy Hester, of Port Neches, Texas; Mrs. E. W. Stinson, of West Monroe, La.; Drs. M. T. and L. F. Green, of Ruston, La.; Dr. Ragan Green, formerly of Ruston, now in New Haven, Conn.; and Miss Dola Green, also of Ruston. The other daughter, Mrs. Cecil Colvin, passed away a few years ago and left behind a small daughter, Celia, in whom she lives again. He helped each of his children to fit himself or herself for a place of honor and responsibility in the world without any thought of compensation for himself.

His wife has been confined to a wheel chair for a number of years, and no man ever proved to be a more devoted and attentive companion than this man whom I call great.

Did I say great? Yes, again I repeat he was great. People from far and near came and sought his advice and counsel. His word could be depended on to the letter. This personality was an inspiration to all who knew him. In time of need and sorrow it was a comfort just to have him near.

He was a charter member of the Masonic Lodge of Hico, which was established so many years ago that no one seems to remember when. After the Hico Lodge dissolved, about ten years ago, he moved his membership to the Ruston Lodge so that he might carry on the Masonic work with his three sons. He was Worshipful Master of the Lodge when his sons were initiated.

It was more or less taken for granted by all who knew him that he had many friends. However, one would have had to witness the tributes, floral and otherwise, that were paid him at the funeral services, both in the church and at the grave, as well as the things that the people tried to do for his family, to have realized just how vast was the number of friends that he had.

There were seven ministers, all of whom knew him well, who took part in the funeral services. They were: W. F. Roberts, of Jena; R. W. Vaughan, of Ruston; J. J. Rasmussen, of Ruston; L. W. Smart, of Bossier City; A. B. Odom, of Hico Baptist church; Louis Hoffpauir, of Ruston; and W. D. Boddie, our own pastor at Harmony Chapel. Three others honored him with their presence in the congregation. They were: Carl F. Lueg, of Homer; C. B. White, of Ruston; and C. L. McKay, of Ruston.

There can be no greater compensation for a life given to the service of God than to pass on to one's reward in heaven and leave behind a world of staunch and true friends and no enemies. This was true of this, our brother and friend.

May he rest in peace.

MRS. H. K. CALDWELL.

RESOLUTIONS OF RESPECT

Whereas, the Lord in His infinite wisdom has seen fit to call our friend, Mrs. J. B. Alford, unto another and better life, and whereas, the parting of friends creates within our hearts the desire to give expression to the affection which we experience and feel, we, the women of the Woman's Society of Christian Service of Centenary Methodist church, do wish to go on record as expressing the following sentiments:

1. We loved Mrs. Alford because of her faithful and efficient services to the church through many years of her life. During her active years, and far into her sunset of life, she was a willing servant of God, offering her services unstintedly in any place her services were desired.

2. We loved Mrs. Alford for that for which she stood. She was fair and just in all of her dealings. She was alert to the things going on in her community. She was practical, matter-of-fact, plain-spoken, without guile. She was a woman of genuine spiritual and intellectual wealth, a woman whose influence enriched her surroundings.

3. Mrs. Alford was kind-hearted. Her sweet disposition was an asset to her home and an indication of the fine traits of her inner self. We, her friends, feel fortunate that she was spared to live beyond her three score and ten years of Biblical allocation and we hereby express our sympathy to her family in her going and wish to record our own sense of loss. This sentiment, thus expressed, is our resolution of respect.

We further resolve that a copy of these resolutions be placed upon the records of this organization in order that those who follow in this work may know of our love and honor; we further resolve that a copy be sent to the family of the deceased member, a copy be published in a local newspaper, and another copy be sent to the New Orleans Christian Advocate for publication.

MRS. J. O. EMMERICH,
Chairman;
MRS. FLORENCE B. JACKSON,
MRS. AUBREY BARNETT,
Committee.

Adopted June 4, 1945.

RESOLUTIONS IN MEMORY OF MRS. J. L. SHELL

"As softly as fades the light, after the sun is gone,
As swiftly as through the night the stars shine on,
As gently as snowflakes whiten the sod,
She passed from her earthly home into the home of God."

On Sunday morning, April 22, 1945, at 11:20 o'clock, Mrs. Helen McFarland Shell slipped from this life to her heavenly reward.

Her great capacity for deep spiritual understanding, her deep devotion to things of real value, was expressed in her loyalty to the Aberdeen Methodist church, of Aberdeen, Miss., where she served for many years in the Church School as teacher and counselor of youth; in the Woman's Missionary Society as president and other officers, and in the Woman's Society of Christian Service as study leader and Spiritual Life secretary.

She was a woman of great natural gifts, in brain and heart, a leader in many civic organizations. She served as leader in local zone and district Federated Woman's Clubs. Her devotion and service to the Evan's Memorial Library will long be remembered.

She was vigorous in thought, expression, and execution; of profound convictions and sound principles, generous and helpful to the last degree, sometimes to her own hurt, of humble but strong faith, and intense loyalty to home, church, community, and to her friends.

To the very last, she kept in touch with church news at home and abroad, and was keenly interested in world affairs. Church publications, books, magazines and papers were her companions.

Whereas, God, in His infinite wisdom and love, has called her from a life of faithful service to her eternal reward; whereas, she in her years of faithful service has made a great and lasting contribution to the advancement of God's kingdom on earth; and whereas, she has endeared herself to all who knew her, we, the members of the Aberdeen Woman's Society of Christian Service, offer this tribute of love to her memory. Therefore, be it

Resolved, first, that we thank our Heavenly Father for her useful life and years of devoted service to the church and its work.

Resolved, second, that we recall with gratitude and appreciation her kindness to young and old alike.

Resolved, third, that we extend to her family our deepest sympathy and commend them to the sustaining power of Him who doeth all things well.

Resolved, fourth, that a copy be placed in the permanent records of our society, a copy be sent to the family, a copy be sent to the Aberdeen Examiner, and a copy to the New Orleans Christian Advocate.

Respectfully submitted,
MRS. JOHN A. BINFORD,
MRS. W. T. BROWNING,
MRS. BEN H. McFARLAND,
Committee.

MRS. DAISY COOPER ROLFE

On April 26, 1945, God in His wisdom called from our midst Mrs. Daisy Cooper Rolfe, wife of the late B. C. Rolfe. Funeral services were held at the home of her son-in-law and daughter, Mr. and Mrs. P. H. Wade, with interment in the Episcopal Cemetery, Revs. S. W. B. Colvin and G. H. Corry officiating.

Mrs. Rolfe was a member of the Methodist Church since girlhood and a most faithful worker in all church activities. She was a charter member of the Oak Ridge W. S. C. S. and a life member of the society. Besides her daughter, Mrs. Rolfe is survived by two grandsons, Pfc. P. H. Wade, Jr., and Pfc. Bennie Wade, and a sister, Mrs. Estelle Conger.

Our deep sympathy for the family mingles with our sorrow at the loss of one whose going robs both her home and our community of a loving and inspiring member. Be it

Resolved, in behalf of the Oak Ridge, La., Methodist church, that these resolutions be adopted as a tribute to the memory of our beloved member. On the passing of such characters there will ever be a sense of loss to those left behind. But her memory lives on, and to live in the hearts of our friends is not to die.

MRS. F. W. FILES,
MRS. W. W. WHITHORNE,
MRS. W. C. BOZEMAN,
Committee.

EMPLOYMENT

By Ray T. Wormley

On Saturday, May 19, the New Orleans States published a short article entitled "Editor Sees Another Set-up for a Man Like Huey P. Long." Mr. Davenport, political editor of **Colliers,** was in the city bewailing the sad fact that no one in the United States had any plans for post-war security. The soldiers want security but do not know how to get it. Everyone wants security but no one knows anything about it. Well, I wrote an answer which I sent to New York City to Mr. Davenport. I have received no answer as yet. Here is my answer, summarized briefly:

Inasmuch as economic planning on a national scale leads to dictatorship and the loss of personal liberty, we should be very careful about the plans we adopt and try to keep the management of those plans in local hands as far as possible. The problem which faces us is this: how to reconvert our war industry to a peace-time basis without unemployment, economic chaos, W.P.A. doles, national socialism, dictatorship, or communistic revolution. I suppose we might as well make this permanent and include the whole world.

To simplify matters, I will discuss it under three heads:

1. What Individuals Can Do

Many individuals even in wartime have only one check between them and the W. P. A. They either can't or won't save. They constitute the tenant class, the renters, the unskilled, the unlucky, the unfortunate, etc. I have been in that class most of my life myself. People of this class usually are ripe for revolution and ready for the leadership of dictators.

There is another class that owns a little property, which they have earned or maybe they inherited a sugar or cotton plantation. These are the middle class, and I do not discuss the wealthy in this article. This class should have a small business of their own whenever practical, if only on a part-time basis. By doing this they will help provide work for the shiftless and keep money in circulation. If people work they won't have time for anything any worse than their regular Saturday night drunk. We as individuals should not wait for city, state, or federal handouts. We should do what we can.

2. What Cities and Communities Can Do

Since the war started I have been a carpenter, working on Government projects in several cities. In all the places that I have been there is plenty of work that needs to be done. Streets need paving. Maybe the railroad should be elevated. Houses need to be torn down and rebuilt. There should be playground and recreational centers. The sewers and the drainage system do not work when it rains. The housing situation is bad. Children play on the streets. There is no other place to play. This is true of all cities, and is worse in the colored sections.

Well, this all costs money, and someone already owns these buildings. True. Twenty-five years ago in the town where I lived the school district voted to build a new high school. A bond issue was floated. Bonds were sold. The building was put up without a nickel of State or Federal aid. And the people of that district paid their debt. Why can't cities do something like that today? Are we helpless? Why should the Federal Government pay for improvements in New Orleans or any other city? Don't the taxpayers pay the bill anyway? Let's not try to fool ourselves into believing that we get something for nothing.

3. States and Larger Groups

Some problems are too large to be handled by individuals or cities. I will mention only three: Dust storms, reforestation, and flood control. I think that states, or groups of states, should work together cooperatively on projects like these. There are about 24 states in the Mississippi flood basin. Floods are the primary concern of the states whose waters empty into the Mississippi. Congress has already voted some money for this project, and there is talk of a Missouri river project, something like T. V. A. These things are O. K. as far as they go. However, floods start in the mountains, and we must reforest if we are to prevent them. This requires a long-range program of 25 or 50 years. Trees do not grow overnight. These states should appoint a committee of representative citizens and lawmakers to meet with the congressional committee and the army engineers to work out a practical program for flood control and reforestation over a twenty-five year period. The states should be willing to pay 60 per cent of the cost. The Federal Government should only be asked for 40 per cent, which might better be a loan to be returned when the water power projects begin to make money. This way each state would have control of its own projects and whatever money was made could be used locally. That way we avoid the danger of national dictatorship. A governor will not dictate forever. Huey Long could not do that. No one else can. I am stating a fact and not starting an argument. The smaller the group that controls any project the better it is for taxpayers like you and me who eventually pay the bill.

This article is designed primarily for the religious press. What can the church do? Do you have trouble with your evening audience? Have an open forum on this subject with a few invited speakers, members of the Association of Commerce, a contractor, a union leader, a socialist, a communist (if you can find one). Give any one p... the right to talk five minutes if he w... Have a microphone; broadcast some of ... program over the radio and see what h... pens. I bet $50 you will have a crowd.

New Orleans, La.

THE CRUSADE FOR CHRIST A... THE MESSAGE

(Continued from page 10)

come to you." Sam Jones is reported to h... said, "The way to start a revival is to ... a fire under the pulpit." I do not know ... Sam Jones ever said this. I do know it ... impossible for the pew to be lifted hi... than the pulpit. Jesus' method and message were simple. One man was to tell another and he another until all men everywhere heard the good news. It was to spread like a human prairie fire, one heart kindling another heart. At the center of our creed is this declaration, "I believe in the forgiveness of sins." Men in every generation have cried, "Can I be cleansed? Is there a balm for my troubled conscience? How can I get right with God and my fellowman?" There is an answer. The love of God in Christ meets the need of man. His sins can be forgiven, his heart regenerated, and his whole nature cleansed and renewed. The world is waiting for endued pulpit and pew to proclaim, "Thou shalt call his name Jesus, for he shall save his people from their sins." "Behold the Lamb of God that taketh away the sins of the world."

One of the biographers of Dwight L. Moody says of him, "In his rage to save souls he traveled more than a million miles, addressed more than a hundred million people, and personally prayed and pleaded with seven hundred and fifty thousand sinners. All in all, it is very probable that he reduced the population of hell by a million souls." His universal cry was "Are you a Christian?"

The world is waiting for an endued pulpit and pew to take up where he and others have left off.

W. C. BEASLEY.

Tupelo, Miss.

NORTH MISSISSIPPI W. S. C. S.

(Continued from page 12)

cussions on the legislation of the various phases of the work of the Woman's Society of Christian Service.

During the noon hour, lunch was served in the recreation hall of the church building.

The afternoon session was opened with prayer led by Mrs. Myrtle Padgett, of Pisgah society.

Rev. L. P. Jumper, pastor of Gaines Chapel, discussed "The Place of the Church in Tomorrow's World." Following this inspiring message, Mrs. Lewis Ragan summarized the doors of progress through which members of the W. S. C. S. might pass, doing their part towards making the Church the fortress for righteousness which it should be.

In the quiet moments during the consecration service, which was led by Mrs. J. W. Rankin, of Corinth, those present were led to re-dedicate their lives to the cause of the Master. Mrs. Rankin emphasized the fact that Jesus' perfect example of sacrifice and self-denial should move us to answer the call to rise up and make His Church great during the hour when Christianity is on trial.

Mrs. Wm. Hooten, also of Corinth, added to the beauty of this service by sweetly singing Clark's "O, Holy Hour."

New Orleans
CHRISTIAN ADVOCATE

Methodist. Crusade for Christ.

THE LIVING CHURCH

Happy the heart that has learned to say My God! All religion is contained in that short expression, and all the blessedness that man or angel is capable of.

—Thomas Erskine of Linlathen: Letters.

THE PRAYER-ROOM TODAY

The man with the blue-print regards life from the wrong angle, and wishes, either quickly or gradually, to realize his own plan, forgetting that everything is to be made according to the pattern shown in the mount . . . and that the Kingdom of God is not something that corresponds to an initial idea with which we set out but is gradually revealed to us, and in us, as we become teachable by God's Spirit.—Prof. W. Fraser Mitchell.

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THURSDAY, JULY 5, 1945.

The Church

By Reginald G. Ashman

I like to think of the Church as a reservoir, fed continuously from the springs of God: a reservoir into which has flowed all the best of the ages in faith and knowledge, in righteousness and truth, in holy endeavor and aspiration. A church . . . is not just a building, neither the members that compose its fellowship, nor the worshippers who enter its precincts from time to time. It is the Assembly of all the ages, the meeting-place of departed spirits, the shrine where past and present unite with all its accumulated wealth of knowledge and experience, and, greatest and best of all, where the Living Christ has promised to commune with those who believe and trust. That was the wonderful conception of the Church given by the writer to the Hebrews in the stirring words of the lesson: "Ye are come unto Mount Zion and unto the city of the Living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and Church of the firstborn, which are written in heaven and to God the Judge of all and to the spirits of just men made perfect and to Jesus, the Mediator of a new Covenant." From that deep, inexhaustible reservoir of faith we drink when we come for worship—when we sing the hymns and anthems, when we hear the word of God read and expounded, and when our prayers ascend to the throne of heavenly grace sometimes in the language of the saints.

WALLET OF THE WEEK

THE YOUNG MEN'S CHRISTIAN ASSOCIATION, by a vote of thirty-eight to twenty-eight, was disowned by the General Assembly of the Free Church of Scotland recently. The ground given for terminating the official connection was its "unsatisfactory attitude towards modernist doctrines and worldly amusements." **The Christian World** (London) invokes the Good Samaritan in defense of the Y. M. C. A., but to class it with a nondescript Samaritan on questions of theological and moral orthodoxy would seem to be an apology rather than a defense.

* * *

J. C. AYLING, VICAR OF ST. LEONARD'S, is credited with the statement that "seventy-five per cent of the people of England are completely pagan in their religion, their way of life, and their sense of values." The vicar made this sweeping declaration before a large congregation at a national day of prayer service. He put teeth into his charge by a probe as to Bible reading, prayer, and obedience to the will of God—activities which are accredited marks of the religious loyalties of the people. He then offered a way of recovery.

* * *

THE MOTION OF SATELLITES, according to the general rule, is that of an advance from west to east around their primary bases. The earth moves that way around the sun; the moon moves thus around the earth; Mars has no moon, but it moves the same way around the sun; and Jupiter has four moons all of which move in the same direction around the parent planet. The planet, Uranus, has six moons all of which move in the opposite direction—from east to west. No one knows the reason for the break of the moons of Uranus with what would seem to be the established law.

* * *

THE PERIODICAL CICADA, the technical name for the "seventeen-year locust," were last seen in the New England States in 1928. After the seventeen-year sleep, they are reported to have appeared again recently. They are not the "locusts" of the Egyptian plagues. Their zones of appearance overlap, but they appear somewhere in the United States every year. Due to the destruction of our forests, the cicada is gradually disappearing. They do not devour crops, as did the grasshopper locusts of Egypt, but they do considerable damage to timber and fruit trees.

* * *

THE MODERN AUTOMOBILE is said to have originated in the mind of a Frenchman named Cugnot in 1770. His invention was a three-wheeled machine driven by steam supplied by a drum stove filled with wood. It raced along at two and one-half miles per hour. Thirty-three years later Richard Trevethick's English variation had ten-foot wheels and made ten miles per hour. This led to English traffic regulation limiting speed to four miles per hour. The Automobile came into its own in America with such names as Duryer, Haynes, Ford, and Winton. The greatest contribution of any one business to the war effort was that of the automobile industry.

MAN-EATING SHARKS, which constitute a great peril for airmen and others in Pacific waters, have been largely whipped by the ingenuity of the scientists. The investigators discovered and devised certain shark repellents. A cake about the size of a small bar of soap is fastened to the life jacket, and that package is remarkably effective in discouraging the ferocious monsters of the deep. The specific may be a little disagreeable for the service man, but it is worth its weight in gold when he needs it.

* * *

A LETTER FROM LORD MACLAY was published in **The Glasgow Herald** recently, and the writer left no room for doubt as to what he thinks of the liquor business in Scotland. He quoted statistics to the effect that Great Britain's drink expenditures rose from $1,072,000,000 in 1938 to $2,260,000 000 in 1943, and that the increased profits to the trade after taxes amounted to $264,000,000. He declared that liquor is at the root of much of the city's crime—drunkenness, poverty, crime, immorality, with attendant vices, and that entire prohibition is the only way out.

* * *

A V-E DAY RIOT, says **Pentecostal Evangel**, was staged in Halifax, Nova Scotia. Thousands of sailors on shore leave, says the report, broke into the Government Liquor Stores, smashed windows and appropriated many cases of liquor. Some of the liquor taken was sold and some of it the rioters drank or gave away. To make matters worse, mobs of drunken sailors and civilians set out on a campaign of pillage. The police were powerless to stop them and at the end of two days two were dead and Halifax jails and hospitals were crammed with the rioters and the injured.

* * *

THE FINANCIAL ASSETS of the United States are said to be enormous. Included are four hundred million acres of land; six and one-half billion dollars in war plants; and an estimated twenty billion dollars invested in Army camps, Naval bases and Air fields. In addition, the country owns ninety-seven per cent of the synthetic rubber industry; ninety-two per cent of the magnesium producing plants; eighty-nine per cent of aircraft plants; fifty-five per cent of aluminum extracting plants; thirty-one per cent of all machine tool plants, and ten per cent of all steel plants.

* * *

AN EFFECTIVE CURE FOR PYORRHEA has been developed by the Canadian National Research Council which cures the disease in eight days, and where a diet including seventy-five milligrams of vitamin "C" is adopted as a follow-up the disease seldom recurs. The remedy is being used extensively by the Canadian Army. It is simple, but must be used by dentists or technicians prepared to get the cure to all the hidden pockets of infection. This is a remedy which should interest a large proportion of the population who have been led to believe that the malady is incurable.

New Orleans
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EDITORIAL

THE KINGDOM OF GOD AS RIGHTEOUSNESS

One does not hear as often as once was the case the carefully balanced argument of St. James which culminated in the words, "Faith without works is dead." Instead he hears a captious reference to the "sky pilot" and the "otherworldly" man. The one is found upon the lips of the scoffer and the other usually upon the lips of the rationalist, but both are unfair and unworthy. Neither undertakes to appraise a religious position and both invoke a prejudice just as much as did the sneer of those who said, "Can any good thing come out of Nazareth?"

We do not always exhibit great concern about the development of the kingdom as personal and group righteousness. Jesus is authority for the idea that the kingdom is more than experience. He likened it to the growth of corn unto full fruitage: "For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear." This clearly indicates an orderly sequence culminating in a definite result. We do not believe that any person without an experience has even entered upon kingdom development, and we do not believe that either experience or program can be made a substitute for the full commitment of our lives to the opportunities and ends of the kingdom. Paul had an experience which was certainly vivid. To the end of his life he reckoned his kingdom relation from that hour on the Damascus road, but to the very last, he faced the necessity for a full commitment of himself, "I keep under my body, and bring it into subjection; lest when I have preached to others, I myself should be a castaway." In the same manner, Paul pressed his quest for righteousness: "Not as though I had already attained, . . . I press toward the mark for the prize of the high calling of God in Christ Jesus." Again and again, he shows that he is striving to keep faith and works in proper balance and to follow in orderly sequence the development of the kingdom.

As we intimated in the beginning, neither individual Christians nor churches are always successful in keeping this balance between Christian experience and Christian living. In failing to do so, we present the kingdom after an erratic pattern. We do not get forward because our extremes of enthusiasm tend to neutralize each other. We do not show our faith by our works. At times we become alarmed on account of the discouraging figures in our statistical tables and we study our reporting, appoint committees—do everything except search the foundations of our faith and effort. The word to the church of Ephesus was "Repent and do the first works."

The trouble about all such weaknesses, whether individual or ecclesiastical, is that they do not remain an inside matter. A member of the British Parliamant published a book recently on "Making Peace." In that book he made this stunning statement: "The world is full of politicians or preachers who wish to equate Christianity with a party program; to me at least these enthusiasts have never brought much conviction—and sometimes even their motives seem to me to be questionable, the politicians as over-anxious to rope in the vote of the churches, the preacher as anxious to persuade the public to return to a church which offers to ally itself with a popular movement, and so prove itself 'abreast of the time.'" Mr. Hogg, the member of Parliament in question, emphasized the idea that after his first business, the spiritual, the preacher's place in the state, like that of every Christian citizen, is to make the concept of righteousness a reality. It is certainly not that of "devotional stump speaking," as Bishop Galloway called some prayers offered at political conventions.

The Church needs to be first of all and always evangelistic and it cannot be that without the baptism of the Holy Spirit. It needs to be missionary and social in its outlook and program, but a program without Christ can never achieve that end. One thing is certain, the moral and spiritual standards of the kingdom of God cannot be propagated and maintained by an alliance with Beelzebub. The kingdom is founded upon faith in a sovereign and holy God, it is maintained as personal experience, and it constantly registers in personal and social righteousness.

THE UNITED NATIONS CHARTER

We have not the space and this is not the place for a discussion of the United Nations Charter in detail. Two or three general observations seem to be permissible and proper at this time.

We recognize the disadvantage of permitting a preponderance of small nations to provide the occasions for war which larger nations would have to fight, but it seems to us that the "veto" power tends to set up a negative type of international czardom which may be open to serious question. It strains one's credulity to believe that there may be such continuing unity on the part of the great powers and such docility on the part of

the others as to make that feature of the Charter abidingly workable.

Two facts regarding the future of the document must be apparent to any thoughtful person. First, is that it cannot be fairly launched upon its mission of peace without a statesmanlike handling of a beaten Germany. We would not reduce Germany to economic slavery, but neither would we allow such a rebuilding of her industries as might restore her war potential. We have called Germany's bluff twice and we see no reason for the Allies to lose their nerve on account of alarmist threats, German or other.

Second, is the fact that the Charter must become a living document in the thought of the democratic world. It cannot achieve its purpose as a document locked and guarded in our national archives. When the shouting subsides the Charter must be made to stand forth as the symbol of peace backed by international unity, authority, and power.

EDITOR VAN SCHAICK RETIRES

Dr. John Van Shaick, Jr., has retired as editor of **The Christian Leader** (Universalist) Boston, after a long and distinguished career as the editorial leader of his Church. From our point of view, his retirement means the loss of a really great editor. We have never met Dr. Van Shaick, but in our correspondence and in every editorial relation, we found him to be understanding, helpful, and a Christian brother. As an editor, he was forthright, courageous, and sane in his course. No exchange on our list has been more helpful to us and we deeply regret the disappearance of his name from the masthead of **The Christian Leader**.. We say this in appreciation of Dr. Van Shaick and not in any sense as a disparagement of his successor. Dr. Van Shaick expects to keep in touch with the Church Press and we hope to share his fine and genial spirit in the years ahead.

NOTHING NEW UNDER THE SUN

The history of the twentieth century gives promise of being the most fascinating chapter in the story of man's upward progress. This generation has developed marvels of invention which stagger the imagination. We should not lose sight of the fact, however, that we are the product of all the ages that have gone before. Advancement in science is an evolutionary process and our great achievements are developments of ideas by no means original with this particular period in the history of the human race.



B. P. Brooks

The airplane. C. F. Kettering, vice-president of General Motors, pointed out in a radio address recently over the N. B. C. Network that Igor Sikorsky got his idea of the helicopter from the great scientist da Vinci, who experimented with flying machines and drew designs of the flying machine more than 400 years ago. Sikorsky read about the Wright Brothers and collected all information available on the subject. Through the development of these ideas and others studied through the years the great leviathans of the air have become one of the marvels of the age.

The submarine. The submarine is the result of study covering a period of 500 years or more. Before Columbus discovered America an unknown inventor had built a submarine boat to smuggle men across the river. A Dutchman named Drebbel invented an underwater boat able to carry a crew at about the time the Pilgrims landed in this country. Robert Fulton in the early nineteenth century built a torpedo-carrying submarine. Further progress has resulted in one of the most aggressive instruments of modern warfare.

The Telegraph. Thirty centuries ago the news of the Fall of Troy was "telegraphed" back to Greece by means of fire signals. The American Indians had a system of transmitting messages over great distances in remarkably short time. Nearly two hundred years ago Benjamin Franklin found a way to harness electricity. It was simply a matter of time and patience that, from this discovery, our present systems of telegraphic communication should evolve whereby we are able to send messages around the world.

The Radio. Hertz found many years ago that electrical waves could be sent through space. Marconi, in 1886, became interested in Hertz's work. Fifteen years later he was sending wireless messages over short distances. In a few years, he and scores of other scientists worked to discover means of sending wireless messages through all the spaces of the earth.

When I was a small boy, I used to shoot skyrockets into the air at Christmas time. Little did I realize that in the short span of my life I would learn that the perfected skyrocket would be hurling death and destruction hundreds and perhaps thousands of miles from its source.

So the story goes. Some day, time, distance, and space will be conquered and fields of development will continue to challenge the imagination of the human mind.

Louis Pasteur said this on the occasion of the celebration given in his honor when he reached his seventieth birthday:

"Gentlemen, you bring me the greatest happiness that can be experienced by a man whose invincible belief is that science and peace will triumph over ignorance and war. Never permit the sadness of certain hours which pass over nations to discourage you. Have faith that in the long run the nations will learn to unite—not for destruction but for cooperation—and that the future will belong not to the conquerors but to the saviors of mankind."

B. P. B.

PLEASE HELP US

We wish to impress upon our friends that we are getting out the Advocate from week to week under great difficulty. Our greatest trouble is the lack of help. When copy is late or does not come at all it makes us late in getting out the paper. But even worse than that, it causes us to get out an unsatisfactory paper because we often have to use matter to fill the space that we would not use under ordinary circumstances. Please help us! We feel sure that our friends do not realize the difficulty of the church paper in this respect.

THE GENEVA AREA

By Bishop Paul Neff Garber

I wish every American Methodist could have attended the special session of the Belgian Annual Conference held at Central Methodist church, Brussels, June 5, 1945. In many ways it was an historic session. It was the first meeting of the Belgian Methodist preachers since July, 1939.

Since that date the Belgian Methodists have experienced many hardships. The reports from the preachers concerning their activities during the past six years told about sufferings difficult for our American Methodists to comprehend. Belgian Methodism has always stood for democracy and was a target therefore of attack by fifth columnists prior to the outbreak of the war and by the Nazi forces during four and a half years of German occupation. The democratic ideal was highly prevalent in the Belgian Methodist Church. As a result, our leaders suffered many persecutions and atrocities.

Our superintendent, Dr. William G. Thonger, was forced to leave Brussels on May 12, 1940, a few days before the German authorities came to arrest him. Dr. Thonger left Brussels on the last evacuation train. He expected to find refuge in Paris with his relatives, but in June, 1940, upon the entry of the German army into Paris, he was forced to go into hiding in the Ardeche mountains. For four and a half years Dr. Thonger and his family lived under the most difficult conditions. For two years he was able to serve as a pastor of a French Huguenot Church and of Belgian refugees. He became related to the French Resistance movement and was held under continual surveillance by the Nazis after the occupation of southern France by Germany. His house was partly destroyed by a German bomb, and when Dr. Thonger and his family sought shelter in a ditch, German planes strafed them with machine guns. It is a miracle that Dr. Thonger and his family were not killed.

As soon as the Allied armies re-entered Belgium, Dr. Thonger started home and it took him two weeks to reach Brussels, a trip which in normal times takes less than twenty-four hours. He reached Brussels on October 30, 1944, and since then has served not only as superintendent of the Belgian Methodist Church, but also as a district superintendent and as pastor of the Central Church. His family was able to join him in April, 1945. Dr. Thonger will soon furnish a detailed account of his experiences during the most difficult years.

The secretary of our special session was Robert Pierre. His parsonage was destroyed by a German robot bomb and he and his family were forced to move into the basement of his church, located at Herstal near Liege. A few days later another robot bomb destroyed the church. His young son was killed, his wife being seriously wounded.

The Conference stood in silent tribute to Bro. Henri van Oest, who died in Germany. While pastor at Liege he spoke in a young people's meeting on "The Cross of Christ versus the Crooked Cross." He was for this act arrested by the German authorities and condemned to five years of hard labor. He died in a German prison in Seigburg on March 10, 1945, after forty-nine months of imprisonment.

Bro. H. H. Stanley was unable to attend the special session. For two and a half years he was in a German internment camp. He has now been released by the Allied armies and is now waiting repatriation to Belgium.

During the period of German occupation of Belgium, Bro. William Thomas was able to remain at Antwerp and, although hampered by German military authorities, he endeavored to supervise the work of the Methodist Church in Belgium. When no other transportation was available, he and Mrs. Thomas rode bicycles to the various Methodist churches in Belgium, in that way kept in contact with the pastors and laymen.

Special mention should be made of Miss Annie van Groningen, mission secretary, who under most difficult conditions remained at her post in Brussels and manifested wonderful capacities in carrying heavy administrative burdens under very trying circumstances. It was Miss van Groningen who was able to send the first message to American Methodists immediately after the liberation of Brussels.

Bro. Edouard Smet was pastor at Dunkirk at the time of the German invasion of Belgium and France. He remained at his post during the period of bombing and was finally compelled by the Germans to evacuate with other civilians. Rumors have reached us that our Methodist church still stands in the midst of ruins, but there is nothing left of what it formerly contained, the doors and windows even being taken by the Germans.

Space does not permit a detailed account of all the sufferings by our preachers, but some more of their experiences I hope later to be able to tell to American Methodists.

The same hardships have been faced by our laymen. The organist of Central Methodist church was shot by the German Gestapo on the steps of the church. I met at least ten laymen of Central church who had been placed in German prisons. A visit to our Belgian Methodists causes one to realize the terrible effects of the Nazi aggression upon innocent persons.

Despite the many hardships faced during the past six years, I am happy to make a most optimistic report on Belgian Methodism. Dr. Thonger presented at the special session a plan for the next two quadrenniums much in line with the program of the Crusade for Christ. It is interesting to note that Dr. Thomas had prepared his program without any knowledge of the American Crusade for Christ. His proposed plan was endorsed by all the members of the Annual Conference. One item which appealed much to me was the plan of starting one new congregation each year in Belgian Methodism.

We missed connectional official and special visitors, but we were happy to have with us Mr. C. A. Picket, lay leader of the Houston district, Texas. He is now connected with the American Red Cross at Antwerp. In a most thrilling way he brought the greetings of the American Methodist laymen to the Belgian Annual Conference. He assured the Conference of the support and prayers of the American Methodist laymen.

Many laymen in the American Armed forces have given support to the Belgian church. Colonel Gordon Browning, former governor of Tennessee, has spoken at the Central Methodist church, and other American laymen in uniform have offered their assistance.

I was thrilled by the tribute paid by the Belgian pastors to the work of our American Methodist chaplains in Belgium. They told not only of the spiritual inspiration of the chaplains but also of the financial contributions made by chaplains and soldiers to many local Methodist churches in Belgium.

We were especially happy to have with us at the special session Chaplain Paul A. Barker, of the North Indiana Conference, and Chaplain W. C. McLeod, of the North Carolina Conference. They brought greetings from their Annual Conferences and their presence was a great inspiration to all. I wish to express my deep appreciation of the service which Methodist chaplains are rendering in the Geneva Area to our Methodist groups.

Three young men were admitted on trial at this special session; three were admitted into full connection, and three were ordained as elders. This was the first ordination service since six years ago in the Belgian Annual Conference.

Of special interest was the ordination of Chaplain R. Van Goethem. Prior to the war he served as Conference evangelist and as local preacher. During the early years of the war he served as supply pastor of Central Church in the absence of pastor W. G. Wilmot, who was forced to go to England for safety. His ministry brought great results. Making the point with the German authorities that the Brussels church was an American church, he was allowed to hold services in English as well as in French until America entered the war. He became active in the Belgian Resistance movement and many an Allied aviator owed his life to his help in hiding them when forced to land in Belgium. He also protected many Jewish refugees. As a result he was arrested by German authorities and for six months was in a German prison. Upon the liberation of Belgium and the reorganization of the Belgian army, Van Goethem was appointed Chief Protestant Chaplain of the Belgian Army. It was very fitting that for his ordination service, Chaplain Barker and Chaplain McLeod of the Methodist Church and Chaplain McNeal of the British Methodist Church assisted me. The ordination service, in which both French and English was used, was a most sacred and inspiring occasion.

I was very happy that our American Methodists had made it possible through the Methodist Commission for Overseas Relief for me to give to each of our pastors a small gift as a token of the love and affection of the American Methodists for their Belgian brethren in their day of suffering. This, of course, was only a token gift, because the Belgian Methodists must be given large financial assistance by the American Methodists during the reconstruction period.

Methodism has a great opportunity in Belgium. We have able clerical and lay leaders. It is not an exaggeration to state that Central Methodist church, Brussels, has become the center of all Protestant activities in Belgium. We American Methodists must immediately give financial support to Dr. Thonger and the other pastors for personal relief and for the rebuilding of property destroyed during the war. I know that a certain portion of the funds of the Crusade for Christ will be alloted to our Belgian Methodists, but additional funds are needed immediately and in the next few years to carry out a real Methodist program in Belgium.

If some pastor or layman after reading this article is able to make a financial contribution to the Methodist work in Belgium, I assure them that they will help in a most needy part of our world Methodism. Please do not forget your Belgian brethren. All contributions for our Belgian Methodists should be sent to the treasurer of the Board of Missions and Church Extension, 150 Fifth Avenue, New York City.

If our American Methodists could have

(Continued on page 9)

CONFERENCE NEWS AND PERSONALS

New Orleans Christian Advocate

Publishing Committee:
Louisiana Conference—J. W. Reily, Chairman; B. H. Andrews, R. R. Branton.
Mississippi Conference—J. T. Leggett, Vice-Chairman; J. E. Gray, C. C. Clark.
North Mississippi Conference—V. C. Curtis, Secretary; A. T. McIlwain, S. E. Ashmore.

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W. C. NEWMAN.....Church School Lesson Writer
MRS. E. L. DIAMOND.....Editorial Secretary
C. MILTON CHALMERS.....Publisher

Mrs. Birdie B. Porter, who has been residing at Grenada, Miss., has moved to 969 Philadelphia Street, Memphis, Tenn., where she will share her time with her children who live in that city.

The program of district conferences in North Mississippi is in full swing this week. The Aberdeen, the Greenwood, and the Sardis districts are being held and will be followed by the Corinth district on Tuesday of next week.

Hon. R. E. Brumby, who has been living in Marietta, Ga., for several years, is now back at his home in Franklin, La., according to notice received from the post office at Marietta. We do not know whether this change is permanent or not.

Rev. Wyatt D. Boddie, pastor at Lisbon, La., announces his schedule of meetings as follows: Lisbon, July 1-8, Rev. Jack Cooke assisting; Harmony Chapel, July 8-15, Rev. J. T. Harris assisting; and Arizona, July 29-August 5, Rev. Dan F. Anders assisting.

Rev. W. B. Jones, pastor at Logtown, Miss., recently enriched the Advocate larder by a quantity of large tomatoes grown in the parsonage garden. Needless to say, they were as welcome as they were lovely and we extend to him our sincere thanks for the remembrance.

Rev. E. W. Corley has been released from Golden Meadow charge in the New Orleans district and has been assigned to the Pioneer charge in the Monroe district, according to information furnished this office. The change was made necessary on account of Mrs. Corley's health.

Miss Joyce, daughter of Rev. and Mrs. J. P. BonneCarrere, who was the valedictorian of her class at the recent high school commencement, has been accepted for Cadet Nurses Training, at the Government General Hospital, Baton Rouge, La., and will take up the work in August.

Rev. Ned L. Stout, who spent a time at Rayne Memorial Church as associate with Dr. H. L. Johns, has been assigned to Houma Heights Church, Houma, La., and has already entered upon his work. He succeeds Rev. L. A. Bodie, who has taken up evangelistic work in the Baton Rouge district.

The Advocate regrets to learn of the declining health of Mrs. N. E. Cunningham, of Gibson Memorial Church, Vicksburg, Miss. The Advocate never had a more faithful representative than she has been, nor the editor and his wife a better friend, and we regret that she is no longer able to continue the work.

Rev. J. P. BonneCarrere reports the payment in full of his Crusade for Christ apportionment, the benevolence assessment, and district superintendent, bishops, superannuates, and hospital assessments for the year on Gretna, La., charge. For the remainder of the year they will be occupied with their building fund.

The Advocate appreciates an invitation to attend the commencement exercises of Block High School, Jonesville, La., on Friday, July 13. The invitation was sent by Miss Carrie Elaine Knight, daughter of Rev. and Mrs. J. A. Knight, who is secretary of the class. We join with her many friends in congratulations and good wishes.

Mrs. W. W. Woollard, who has the affection of a wide circle of friends in the North Mississippi Conference, is spending a time with her son, William, at Cordova, Tenn. She says rather humorously: "Can't get out of the habit of moving." She is now returning to Grenada, Miss., according to a request for a change in the address of her paper.

Rev. J. M. Bennett, pastor of Clara, Miss., circuit, sends us a list of 14 subscriptions, all of which are new except 3, and says others will follow as soon as he has time to canvass the circuit. We appreciate this splendid effort and we feel sure that Bro. Bennett will give equally good accounts of himself in other parts of the church work.

Rev. Phil E. Chappell, pastor of First Church, Dyersburgh, Tenn., and a nephew of Dr. Clovis G. Chappell, died unexpectedly on Monday night, June 25, according to information reaching the Advocate office. He was transferred to the Memphis Conference from Oklahoma and had enjoyed a very successful quadrennium at Dyersburg.

Rev. Andrew J. Boyles, pastor of Millsaps Memorial Church, Jackson, Miss., has received 141 members since Conference, 66 of them on profession of faith. The annual revival will be held August 20-31. Rev. Jim Sharp, Colorado City, Texas, will be the preacher and Mr. W. F. Munday, of Memphis, Tenn., will lead the singing.

Rev. David M. Ulmer reports a good revival at Centreville, Miss., during which the smallest week-day congregation was 100 and at night the church was filled. Rev. E. W. Ulmer, of Pascagoula, Miss., did the preaching. In the meeting at Liberty, now in progress, Rev. R. E. Case is the preacher. Other meetings on the charge will be held during July.

PREACHER WANTED

Wanted—A preacher for an oil town in the French section of Louisiana. If interested, write Rev. W. W. Holmes, 1431 Octavia Street, New Orleans 15, La.

NORTH MISSISSIPPI CONFERENCE TO MEET IN GREENWOOD

Rev. W. C. Lott, pastor, writes us that the next session of the North Mississippi Conference will be held in Greenwood on November 7, 1945, and First Church, Greenwood, will be the host church. We are glad to be able to give this information, since it was not included in the copy sent us by "Methodist Information."

MISS NELLIE MAE GUNN, SOPRANO, WINS ENTHUSIASTIC PRAISE

Miss Nellie Mae Gunn, daughter of Rev. and Mrs. E. C. Gunn, New Orleans, in song recitals at John McNeese Junior College, Lake Charles, and at Louisiana State University, has won enthusiastic praise for her voice and dramatic ability in rendering classical selections as well as the popular numbers, with which she responded to encores. She is scheduled to appear in a recital at Vicksburg on Sunday, July 29.

She has been for the past two years a student in Julliard Graduate School of Music, New York City, and will return to that institution in the fall.

LIVE OAK REVIVAL AND HOME-COMING

On July 8, Captain Ralph Cain, a son of Rev. L. W. Cain, will preach the opening sermon for the revival meeting at the Live Oak, La., Methodist church.

Services will continue through the week, twice daily, with Dr. F. M. Freeman, of Noel Memorial Church, Shreveport, doing the preaching for the rest of the meeting.

At the close of the meeting, on the third Sunday in July, there will be Home-Coming Day for everyone who would like to be at this annual occasion.

Come and let's enjoy a week together, and also attend the Home-Coming.

E. L. McKAY.



METHODISM IN THE FUTURE

Methodism has a future.

Methodism is destined to bear heavy responsibility in the tomorrows. Numbers are exceedingly important and mean much, yet her success will not so much depend upon counting as upon continuance of conviction, warmth of witness and application of the Spirit. Witness of the Spirit, witness of service, and witness of success have been her living words of testimony.



Bishop J. Lloyd Decell

Temptation to measure spirituality, service, and success by adherence to and pursuance of temporal policies will possibly continue. Nevertheless, theoretical experimentation with temporalities can be no successful substitute for substantial eternalities.

A new approach is called for by some. The old "religious escapism," whereby we were urged to attain personal salvation for life hereafter, must give way to "creating the greatest sum of human good and happiness here and now." That is more "label thinking." Since when did the society of the redeemed in eternity become of secondary importance? Eternity is longer than time and God needs 'society' in Heaven as well as man needs civilization on earth. Relatively, therefore, the hereafter is neither unimportant nor secondary. More people ready for Heaven means a better society on earth, and a better society on earth means more people for the society of the redeemed in eternity.

The "care" is that earthly good is so near and valuable that men may promote and strive to achieve "human good" without acceptance or even recognition of Christ. A man or a nation may have economic plenty and be spiritually pagan. Efficient labor, full production, equitable income, honest savings and expenditure on worthy needs mark the proper ends of toil. Who contemplates such a social status apart from the beloved community in Christ. Salvation in this world or in the world to come is not found in a principle but in The Person. Christ is the source of universal good and productive principle. Only He can supply character necessary to make charters effective in holding man to his high course.

Methodism's emphasis has been upon Christian experience as requisite for a good community. The source of civilizing power is no less important than "the objectives of civilization." Indeed, union with Christ bears fruit until it ripens and reproductive seed are matured and ready for planting, replanting, cultivation, and harvest. The Church moves on through the trust of childhood and faith of youth. She can make no mistake in her continuous call to all sinners to flee the wrath to come and be saved from all sin. She still knows the value of the individual. One person can transform the moral climate of a community, and the many may create a temper in the times which will move multitudes to seek and find repentance and surrender. It isn't the easy way but it is the glorious way.

Methodism has the Gospel of Christ crucified. A Cross at the center, power mighty to save. Let her continue to preach and live her Gospel which is for the whole man, for the whole world, and for all eternity. In this is her future. Thus, Ichabod shall never be written upon her altars. She will be like the stars that shine forever.

J. L. Decell

MRS. COTTRELL LEAVING FOR TEXAS

Dear Dr. Duren: Please accept many thanks for changing the address of my paper while I sojourned in Toomsuba; and may I ask another favor?

I am leaving Mississippi for quite an extended visit to my daughter, Mrs. R. J. Turner, in Tyler, Texas, and shall ask you to send my paper to that address, as I am sure she will enjoy the contents as much as I always do, as she was a Mississippian before her marriage, as was her husband, who slipped away very quietly with a heart attack about six weeks ago. I shall make my home with her indefinitely.

To say that I greatly enjoy your paper is entirely too mild. I deem it one of our best periodicals, and read it in its entirety at one sitting.

Your editorials are so timely--especially the one of June 14th; and every member of the W. S. C. S. should subscribe, realizing what valuable information we gleam from the Woman's Page. Really I could mention each article separately and say that I enjoy all.

Thanking you, I am,

Sincerely,

MRS. T. B. COTTRELL.

435 S Fannin, Tyler, Texas.

Note: This letter was not written for publication, but it contains some news items and come words of appreciation which we prefer that Sister Cottrell tell in her own way.—Editor.

CORINTH DISTRICT NEWS

Under the leadership of Dr. L. P. Wasson, district superintendent, two Rural Life conferences have been held recently in this district. One of these was a district-wide conference and was primarily for the preachers. It was held in First Church, Corinth. The other was a charge-wide conference and was held on the Kossuth circuit. Dr. Wasson plans to hold these conferences all over the district. The people are responding to these Rural Life conferences with a great deal of enthusiasm.

Dr. Wasson and twelve of his preachers are attending a Rural Life school at Emory University which lasts for three weeks. The pastors attending this school are: Revs. L. P. Jumper, Z. A. Jumper, J. E. Long, M. N. Hamill, Luther Nabors, Barney Whitehurst, N. L. Threet, Joe Caruthers, G. E. Nicholas, E. B. Smith, K. E. Clark, and W. R. Liming.

Miss Gayle Doggett, who has been in school at Scarritt College the past year, is spending two months in this district helping to promote Daily Vacation Bible Schools. She is training workers in the local churches over the district. Mrs. Rady McCormack, district director of Children's Work, is cooperating with Miss Doggett.

W. L. ROBINSON, Reporter.

If wrinkles must be written upon your brow, let them not be written upon the heart. The spirit should not grow old.

—James A. Garfield.

A WONDERFUL REVIVAL

On Sunday night, June 17, revival services at the Castor Methodist church were successfully concluded. The series of services began on June 11, with preaching twice daily. Services were held in the morning at 11 a.m. and in the evening at 8:30 p.m.

Bro. R. H. Staples, now pastor at the New Iberia Methodist church, did the preaching. He brought to us a series of wonderful messages. Bro. Staples, in his opening sermon said, "There can be a revival here, only as the Spirit of God works in and among those who are willing for Him to do so."

The meeting was truly a wonderful revival. Thirty-eight were received on profession of faith in Christ. Services were brought to a close on Sunday night, with a baptismal service following the last sermon.

REV. LLOYD A. FOREMAN, Pastor.

A Lay Opinion

The revival meeting at the Castor, La., Methodist church, conducted by Rev. R. H. Staples, of New Iberia, closed June 17 and was characterized by a real spiritual uplift to the membership. Two services were held daily that were well attended despite much rain.

Bro. Staples, a native son of Castor, was received with open hearts and eager anticipation by his many friends.

The sermons of Bro. Staples, by their very directness of appeal and sincerity, together with his perfect diction, drew large crowds from neighboring churches.

The revival, one of the greatest ever held at Castor, reaped thirty-eight souls for the Lord and stimulated greater interest and increased attendance.

Special tribute and thanks are extended to Mrs. Hazel Sinclair of Hico, the song leader, who lent her lovely voice and talents to the meeting. Her fine work was praised by all who came.

Our pastor, Bro. Lloyd A. Foreman, is to be congratulated for his splendid cooperation and service during the meeting.

BEVERLY BOGAN.

MILLSAPS COLLEGE

On May 24 the United States Senate confirmed President Truman's nomination of Chaplain (Captain) William N. Thomas to be elevated to the temporary rank of Rear Admiral. Chaplain Thomas will succeed Chaplain Robert D. Workman as Chief of Chaplains. Chaplain Thomas is a member of the Methodist Commission on Chaplains and has been stationed at Annapolis Naval Academy for twelve years. He will serve as Chief of Chaplains at a time when the Navy Chaplain Corps is reaching its greatest size and rapidly gaining in prestige. Rear Admiral Thomas is a graduate of Millsaps and has also been awarded the degree of Doctor of Divinity by the college.

Quite a few Millsaps men at this commencement season received the M. D. Degree: Harwell Dabbs, Washington University, St. Louis; J. D. Leggett, Dewitt James, and David Haughton, Tulane; Raymond Martin, Vanderbilt University; Lewis Crouch, at the University of Pennsylvania; James Cavett, at Jefferson; Ess White, at John Hopkins; Clay Wells, at L. S. U.

Three of our men have received their degree in dentistry (DD.S.): John Sanders and Billy Smith, at the University of Tennessee; Romulus Pittman, at the Atlanta Dental College.

M. L. SMITH.

PERSONAL AND OTHER INCIDENTS

Rev. C. A. Schultz, retired, who was recently assigned to Gibson Memorial Church, Vicksburg, Miss., is now domiciled at 2752 Washington Street, and is actively at his new task.

Rev. Walter Clark, of Angie, La., notice of whose serious illness appeared several weeks ago, died Sunday morning after an operation in which one lung was entirely removed. A suitable memoir will appear at a later date.

Dr. and Mrs. H. L. Johns, Rayne Memorial Church, New Orleans, are to leave on Friday of this week for New York, where Dr. Johns will take the ministers' course at Union Theological Seminary, the course to run through the greater part of July.

Chaplain M. H. Twitchell, of the North Mississippi Conference, is still attached to the Puget Sound Navy Yard, Bremerton, Washington. He writes that he is enjoying life in the great Northwest. Chaplain Twitchell expresses his appreciation of the New Orleans Christian Advocate.

Mrs. Wynne, wife of Rev. A. M. Wynne, of Mangham, La., has been in St. Francis Hospital, Monroe, La., for a serious operation. We are glad to report that she was getting along well at last reports and we hope that she may soon be on the road to complete recovery of her health.

Rev. Floyd O. Lewis, pastor at Bassfield, Miss., writes that he has just completed a charge-wide youth caravan. In the midst of the caravan he achieved a new triumph, since he and Mrs. Lewis announced the arrival of Floyd Graham Lewis on June 24, weight 5 pounds, 10½ ounces—the climactic event of the caravan. We congratulate father and mother and extend all good wishes for the young hopeful.

COLUMBUS DISTRICT CONFERENCE

The conference for the Columbus District, North Mississippi Conference, will be held at Wood Junior College, Mathiston, Miss., on September 5. It is to be a one-day conference, according to announcement just made by the district superintendent, Dr. V. C. Curtis.

DR. AND MRS. S. L. HOLLINGSWORTH IN AUTO ACCIDENT

Dr. and Mrs. S. L. Hollingsworth, of Columbus, Miss., happened to be in an auto accident on last Saturday afternoon which could have been much worse than it was. They, with several of their friends, were coming into New Orleans in a downpour of rain. On North Broad Street, a truck appeared to be driving across without stopping. Mrs. Hollingsworth, who was driving, applied the brakes and the car became unmanageable on the wet pavement. It skidded out of control onto the sidewalk and into the front of a jewelry store. Dr. Hollingsworth was thrown against the windshield, but received only minor scratches. No other occupant of the car was injured. The car was considerably damaged. After going to police headquarters where surety was given for appearance to answer charges, they made their way to Mrs. Hollingsworth's sister. Friends of all the parties in the accident will be glad to learn that things were not worse, as they might easily have been.

MRS. VIOLA YEAGER

Mrs. Viola Yeager, 76, of Beaumont, Tex., died at the home of her daughter, Mrs. Vernice Fritts, 1933 East Drive, Saturday afternoon, 3:50 o'clock.

Mrs. Yeager is survived by her daughter, a son, Rev. I. L. Yeager, of Monroe, La.; a sister, Mrs. Ruth Biggs, of Grayson, La.; five grandchildren and two great-grandchildren.

Funeral services were held Sunday afternoon at 5 o'clock in Roberts Chapel, with the Rev. Henry Hodge, pastor of Sabine Tabernacle, officiating. Burial was in Magnolia Cemetery, Beaumont, Texas.

COLUMBUS DISTRICT NEWS

Rev. R. A. Thornton had the assistance of Rev. W. V. Stokes, of Nettleton, in a series of revival services at Artesia recently during which ten were received into the church on profession of faith and seven by letter.

In a revival at Crawford, Rev. J. L. McElroy had the assistance of Rev. S. M. Butts, Conference evangelist. Twenty-four were added to the church on profession of faith and ten by letter.

Rev. T. H. Ferrell assisted Rev J. L. McElroy in a revival at Brooksville recently during which a number were added to the church and the spiritual life of the church quickened.

Rev. T. H. Ferrell led his own people at Louisville in a revival recently. The church life was built up. (Report on additions to the church not at hand). Considerable progress was made on the Educational Building fund.

We had the assistance of Dr. A. T. McIlwain as our visiting preacher and Rev. A. P. Stephens as director of music in a revival recently at Kosciusko. Seven were added to the church on profession of faith and six by letter.

Rev. A. P. Stephens directed the music in a revival at Eupora during the week of June 25. Rev. G. C. Gregory, pastor, did the preaching.

T. B. THROWER,
Reporter.

SOLDIER LETTER TO HOMEFOLK

This letter is from Lieut.-Colonel H. W. Rickey, son of Rev. and Mrs. H. W. Rickey, of Biloxi, Miss., to his mother. The following is a part of the letter, written from Headquarters X Corps, Civil Affairs Section, an island in the Pacific:

"I spent a day recently watching a Civil Affairs doctor inoculate two or three hundred chidren and adults for yaws. They came in hordes. The mothers had babies covered with scabs and huge raw sores. It reminded me of the healing of Biblical times. After three shots (one a week) the sores heal.

"The doctor and two of his helpers worked tirelessly from eleven o'clock in the morning until four in the afternoon without thinking of lunch. I saw him take a little girl up on his lap whom he had treated three weeks before. Her sores were all miraculously healed. After he had packed up all his things and was ready to get in the boat to get to headquarters before dark, a mother brought her baby which was ashen gray and had high fever. The doctor unpacked everything and gave the baby every care a high-priced specialist would the baby of a wealthy woman.

"Then some of the veiled women came timidly bringing gifts. It is all in a day's work of a Civil Affairs dispensary. We have a network of such dispensaries all over the island.

"Some of our laborers are really tatterdemalions. They have patched and patched until their thread gave out or the last needle rusted. The Japs took all the cows (carabao) and the mothers, who had no rice and shook with chills and burned with fever, had shriveled breasts and gave no milk. The wizened babies are pathetic. But now they have their ulcers washed and their fever quelled by the American soldiers.

"The Japanese soldiers slapped them, beat them, and gave them no rice. They do not consider our soldiers as murderers or militarists, but as Christians and missionaries. We have repaired rice mills, cultivated vegetables, fed the hungry, and clothed as many as we could. At one place, where we took a large load of food to some starving people, they said we reminded them of Christ. We felt awfully ashamed of ourselves being placed on such a high pedestal.

"There is a contrast between the Nipponese and the Americans. We are very proud.

"Your devoted son,
"WYNN."

MISSISSIPPI AGAIN

So often have the proponents for federal aid to the states for educational purposes referred to Mississippi as a shining example to show how badly federal aid is needed. The people of Mississippi are a proud people, and rightly so. They have backbone enough to want to bear the burden of educating their own children. We have had several of these articles. The following is from the Jackson Daily News of June 3rd:

"The white school teachers of Jackson have gone on record as favoring federal aid for our public schools.

"So has the Mississippi Educational Association, sometimes known as 'the teacher trust.'

"Well-meaning, no doubt, but sadly misguided.

"Likewise, somewhat selfish.

"Educational leaders in this state are conducting a well-organized propaganda campaign to whip our representatives in Congress in line for the pending federal aid bill carrying $300,000,000 per year.

"Citizens of all classes are being urged to write members of Congress and Senators asking them to support the bill.

"That teachers should be doing this is quite understandable. They feel that passage of the bill will mean more pay for teachers.

"They fail to see—or if they do see, they close their eyes to the fact—that federal aid for public schools means federal control of public schools.

"They are deluded by the fact that the bill now pending specifically provides that no conditions are attached to the appropriations.

"Even 'a wayfaring man, though he be a fool,' has bumption enough to know that such a provision would not be long continued.

"Inevitably Congress would soon be attaching riders setting forth conditions under which federal aid funds must be spent.

"And those conditions, inevitably, would lead to an attempt to put Negro pupils in white schools.

"Make no mistake or cherish no false notions on that score.

"It might happen under a Democratic administration. It would surely happen under a Republican administration.

"Will the Southern States, like Esau of old, sell their rights for a mess of pottage?

"Are we so infernally greedy that, in order to grab our portion of a slush fund, get our feet in the money trough, and put more dollars each year in the pockets of school teachers, we will incur the risk of having our public school system under federal domination and subject to the whims of Congress?

"No matter what the Jackson Teachers' Association, the Mississippi Educational Association, or all the Parent-Teachers' Associations in all creation may think on the subject, this would be a damnable thing to do.

"If you feel in a mood to write a letter to any member of Congress on this subject, tell him emphatically to vote against the pending federal slush fund bill."

—Scottish Rite News Bulletin.

A MESSAGE FROM THE CONFERENCE LAY LEADER OF THE MISSISSIPPI CONFERENCE

Dear Brethren: There has been excellent and greatly appreciated cooperation in making Laymen's Day program effective throughout the Conference this year. There is unquestionable value in our goal to secure this service in every church, and at this time district lay leaders are requested to secure the names of all churches in which the service has been delayed. Pastors will greatly aid us by promptly mailing such a list to the district or associate leader in the respective districts, and making every possible effort to secure the results desired.

It was never more important that our laity give careful thought and earnest prayer to the definite success of all phases of the total program of the church, so that more loyal participation may give encouraging assurance that Methodism marches on.

The year is far spent and there is no time for discouraging attitudes or relaxing effort. Methodism has undertaken a Crusade for Christ in no careless fashion, but our leaders have given challenging messages out of self-sacrificing devotion, toil, and understanding. Does the membership of the Church understand and appreciate its opportunity for the exercise of a genuine stewardship of life? We need careful study of the problems and fields of service before us and a more general cultivation of initiative, that much unrealized talent may become effective and genius called into action.

I present herewith a report from our Conference treasurer on the contributions to the Benevolences as reported through May 25:

Brookhaven District.—Adams, $97; Barlow, $151.50; Bassfield, $50; Bogue Chitto, $36; Brookhaven, $1,153.09; Crystal Springs, $352; Foxworth, $205.94; Hazlehurst, $500; Magnolia, $600; McComb, Centenary, $600; McComb, LaBranch Street, $262.50; McComb, Pearl River Avenue, $487.50; Meadville & Bude, $80.51; Monticello, $46.83; Nebo, $92; Osyka & Fernwood, $45; Prentiss, $200; Sartinsville, $52; Scotland, $133.43; Silver Creek, $63.65; Summit & Felder, $239.70; Utica, $199.68. Total, $6,198.33.

Hattiesburg District.—Bay Springs, $348; Bonhomie, $113; Bucatunna, $34.12; Clara, $41.11; Collins, $203.75; Cross Roads, $41.78; Ellisville, $284.20; Hattiesburg, Broad St., $550; Hattiesburg, Court St., $458.30; Hattiesburg, Main St., $1,595; Heidelberg, $120; Laurel, First Church, $200; Laurel, Kingston, $185; Laurel, West Laurel, $244.50; Magee, $85; Moselle, $73.17; Mount Olive, $90; New Augusta, $55; Ovette, $28; Petal, $157.79; Richton, $260.87; Waynesboro, $350; Waynesboro Circuit, $41.20; Williamsburg, $45.38. Total, $5,605.17.

Jackson District.—Brandon, $277.36; Camden, $ 64; Canton, First Church, $600; Canton, North Side, $68.50; Carthage, $230; Clinton, $25; D'Lo & Braxton, $12; Fannin, $100; Flora & Bentonia, $50; Florence, $50 Forest, $400; Harperville, $70; Homewood, $152; Jackson, Bessie Shands, $12.50; Jackson, Capitol Street, $2,600$ Jackson, Galloway Memorial, $4,235; Jackson, Glendale, $25; Jackson, Grace, $119.51; Jackson, Millsaps Memorial, $300; Jackson, West Park, $25; Lake, $75; Lena, $69.69; Madison & Pocahontas, $71.32; Mendenhall, $200; Morton, $35; Pelahatchie-Shiloh, $53.50; Raleigh, $92.50; Ridgeland, $55; Sharon, $20; Vaughan, $134; Walnut Grove, $77.01. Total, $10,298.89.

Meridian District.—Andrew Chapel, $45; Chunky, $57; Collinsville, $ 89.56; Decatur, $358; DeKalb, $121.35; Enterprise, $459; Hope, $12; Lauderdale, $20; Matherville, $145; Meridian, Central, $910; Meridian, Fifth Street, $700; Meridian, Hawkins Memorial, $200; Meridian, Poplar Springs, $200; Meridian, Wesley, $100; Newton, $661; Philadelphia, $429.96; Porterville, $20.02; Quitman, $406; Rose Hill, $130; Scooba, $35; Shubuta, $168.15; Union, $288.60; Vimville, $90. Total, $5,645.65.

Seashore District.—Americus, $31; Bay St. Louis, $200; Biloxi, Epworth-North Biloxi, $185; Biloxi, Main Street, $500; Brooklyn-Bond, $98.55; Carriere, $34.30; Coalville, $19; Columbia, $970; Escatawpa, $78.50; Gulfport, First Church, $200; Gulfport, Guinn Memorial, $25.50; Handsboro, $56; Hurley, $200; Kreole, $152.20; Leakesville, $121.80; Lucedale, $200; Lumberton, $100; Mentorum, $11; Moss Point, $250.46; Ocean Springs, $150; Pascagoula, First Church, $350; Picayune, $600; Purvis, $25; Saucier, $213.41; Vancleave, $147.50. Total, $4,919.22.

Vicksburg District.—Anguilla, $170; Centerville, $233.31; Fayette, $383.48; Gloster, $195.50; Lorman, $26; Louise & Holly Bluff, $50; Mayersville, $79.43; Natchez, $500; Oak Ridge, $40.60; Port Gibson, $100; Rolling Fork, $233.34; Roxie, $278.12; Satartia, $145.50; Silver City, $26; Vicksburg, Crawford Street, $412.76; Vicksburg, Gibson Memorial, $200; Washington, $66; Yazoo City, $800. Total, $3,942.04.

Grand total, $36,607.30.

In spite of failures, there are many encouraging evidences of progress.

J. M. SULLIVAN.

DR. E. STANLEY JONES FINDS WELCOME FOR EVANGELICALS IN SOUTH AMERICA

"The evangelical movement in South America is moving in from the fringes of life and becoming the center of life and activity," Dr. E. Stanley Jones told the Board of Missions and Church Extension of the Methodist Church, upon his recent return from a speaking tour of Chile, Argentina, Uruguay, Brazil, and elsewhere in South America.

"Seventeen years ago, when I first visited South America, the evangelistic movement was out on the edges of life—it was confined to little churches," he said. "But in these years something has happened. The intellectual Latin Americans had passed up religion years ago. Now they want to know what it means for them and their countries.

"Newspaper reporters, on this trip, asked me what the evangelicals and the missionaries believed on this and that subject. Seventeen years ago they avoided the evangelical viewpoint. The fact is that the evangelical movement is becoming a public issue—people are talking about it. That is because the movement stands for freedom and liberty—and it is freedom and liberty for which the intellectuals are looking.

"I did not anywhere have to soft-pedal the evangelical approach or teaching. In Chile, all the evangelical churches took part in the services. In Valpariso, at a luncheon of intellectuals, I spoke on the 'Seven Hesitancies of American Democracy,' and they were interested in the fact that I had freedom to thus criticise a government of which I am a citizen, and in which I believe. In Argentina, I found the evangelical movement becoming a public issue and people greatly interested in its viewpoint.

"I think there will be a movement against clericatism in parts of South America. The Roman Catholic Church, people feel, has mapped the wrong course. It backed Mussolini and Fascism in Spain. One of the best things for evangelicals was the recent pastoral letter of the Catholic bishops warning the people against the evangelicals. It made the thinking people say, 'If they (the bishops) ar eagainst you, we would like to see what you are for; we are probably with you.'

"One of the interesting movements in Brazil is the new and independent group known as the Brazilian Catholic Church. It is a movement centered in Christ. It does away with the saints, but it retains the sacraments of baptism, communion, and marriage. It is a movement for the regeneration of the people who have been exploited by bot hchurch and state. It i sinteresting, too, that in the last census in Brazil, only 49 per cent of the people said they were Roman Catholics, while more said they were Methodists than were on the rolls of the churches.

"The morale of the evangelical churches is far better today than it was seventeen years ago, and they can and will have a great place in the future development of the life of these republics."

THE GENEVA AREA

(Continued from page 5)

attended the special session of the Belgian Annual Conference and heard the reports of brave men whose Christian principles have been severely tested during the war, I know that a large financial contribution would have been made in order that such noble preachers might play a larger role in the rebuilding of a Christian Europe.


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WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

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—Editor.

NEXT STEPS IN THE CRUSADE FOR CHRIST

Approved by Leaders of Arkansas-Louisiana Area, May 8, 9, 1945

"We are engaged in a Crusade. Things that one year ago were regarded as impossible have already become accomplished facts. Who, for example, believed that this Area would exceed its financial goal by mor than $150,000? The other, more difficult, phases of the Crusade challenge Methodists to great achievement for Christ."
—Bishop Paul E. Martin.

Immediate Objectives. Increasing Church School enrollment and Attendance, and preparing for the Program of Evangelism for 1946.

Goals

1. An increase of 20 per cent in Church School Enrollment and Attendance in the Conferences and in the Area, from October 1, 1944 to October 1, 1946.

It is suggested that district superintendents, pastors and Church School superintendents determine the specific goal for each Church School.

2. An increase in church membership in 1946 amounting to one new member in each church for each eleven names on the active member roll of that church. It should be understood that receiving members by certificate, however desirable this may be, represents no real growth for the whole Church.

The goals according to the above formula are shown by districts of the Conferences of the Area in the following table:

Little Rock Conference

District	P. F.	C.
Arkadelphia	779	616
Camden	1040	691
Little Rock	1544	1367
Monticello	700	443
Pine Bluff	866	691
Prescott	700	474
Texarkana	666	345
Totals	6295	4627

Louisiana Conference

District	P. F.	C.
Alexandria	710	1363
Baton Rouge	1045	1434
Lake Charles	911	1363
Monroe	821	1263
New Orleans	897	1483
Ruston	964	899
Shreveport	1203	1145
Total	6551	8950

North Arkansas Conference

District	P. F.	C.
Batesville	572	467
Conway	876	647
Fayetteville	585	635
Fort Smith	1041	744
Helena	670	616
Jonesboro	654	774
Paragould	635	271
Searcy	670	601
Totals	5703	4755

The Church School and Evangelism in the Crusade for Christ

1. The Church School shares definitely in the responsibility for carrying forward the major phases of the Crusade—the $25,000,000 campaign, Evangelism, Stewardship, and the achievement of a New World Order.

2. It carries the major responsibility throughout the quadrennium for leadership in an organized and systematic effort for increased Church School attendance and enrollment.

3. Plans for increasing Church School enrollment and attendance should give major attention, First, to the program outlined in the booklet issued by the Division of the Local Church of he General Board of Education, under the title, "Five Essentials," and emphasizing the following suggestions: (a) Want Them, (b) Find Them, (c) Get Them, (d) Teach Them, (e) Keep Them; Second, to plans for establishing new Sunday Schools in churches that do not have them and in the establishment of "outpost" Sunday Schools in communities and neighborhoods not now occupied.

4. Evangelism is a fundamental aim of the Church School; the Church School has specific responsibilities to win persons to church membership:

(a) The superintendent of the Church School is under the definite responsibility of leading his officers and teachers into a stronger personal commitment to the principle of God's ownership and man's stewardship of time, talents, and physical resources.

(b) To visit all families revealed by the friendly community study as being Methodist prospects and to endeavor earnestly to win them for both the Church School and church membership.

House-to-House Survey in Every Community

The members of the Woman's Society in the local church, under the leadership of the pastor, will cooperate in making a survey of the community with the object of finding prospects for Church School and church membership. The pastor will prepare the women for such service by a period of instruction and spiritual enrichment.

Demobilization of Service People

We are aware that in the next twelve months there will be perhaps two million men and women demobilized from the armed services. Methodism should make every effort to reclaim these people in the church and the Church School promptly upon their return to civilian life.

Establishing New Churches and New Sunday Schools

District superintendents and pastors should report to the Board of Missions what has been done and what plans have been made in each district for the establishment of new churches and new Sunday Schools, and for the rehabilitation of abandoned churches and Sunday Schools. These reports should be lifted by the Bishop at the sessions of the Annual Conferences.

Calendar for Church School and Evangelism Campaigns

It is suggested: 1. That September, 1945, be designated "Study Month" in every charge in the Area—evangelism, leadership training, ways and means of reaching people for Christ and the church.

2. That Education Clinics be held in each district of the Area, not later than September, attended by pastors, Church School superintendents, division superintendents, and, in smaller schools, by teachers of children and young people, who would study for a minimum of 6 hours plans for increasing Church School enrollment and attendance.

3. That Youth Rallies, one or more, be held in every district, led by the best youth leader obtainable and by the officers of the Methodist Youth Fellowship. Purpose: to mobilize Methodist youth for the whole program of the Crusade for Christ.

4. That district Evangelism Rallies be held throughout the Area—in late November or early December in Arkansas, in early January in Louisiana—to launch the program of Evangelism for 1946.

5. That Schools of Evangelism be established on a district basis or for a combination of districts, the places and dates (about 30 days after the evangelistic rallies) to be determined by the Bishop, the Cabinets, and the Board of Evangelism of each Conference.

REPORT OF THE FINDINGS COMMITTEE, SCHOOL OF EVANGELISM, MERIDIAN DISTRICT, MISSISSIPPI CONFERENCE, 1945

We, your Committee on Findings, submit the following as our report:

We pronounce the School of Evangelism of the Meridian District of the Mississippi Annual Conference of the Methodist Church, held in Central Methodist church, in Meridian, Miss., June 18-21, 1945, a noble success, and worth to the Kingdom of our Lord, pre-eminently more than than it has cost in time, labor, and money.

All the pastors of the city of Meridian showed by their enthusiastic efforts to make the fruitage of the School as copious as possible, that they are fully sold to the idea of Home Visitation Evangelism; 181 prospects were contacted; 43 offered themselves as candidates for membership in the Church on profession of faith; 37 made definite decision to come into the home churches by transfer. A large number of other prospects agreed to give serious consideration to joining the church at a later date.

We attribute the success of the school to the following factors:

1st. The Holy pirit was manifestly and consciously present in all the inspirational meetings held in Central Church and the group meetings held in the several churches in the city, and His leadership was willingly followed by all the visitors.

2nd. The beautiful spirit of harmony that prevailed throughout the entire tenure of the school, and the affectionate cooperation of all the workers, both ministers and laymen.

3rd. The very thorough preparation for

(Continued on page 15)

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

Edited by The Executive Committee of Louisiana Conference

Missionary Education and Service

By Mrs. G. W. Dameron

Reports to District Officers

Secretaries of Missionary Education and Service should have their second quarter's reports in to their new district secretaries of Missionary Education and Service by this time. Let us make a fine record by having every society report this quarter. Your district officer wants to hear from you. The list of district secretaries of Missionary Education and Service is as follows:

Alexandria district, Mrs. N. D. Butler, Bunkie, La.; Baton Rouge district, Mrs. N. P. Evans, 339 Horace Street, Baton Rouge, La.; Lake Charles district, Mrs. Don Collette, 729 Iris Street, Lake Charles, La.; Monroe district, Mrs. Sam Collins, 500 Hudson Lane, Monroe, La.; New Orleans district, Mrs. Harry Hendrix, 221 Bayou Black Drive, Houma, La.; Ruston district, Mrs. Lloyd Stewart, Arcadia, La.; Shreveport district, Mrs. W. C. McDonald, Rodessa, La.

New Study Topics for 1945-46

You will be hearing a great deal from now on about the new study topics for 1945-46. Material for these studies are not yet ready except in the case of a few maps and one or two pieces of supplementary material; so do not plan to begin one of them right away. However, the topics are listed below, together with the names of the major texts; so you can get in your order for textbooks in advance of your fall class. Also, you will have an opportunity to gather supplementary material through the summer months in preparation for the fall class.

Theme: "The Church Among Uprooted Americans." Texts: "These Moving Times: The Home Mission of the Church in the Light of Social Trends and Population Shifts," by Herman N. Morse; "The City Church in the War Emergency," by H. Paul Douglass.

Theme: "Africa." Text: "The Cross Over Africa," by Newell S. Booth.

Theme: "Families in a New World. Text: "A Packet."

Theme: "The Fatherhood of God." Text: "Divine Fatherhood," by Henry M. Bullock.

Missionary Letters Available

I recently received a number of missionary letters (typed copies) from our Jurisdictional secretary of Foreign Work, Dr. Mary Shannon. These letters are now in my files, and will be available for use by local societies. Some of the letters are from individuals and some from institutions, but all of them are of fairly recent date. They represent the following places: Africa, India, Uruguay, Mexico, China, Cuba, and Brazil.

All you have to do to secure these letters is to request them from me and indicate the date on which you expect to use them. I must have this information: so that I can keep the material moving. These letters will be very helpful in preparing programs or in circle meetings or to stimulate interest in particular places.

Reading Circles and Libraries

Yesterday's mail brought a letter from Mrs. Peter Kittel, Jurisdictional secretary of Missionary Education and Service, in which she pointed out that throughout the entire Church greater stress is to be placed upon Reading Circles and Libraries. These are two phases of the missionary education that have not received sufficient attention. It is suggested that the secretary of Missionary Education and Service or the secretary of Literature and Publications be in charge of a library and see that books are read and circulated; that the society put money in its budget for the purchase of books on major issues of the day and for reference books for study classes, and that responsibility for cultivation of reading circles and libraries be taken over by the Study and Action Committee.

Please re-read the above suggestions, because, while they do not relate to a new work, they do relate very definitely to certain persons in the society assuming certain responsibilities.

S. J. R. Applications to go to Conference Secretary

Though a large part of the promotional work of missionary education will be done from now on by the district secretaries of Missionary Education and Service, the Woman's Division and the Jurisdictional secretary have requested that the Conference secretary continue to issue and receive applications for Special Jurisdiction Recognition classes. Your reports will go to your district officer, but your S. J. R. applications will come to me.

The Conference secretary will also continue to direct requests of missionary projects—both home and foreign. Though we do not have many new projects undertaken within the past year, there is increased interest and better understanding. However, some societies are still reporting cash supplies or gifts for foreign supplies as special projects.

Good Time to Check Up

Half the year has gone. It is a good time to "take stock" and see how well we have done in opening the "Doors of Progress" which we planned to open in the beginning of the year. Let us not allow ourselves to be overcome by the summer heat and thus allow some of the doors we have started to open close right in our faces. If we are to progress, the Doors must open, and they will not open by themselves. They need the effort of our minds and spirits.

WEAVER CHURCH W. S. C. S.

"Every cloud has a silver linging," might apply to our work here, since we've been handicapped by the worst flood in the history of our community, and it looks as if we are in for another.

The W. S. C. S. meets twice a month, and on the fifth Thursdays we have a social. Our last meeting at the church was program day, so as the program was short the leader gave us a very interesting Bible quiz which everyone enjoyed. The society has contributed to the Crusade for Christ fund, and the pledges are being paid promptly.

So many of our loyal members are living in other places, so our attendance averages about six. We hope to do better when these wartimes are over, and let's pray that it won't be long. Our pastor was here for services yesterday and we enjoyed both services

MRS. B. F. ROBERTS,
Flora, La. Reporter for W. S. C. S.

W. S. C. S. TO RE-OPEN JESSE LEE HOME

The Jesse Lee Home, Seward, Alaska, will be re-opened as soon as possible, it is announced by Miss Miriam V. Ristine, executive secretary, Bureau of Social Work, under whose supervision the home for children is operated by the Woman's Society of Christian Service. Repairs are now in progress. Funds for the restoration of the home, from which the children were evacuated shortly after the outbreak of the war, will be provided by the Crusade for Christ. It is hoped that the building will be ready for occupancy by fall, says Miss Ristine, stating that 110 children will be accommodated there. During the war the home was used by the government and the children were sent to government schools or to homes of relatives or friends.

Recently returned from a visit to Alaska, Mrs. Fred C. Reynolds, chairman of the Department of Work in Home Fields, and Mrs. Robert Stewart, associate secretary, Bureau of Medical Work, reported widespread interest in the opening of the home on the part of the territorial Department of Social Welfare and government officials. Citizens everywhere commended highly the program of the home and its influence upon the youth of Alaska. "A boy or girl needs no higher recommendation for a position than that he or she has come to us from Jesse Lee Home," declared one official.

Since 1925 the home has been located in Seward, having been moved there when the results of a survey recommended the combining of work previously done in Nome and Unalaska. The home, which was first opened in 1890 as the Jesse Lee Home and Industrial Home in Unalaska, was named for the pioneer of Methodism in New England. Those in charge felt it appropriate that the first piece of Methodist property in the exreme West should be named in his honor. The town of Seward presented 107 acres to the Woman's Home Missionary Society for the present site. The children were transported by boat to the new home. Believing that diet is important in combating tuberculosis in Alaska, much emphasis has been placed on the growing of fresh vegetables at the home and also in operating a dairy of tuberculin-tested Holstein cows. Both garden and dairy provide practical vocational training for the young people. Residents of the home attend the territorial government school and the Seward High School. They come to the home from all sections of Alaska and from all conditions of life. Some are sent by the courts because of home conditions. Others are from broken homes and without facilities or funds for proper care. Some parents pay all or part of the scholarships for the children, but in all cases those admitted come on a selective basis. The objective of the home is to "to provide a normal, happy, industrious and Christian home atmosphere" for the children. A well balanced program of recreational and religious activities is organized.



WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. M. E. ARMSTRONG, EDITOR, JONESTOWN, MISSISSIPPI

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—Editor.

METHODISM STRENGTHENS ITS AFRICAN MISSIONS

Missionary activities of the Methodist Church in Africa, South America, Italy, and the Philippine Islands were given special attention at the quarterly meeting of the Executive Committees of the Board of Missions and Church Exension of the Methodist Church, meeting in New York City, June 18 to 22; while conditions in the Middle East, in Greece, and in the Netherlands East Indies were also considered. Bishop Arthur J. Moore preside dover the General Executive Committee; Bishop G. Bromley Oxnam over the Executive Committee of the Foreign Division.

Eleven of the fifteen new missionaries commissioned for foreign service were assigned to service in Africa—the Belgian Congo, and Southern Rhodesia. This means a strengthening with "new blood" of those two missionary fields that have been asking for "replacements" for several years, and where new evangelistic mass movement opportunities face the Church.

Dr. E. Stanley Jones reported on his recent evangelistic tour of South America. He declared that the evangelical movement is making many new friends among the intellectuals and the disinherited there, and promises to become a greater and greater force in the emerging lif eof the continent.

Bishop G. Bromley Oxnam reported on his recent visit to Europe and the Middle East—representing the Council of Bishops, the Commission on Chaplains, and the Federal Council of the Churcehs of Christ. He was optimistic that returning service men will not be the "social problems" they are sometimes described as becoming.

Dr. Hans Hoekendyjk, the newly-named mission consul of the Netherlands government in the Pacific South Seas area, was introduced by Dr. Ralph E. Diffendorfer. Dr. Hoekendyjk said that 500 Christian mission centers in Dutch New Guinea are still carrying on their services, and that 50,000 native Christians are still active—this despite the removal of the missionaries and their internment in Formosa by the Japanese. "We are looking forward to greatly increased missionary work in the East Indies," he said.

Professor Hamilcar I. Alivisatos, the leading theological professor of Greece and a layman, spoke on behalf of better cooperation between the Orthodox Church in Greece and the Christian bodies of America and the rest of the world. He especially urged "spiritual and moral help from the Christian churches of America for the Christian youth of Greece."

The Rev. Robert W. Anthony, a Presbyterian pastor in New York City, wh orecently visited the Protestant churches of Italy on behalf of a group of boards and agencies, gave hope that in the Italy coming out of the post-war period there may be a greater place for the evangelical churches, and less misunderstanding and suppression of them by Roman Catholic authorities.

The Executive Committees, on behalf of the Board, adopted resolutions calling for the withdrawal of American recognition of the government of General Franco in Spain because of its pro-Fascist activities; and calling for approval by the United States Senate of the proposed World Charter growing out of the San Francisco Conference.

LEANING ON GOVERNMENT

(Editor's Note: The following appeared in the **Clarion-Ledger** of Jackson, Miss., on May 6th, bearing the title, "Lean on the State for Nothing Your Own Arms Can Do." This writer quotes in large part from the **Summit Sun.** It will be noted that there has begun to be an appeal to the pride of Southerners in the arguments set forth by some papers against federal financial aid for education).

Editor Mary Cain, of the **Summit Sun,** in an editorial captioned "It Goes Deeper Than That," vigorously opposes U. S. Senate Bill No. 181 which would give Mississippi eight million dollars of federal funds for educatonal purposes and eventually take away her independence. The passage of this bill would lead to federal control of our schools, regardless of how the present bill is written.

It is well to remember in this connection that the man who does the paying always does the saying, and this will prove no exception to rule.

Editor Cain quotes the **Macon Beacon:** "What Mississippi needs is federal aid without federal control. . . . The whole of the state should get behind the bill." That is simply the old invitation of the spider to the fly. When the states once get caught in this evil there will be no way out, and the real purpose of our public schools, which is to develop men and women of high principles, independent in thought and action, will be lost.

This is the comment of the **Sun** on this bill:

"Our good friend Ned Lee of Eupora says, 'U. S. Senate Bill No. 181 will give Mississippi eight million dollars in educational funds if enacted. Many race-conscious Southerners are opposing the measure, but most of the school folk of the state are working for it.' Editorialist Henry Minor, of the **Macon Beacon,** says: 'What Mississippi needs is federal aid without federal control. . . . Senate Bill No. 181 eliminates federal control. . . . The whole people of the state should get behind the bill.'

"The average reader might assume from Editor Lee's comment that our school folks are not, as so many of our Southerners are, race conscious, yet they insist, for the most part, that they are; and the only reason they want federal aid is, they tell us, so Mississippi will get her part of the 'equalization fund,' thus keeping larger states from getting a lion's share.

"We must confess that the 'equalization' part bothers us more than the race angle, even though we know there is no such thing as federal aid without federal strings tied to it and it is sheer nonsense to prate about it.

"The thing that bothers us most is the idea that Mississippi is listed today among the 'gimme' states, with her educational leaders taking the roles of beggars—greedy beggars—before the federal treasury. What we want for Mississippi, above all else in this world, is for her to rise in the queenly Southern dignity that is hers and say to the rest of America: 'We can manage our own affairs, and without federal aid, thank you. We are a sovereign state and intend to stay so. We are an old-fashioned state, believing that the Federal Government should lean upon the state and not vice versa. No matter what other states may do, this shall be our policy here in Mississippi.'

"Only along this path lies a return to constitutional government. And who knows, it might inspire a like determination on the part of other states?

"It is a frightening thing to know that the educators who are supposed to be teaching the youth of our nation are lifting greedy hands for federal funds. When they can make leaning on the Federal Government look so desirable, what of the students who look to them for guidance? Are they being taught the greatest lesson of all, that of self-reliance?

"Frankly, we cannot help being fearful for the future of our nation when its youngsters are taught to look to the government for things their own hands should be creating.

"And if that is a sample of 'race-consciousness,' at least let it be said that the fear is for the youth of both races. Black and white alike need to memorize the immortal words of Henry W. Grady, matchless Southerner, who said:

" 'Exalt the citizen. As the state is the unit of government, he is the unit of the state. Teach him that his home is his castle, that his sovereignty rests beneath his hat. Make him self-respecting, self-reliant and responsible. Let him lean on the state for nothing his own arms can do, and on the government for nothing his state can do. Let him cultivate independence to the point of sacrifice, and learn that humble things with unbartered liberty are better than splendors bought with its price.'

"We wish those words could be engraved upon the minds and hearts of every citizen of the United States, and particularly those of our educators—a group of men who are letting their country down in their attempt to buy splendors for schools with bartered liberty."

Though thy name be spread abroad,
Like winged seed, from shore to shore,
What thou art before thy God,
Thou art and nothing more.
—Selected.



MILLSAPS COLLEGE—1892

CHRISTIAN EDUCATION

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CHURCH SCHOOL LESSON, JULY 8, 1945

By W. C. Newman

YOU BELONG TO GOD

Lesson Text: Genesis 8:1, 4, 20-22; 9:20-24.

Golden Text: In the image of God made he man.—Genesis 9:6.

For those who are genuinely interested in the problems of Bible study, this discussion of our lessons in Genesis will prove disappointing. But perhaps not as disappointing as if I undertook to give here a dissertation on the sources, versions, contradictions, and mysteries of the book. I am not a scholar, and in all honesty must leave these matters to the scholars.



W. C. Newman

I am a preacher, and am primarily concerned with the moral truth of the Scriptures. On that truth there is not one single bit of disagreement among Christian scholars and Christian preachers, Methodist or otherwise, in the interpretation of these old, old stories in this first book in our Bible.

Most of my readers are not scholars in the critical sense, and you will, I think, be more troubled about living up to the Christian life than about trying to trace the manuscripts or evaluating their comparative authenticity. So I shall have nothing to say about J documents, or E documents, and much to say about God, and man, and sin, and redemption.

As the Sparks Fly Upward

First of all, this story of Noah and the flood is a vivid and true reminder of man's natural disposition to sin. Many people in fancied self-righteousness imagine that all mankind may be divided into two classes, the good and the bad, the righteous and the sinners.

But the plain truth everywhere expressed in the Bible, and nowhere expressed more emphatically than in Genesis, and even more undeniably proved by human experience, is that all men are sinners, that it is very, very difficult not to sin, and that any man, unless he holds a tight rein upon his desires, fights against temptation with all his might, and clings fast to God, will drop into evil living as did the men in this story.

Not only is this true of the individual man; it is true of whole nations, whole generations of men.

Sin is the most powerful force for destruction in all the universe. No man is so good that he may either feel himself perfectly free from sin, or perfectly safe from it, or justified in bitter criticism of his fellow man who is a sinner.

Even Noah becomes a drunkard, hero of the story though he is. So powerful is sin that it cannot be trifled with without very great disaster. "Bent to sinning," said the old hymn, and "as the sparks fly upward," says the psalm. We had better listen to that truth.

God's Displeasure With Sin

But if it be true that all men are sinners, this is no excuse for the sinning. Our sinning is neither unavoidable nor necessary. It is born of our unwillingness to submit to God's control, our reluctance to acknowledge his ownership, our rebellious desire to do as we please, and our failure to develop and make strong our religious convictions and habits.

With such conduct God, being God, could not be other than displeased with us. And this record of Noah and the flood is to reveal his displeasure, and the inevitable results of man's sin.

For God is not only a forgiving God; he is also a just God, and even God cannot undo the tragic consequences of our sin. He cannot restore to us the unstained lives, the sweet memories, the unsullied purity, the untroubled consciences, that we knew before sin destroyed them. Nor can he give to us again our broken hopes, our lost opportunities, our wasted years, nor completely counteract our evil influence upon others.

Too many of us forget God's righteous anger and, like the milksop preacher of the last century, misquote the old text and make it read "the soul that sinneth, as it were, shall die, so to speak."

But that isn't the way of it. As God's displeasure was visited upon the people in the flood, so it comes to every generation of sinful men. Maybe not in a flood of waters, but in a flood of war, a flood of national corruption, or in some other calamity which results directly from the evil in our lives. We simply cannot escape it.

God's Purpose of Redemption

Strangely enough, however, even though God, seeing man's great evil, was sorry that he had ever created him, he did not completely abandon him as any one of us would probably have done under the circumstances. Over and over again he gave man a chance to be saved out of his sins. This purpose of God to redeem his sinful creature runs like a golden thread through all Scripture. And it is climaxed in the life and sacrificial death of Jesus, that we might always know that God waits for our penitent return to his love and forgiveness.

As the rainbow in our story would forever remind Noah that God would not completely destroy man from the face of the earth, so the cross of Jesus is to remind us that no man is ever so great a sinner that he is beyond redemption.

We may come to God, with all our sin, and be forgiven. How wonderful is that truth! Man will not forgive us, but God will forgive us. Man would delight to see us destroyed—some men would. But God has no delight in destroying anyone. He only wants to redeem us. And that is the heart of Christianity.

CAMP MEETING FOR LAKE JUNALUSKA

Reverting to Methodist tradition, the Lake Junaluska Assembly will feature a camp meeting period, July 8-15, according to the Rev. Dr. F. S. Love, superintendent of this religious Chautauqua.

Headlining the preaching personnel of the camp meeting period will be Dr. Roy L. Smith, Chicago, editor of the **Christian Advocate**, national Methodist weekly paper; Bishop Paul B. Kern, head of the Nashville, Tenn., Area, which embraces the Tennessee and Holston Conferences; Bishop Arthur J. Moore, head of the Atlanta, Georgia Area, which includes the two Conferences in Georgia and the Florida Conference; the Rev. Dr. W. A. Shelton, pastor of First Methodist church, Gadsden, Ala.; the Rev. Dr. Walter Gum, superintendent of the Norfolk District, Virginia Conference; and Dr. Roy H. Short, editor of the **Upper Room.**

Dr. Short will conduct a forum at 9 o'clock daily, Monday, July 9, through Friday, July 13.

Dr. Shelton, considered one of the outstanding Bible scholars of the present day, will conduct a Bible study period every morning at 10 o'clock.

There will be daily preaching in the outdoor auditorium at 11 a.m. and 8:30 p.m., scheduled as follows:

July 8, 11 a.m. and 8:30 p.m., Dr. Roy L. Smith; July 9, 11 a.m., Dr. Smith; 8:30 p.m., Bishop Paul B. Kern; July 10, 11 a.m., Dr. Smith; 8:30 p.m., Bishop Kern; July 11, 11 am., Dr. Smith; 8:30 p.m., Bishop Kern; July 12, 11 a.m., Dr. Smith; 8:30 p.m., Bishop Arthur J. Moore; July 13, 11 a.m., Dr. Smith; 8:30 p.m., Bishop Moore; Saturday, July 14, 8:30 p.m., auditorium program; Sunday, July 15, 11 a.m., Bishop Moore; 8:30 p.m., Dr. Walter Gum.

Travel restrictions have curtailed the season's program to some extent but the Assembly is enjoying a good attendance, composed largely of persons who own homes here and have come by bus or private cars. Vacational and recreational activities are in full swing under professional supervision, and scheduled youth assembles are sending their quota representations. Beautification of the grounds and general improvements, under the direction of Superintendent Love, have called forth favorable comments on all sides.

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THE CHRISTIAN FIRESIDE

INTERESTING EYES

Mothers frequently tell their children, "Your eyes are bigger than your stomach," when they foresee that the young persons are taking more than they can eat. In the case of the single-celled amoeba the eyes are as big as the stomach, and all sensitive to light. On the other hand, the jellyfish has only a rudimentary response to light in what has been termed an "eye-spot."

The eyes of an octopus are much like a person's and so is the normal fish eye in its mechanical perfection. In forms of life lower than the turtle the eyes lack color.

The eyes of a starfish are on its arms, those of a snail on the ends of its horns. The wasp and the bee have three eyes, in a triangle, on top of the head. The eagle's eyes is pear-shaped.

Snakes have a glassy stare because their eyes are covered by a transparent cap that cannot be moved, though the eye-ball within the "window" is movable. One of the eyes most sensitive to motion is that of the rabbit.

In addition to the triangle of eyes, bees and wasps have two compound eyes on the side of the head. A spider has eight eyes and a caterpillar six, set near its jaws.

The bird's eyes are most marvelously adapted to changeable conditions; birds see at long range or short distances equally well, and no creature has quicker sight. The eyes of fish, too, are so made that they can see through either water or air. I have heard it said that a fish is blind when taken from its natural element, but that is a mistake. The retina of the fish eye is saucer-shaped; that of animal and bird like a cup.

—Lester Banks, in **Our Dumb Animals.**

"WHAT YOU WANT ME TO BE"

It is not always easy to live up to that line of the song. Probably most people singing it think of being some great thing in some high place. But maybe God desires rather that we be a lowly servant in some quiet place. That requires grace, too.

A beautiful story was found in a daily reading at the family altar the other morning. A king went into his garden and found to his amazement wilted and dying trees and shrubs and flowers on every hand. Asking the oak the cause of its withering away, he was told that it was dying because it could not be tall like the pine. Turning to the pine, he found it drooping because it was unable to bear grapes like the vine. And the vine was dying because it could not blossom like the rose. To his surprise, he found the heartsease blooming and as fresh as ever. Upon inquiry as to why it was not dying like the other things around it, he received this reply: "I took it for granted that when you planted me you wanted heartsease. If you had desired an oak or a vine or a rose, you would have planted such. So I thought since you had put me here I should do the best I can to be what you want. I can be nothing but what I am, but I am trying to be that to the best of my ability." The story goes that the king was greatly pleased.

Heartsease is only a species of the modest violet, but it had found the secret of life and service. How many people, even in the Lord's garden, are trying to be something else than what He evidently intended! No wonder they are unhappy and dropping when they should be happy and serving.

—Presbyterian Advance.

OUR NEW LEADERS

Have you noticed that the true leaders of American thought and life are not now the statesmen, clergymen, educators, or philosophers?

The entertainers now are prominent in all national affairs. They make pictures, they sell bonds, they broadcast to millions, they endorse everything from cold cream to whiskey. If there is a Christmas celebration, do your hear the voice of a great church leader? Certainly not; you hear the silky tones of motion picture actress Paulette Potato and the supercilious, know-it-all speech of actor Robert Teabone.

If it is a great national holiday, shall we have the wisdom of a former President or senator? Certainly not. How stupid! We will listen to Commentator Truly Love Russia, and Bob Soap will make wisecracks about genuine Americans, and Bing Bumblebee will groan low down.

Youth today has its own list of gods and goddesses. Once William Jennings Bryan moved the multitudes to nobleness; once Billy Sunday moved millions Godward. Today their places are being taken by actors and radio crooners.—The Rod and Staff.

"OUR NEED IS SPIRITUAL"

By Dr. E. Graham Wilson

The greatest need of America is not gold —it is God. Never since the world began has God Almighty put into the hands of one people such a large proportion of the world's wealth as is in the hands of the American people today. We control between 60 and 70 per cent of the world's gold. America has become the world's banker. We have been blessed materially—if it is a blessing—beyond the fondest hopes and expectations of the most optimistic of the founders and builders of our nation.

Our greatest need is not material—it is spiritual. Our nation was founded by men and women who had a profound faith in God. But today our faith is in things—things that our eyes can see and our hands can handle. These things have never saved a nation, and never will. We must go back to a vital faith in God and reliance upon Him as the source of our strength and our life. He, and He alone, can bring peace and poise and power to our land.

A VERSE STARTS A MOVEMENT

The Rev. William L. Hsu, a secretary of the National Christian Council of China, is also founder and secretary of the "Society of the Friends of the Wounded." This is the "Red Cross plus," for it serves also within the Chinese army where medical care is one of the weakest of military services. The Friends of the Wounded supplement the Chinese Medical Corps. Mr. Hsu says that when he was pondering the plight of China's wounded soldiers one sleepless night, he recalled a verse written on a blackboard years before by the Rev. Edward J. Winans, Methodist missionary in Peking—and he arose to found the society which has as its slogan, "Crippled but not discarded." The Winans verse was:

"I am only one—but I am one.
I cannot do everything—but I can do something.
What I can do, I ought to do.
What I ought to do, by the grace of God I will do."

THE FIRST REQUISITE

"The first gave themselves unto the Lord." What a tribute to the Macedonians who had responded to Paul's teaching in such a noble manner! And yet, that is the beginning and the end of Christian stewardship. God has a just claim upon our lives. But he does not force that claim against our will. He doesn't want us, if we don't want to belong to him. Hence, he puts the matter up to us. To make God's ownership real, we must recognize it and ratify it. Service must be from the heart. Stewardship begins with our own choice. When one gives himself, then all other giving becomes easy. The supreme sacrifice will overshadow the lesser sacrifices, and carry them with it. The giving of money, time, talent, or whatever else we may have to give, becomes natural when we give ourselves. Here is the supreme principle in Christian stewardship. Unless we first give ourselves, no other gift can be acceptable. There is no personal service that would be effective if it did not have its origin in a Christian spirit. It is but mockery for one to endeavor to render service in the Lord's vineyard if his own heart is an alien to God. There may be some things he can do without putting his heart into the doing, but it cannot be counted as the service of a Christian steward. God's first request is for the heart.

—Editorial, Religious Telescope.

ALIBI

Tommy, a small boy on whose skin the summer breezes and sun had brought out much pigment, was talking to a neighbor, when the latter inquired:

"How did you get so many freckles, Tommy?"

"They ain't freckles," Tommy replied. "I've been goin' swimmin' every day, and them spots are just my iron constitution rustin' on me."

We ought to use the wrod "pagan" a great deal more freely than we do. We ought to reserve the name "Christian" for those who deserve it and who earn it by their devotion to Christ and to his ways.

—The Southern Churchman.

One hears a great deal about the absent-minded professors, but none more absent-minded than the dentist who said soothingly as he applied the pliers to his automobile:

"Now, this is going to hurt just a little."

—Watchman Examiner.

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MISS MARY EMILY REBER

Miss Mary Emily Reber, member of one of the pioneer families and long a resident of Covington, La., died in New Orleans on June 19, 1945. A daughter of Mr. and Mrs. George Reber, she was born May 16, 1870. Her father had lived in Covington since 1833, and the family home on Main Street is still standing and in use.

Miss Reber was a member of the Methodist Church and will be remembered for her cheery disposition and never-failing hospitality. She is survived by her sister, Mrs. May Johnson Carpenter, who lives in New Orleans, and a number of nieces and nephews. Burial was in the family plot in Covington cemetery.

MRS. W. J. CARPENTER.

UNITED NATIONS CHARTER APPRAISED

The San Francisco Conference gave birth to an instrument which can be a "Magna Charta for the world," John Foster Dulles told the Executive Committee of the Federal Council of Churches in an address at New York on June 26.

Mr. Dulles, who served as an adviser to the American delegation and is on leave of absence as chairman of the Federal Council's Commission on a Just and Durable Peace, said that the Conference in performing what he termed "a great task of creation" fulfilled "our hopes even beyond our expectations."

"There was considerable doubt in our minds as to the acceptability of the Dumbarton Oaks Proposals," he said. "The Federal Council, at its biennial meeting at Pittsburgh, and subsequently, the Church Conference at Cleveland, expressed serious reservations. It was sought that these proposals should be modified in important respects. That has been done. The charter which emerges from San Francisco is a totally different instrument from the draft of Dumbarton Oaks. To a very large extent the specific recommendations made by our church groups have been given effect."

Mr. Dulles said that the basic conception of Dumbarton Oaks was that a few great powers would wield overwhelming military might to repress violence, but at San Francisco the emphasis was shifted. "The Charter," he emphasized, "was written to make the organization one which would promote justice and human welfare. There was a tremendous development of what our Commission has referred to as 'curative and creative' processes.

"The result will be an organization which is subjected to principles of justice and of international law and which is designed to recommend the change of any conditions which might impair those principles or the general welfare or friendly relations among nations.

"It will be an organization which is dedicated to protect human rights and fundamental freedoms without distinction as to race, sex, language, or religion; to create conditions of stability and well being and, through international cooperation, to promote higher standards of living and cultural and educational cooperation.

"It will be an organization which binds members to treat the administration of non-self-governing peoples as a sacred trust; to protect those peoples from exploitation and to develop self-government and free political institutions."

Mr. Dulles said, "I can see no reasonable ground for Christian people now to hesitate in their support of the San Francisco Charter. It must be made a reality. That first requires ratification by our government. Then there will lie before us the arduous and continuing task of assuring that the new organization in fact promotes a just and durable peace."

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LIQUOR CONSUMPTION OF FOOD PRODUCTS

On May 22, 1945, the House Food Committee in Washington stated, "Unless sugar controls, now spread through a score of Government Agencies, are coordinated under one man, the reserve stock piles, which now are vanishing, will be gone entirely in 1946."

Research Council, National W.C.T.U.,
1730 Chicago Avenue,
Evanston, Illinois, June 22, 1945.

Estimates of Food Products consumed in Alcoholic Beverages Sold in 1944

According to the estimates of material used in the manufacture of liquor, based upon the last prewar reports of the Internal Revenue Bureau of 1941, the food products consumed in the manufacture of alcoholic beverages sold in 1944 were:

Distilled Liquors, 165,000,000 gallons—Grain (11.207 lbs. per gal.), 1,849,155,000; molasses (.259 lbs. per gal.), 42,735,000.

Beer, 2,480,000,000 gallons—Grain (1.33 lbs. per gal.), 3,298,400,000; sugars and syrups (.079 lbs. per gal.). 195,920,000.

Wine, 90,000,000 gallons—Fruit Products (7.26 lbs. per gal.), 653,400,000.

Total alcoholic beverages consumed, 2,735,000,000 gallons.

Total food products consumed in the manufacture of alcoholic beverages in 1944, 6,039,610,000 lbs.

In the manufacture of distilled and fermented liquors consumed in 1944, there were used 4,147,555,000 pounds of grain and 238,655,000 pounds of sugars, syrups and molasses.

Note: The Research Council of the W. C. T. U. is willing to go before a Congressional Committee or to court to back this news release.

LOUISIANA MORAL AND
CIVIC FOUNDATION.

SOUTH CENTRAL JURISDICTION MISSIONARY CONFERENCE

Mt. Sequoyah, Tenn., July 9-12, 1945

Held in Conjunction with the Woman's Society of Christian Service School of Missions, July 2 to 12.

The Bishops of the Jurisdiction.
The district superintendents.
The members of the Jurisdictional Board of Missions.
The Conference Missionary secretaries.
The District Missionary secretaries.
Plans are completed for a very promising School of Missions.
Prospects are for a large enrollment.

Much interest is shown in the program by many district secretaries.

The Jurisdictional Board of Missions will have some very important items to consider at their sessions.

Dr. Tyler, Division of Education and Cultivation of the General Board, seems to think there is "worked out a history-making program."

Many secretaries will attend the entire ten days, taking regular class work in the School of Missions of the Woman's Society of Christian Service.

Expense Reimbursement

a. All will receive the benefits coming from such a gathering.

b. The Jurisdictional Board members, reimbursement from the Jurisdictional Board fund as far as fund permits.

c. District Secretaries: The General Board has made an appropriation of $800 for the School of Missions. This will be used for incidental expenses and the expenses of district secretaries as far as fund permits.

Write Rev. Sam Yancey regarding room reservations. Meals served in the cafeteria.

PAUL D. WOMELDORF,
Executive Secretary.

FINDINGS COMMITTEE REPORT

(Continued from page 10)

the school that had been made by Dr. W. A. Tyson and all the other pastors in the city of Meridian, by making surveys, and carefully listing the names of prospects, and the indefatigable labors of the visiting preachers.

4th. The very wise and efficient leadership of our district superintendent, Rev. C. H. Gunn, whose warm heart and affable nature and great passion for souls easily inspire the pastors and the laity of the entire district to give their best to the Master.

5th. The inspirational messages brought to us by our beloved brother, E. W. Ulmer, the official representative of the Conference Board of Evangelism, who knows, and loves, and successfully uses in his own charge the technique of Home Visitation Evangelism.

We offer the following recommendations for your adoption:

That a sufficient number of laymen be chosen as home visitors in each church on this district, to form an adequate number of teams to make a thorough survey at least once each year, and that these laymen be given adequate instructions before they undertake to make the survey; that an adequate number of laymen be enlisted to conduct efficiently the home visitation campaign after the survey is made, and that those men be trained for the service; that plans be projected at an early date for another School of Evangelism in 1946; that a liberal supply of literature on Home Visitation Evangelism be distributed in all our churches; that a special program of Evangelism be presented one evening during the incoming session of our Annual Conference; and that we all pledge our wholehearted and enthusiastic cooperation with our General Board of Evangelism to reach its coveted goal of 1,000,000 souls brought into the Kingdom of our Lord before the meeting of our General Conference in 1948.

Respectfully submitted,
T. J. O'NEIL,
JAME S. CONNER,
HUGH McRANEY,
Committee.

It is easier to live your creed than to argue about it.—Exchange.

CHURCHMEN FREED FROM BUCHENWALD

The International Catholic Press Agency (KIPA) says that when the American troops set free 20,000 prisoners from the concentration camp at Buchenwald, there were more than 1,000 priests and pastors interned there.

SIX MISSIONARIES ARRIVE IN INDIA

Six missionaries of the Board of Missions and Church Extension of the Methodist Church—two of them newly-appointed, and two temporarily transferred from another field—arrived in India on June 22, according to cable advice received from Dr. E. M. Moffat, of Bombay.

Dr. and Mrs. Edward C. Perkins, formerly of the Water-of-Life Hospital in Kinkiang, China—now in Japanese-held territory—have arrived with their daughter in India. Dr. Perkins will take over the superintendency of the Methodist Hospital in Nadiad for the present.

Dr. and Mrs. William F. Pledger and children have returned to India after furlough. They will continue to carry on evangelistic and educational work among the aboriginal Bhils within the Gujarat Conference territory.

The Rev. and Mrs. Robert V. Marble are new missionaries who will cadry on evangelistic service in the Central Provinces Conference, at Baihar, Balaghat.

BURMA MISSION PROPERTIES USABLE

According to a cablegram received by the Woman's Division of Christian Service of the Board of Missions, the Burmese Church and the Methodist Burmese Girls School in Rangoon, Burma, are in "fair condition" following the occupation of the city by the Japanese, and its liberation by British troops; while the English-speaking Methodist church in Rangoon is "O.K.," and the English-speaking Girls High School is "usable" despite a direct hit by a bomb. The Burmese and English language institutions are in different sections of Rangoon. The informative was cabled by Miss Maurine E. Cavett, Methodist missionary to Burma, now in Cawnpore, India.

METHODISTS CONTRIBUTE NEARLY SIX MILLION FOR WORLD SERVICE

Responding to the wartime appeal from the Council of Bishops, Methodists of the nation have contributed $5,803,049 to the World Service fund for missionary and educational work during the fiscal year ended May 31, an increase of $363,753, or 6.7 per cent, over last year, the Rev. Dr. Thomas B. Lugg, treasurer of the General Commission on World Service and Finance, has annoucned.

"All Christians will rejoice over Methodist interest in the mission work of the Church. Benevolence giving for the fiscal year 1944-45 is the response of Methodists to the world need for Christian relief and reconstruction. Whether this is a temporary or permanent awakening to the world need for Christianity will be indicated by World Service giving for 1945-46," Dr. Lugg declared.

In addition to World Service giving, the denomination's 8,000,000 members have contributed to other world mission causes during the fiscal year, as follows:

Crusade for Christ, $16,978,211; Special gifts, $678,336; Fellowship of Suffering and Service, $500,931, and Week of Dedication, $72,607.

Methodists have subscribed $27,430,693 in cash and pledges to the Crusade for Christ Relief and Reconstruction Fund to date. Of this amount, $17,315,708 have been paid in cash up to June 26, according to reports from the Crusade treasurer.

Reports from 110 Annual Conferences of the Methodist Church show that World Service giving in May totaled $1,318,496, a loss of $90,744, or 6.9 per cent, less than the same month of last year.

"RACE ISSUES"

"Race Issues" is the title of a special four-lesson Sunday School course appearing in the August **Adult Student** which should be widely studied. Second only to the tragedy of war, America's problems of race and culture are probably the most serious that the nation faces. Just now the tensions are unusually great, making this course especially timely.

The aim of the course, according to the Curriculum Committee, is "To awaken church members to the serious state of race relations, to present for their consideration current proposals and efforts to work out a solution, and to help them in finding out how they, as Christians, can assume individual responsibility."

The first lesson gives a general survey of racial tensions in a world at war. The second, entitled "The American Scene," discusses anti-Semitism, the plight of the Japanese-Americans, and the historic background of Negro-white relations. The third deals with current aspects of our major race problem, and the fourth, "Christianity and Racial Adjustment," sets forth in practical form the implications of our religion in this area.

Teachers' helps appearing in the August **Church School** supply much additional illustrative material and sugges timely topics for discussion.

JAILS, SCHOOLS OF CRIME

A national drive to "get children out of jails which, at best, are schools of crime for juveniles," by promoting the further establishment of local detention homes and other juvenile rehabilitation institutions, is under way by the Youth Temperance Council of teen agers of the Woman's Christian Temperance Union.

Miss Lily Grace Matheson, secretary of the W.C.T.U., said the project is monitored by Mrs. Grant H. Hudson, of Lansing, Mich., director of the Union's Department of Christian Citizenship, and administered by Miss Regina Moede, of Evanston, Ill., General Secretary of the youth organization.

"The program," Miss Matheson said, "is an organized youth crusade by and for teen agers, conducted under adult supervision of W.C.T.U. members in each community.

"The initial step is an investigation by the local Y.T.C. to learn conditions under which children are jailed and for what reasons.

"The Federal Bureau of Prisons has estimated that children are being detained amid physical and moral filth in jails in more than 2,000 cities and towns. Wherever such conditions are found they [illegible] briefed to local civic leaders and auth[illegible] and the correctives recommended.

"The survey will be uniform, as [illegible] by the National Y.T.C. and W.C.T.U. directive for a Community Penal S[illegible] with questions covering the inmates [illegible] institution inspected, the institution [illegible] and its financing and administration.

"The objective is to secure the e[illegible] ment in each community not having [illegible] place for the detention of youth [illegible] from older, hardened criminals and [illegible] proper provisions for rehabilitation of [illegible] youngsters into useful Christian citi[illegible]

Miss Matheson pointed out that data [illegible] piled by the Federal Bureau of Inve[illegible] tion show the number of arrests, per age, among teen agers reaches its peak among girls of 18 and 19, and for boys at 17 and 18.

A large number, she added, get into trouble through the route of shady saloons, beer parlors, and drinking.

"Reports of some investigations have shown, however," she added, "that in many communities children of less than 16 years old are imprisoned for misdeameanors with adult criminals, while other boys and girls are found in common jails for no other reason than that they are homeless."

CHILDREN'S SAYINGS

In a Daily Vacation Bible School at Plainfield, Iowa, a very bright little boy was drawing Noah's ark. After a while, he came to the minister and said, "Do you think that I had better make a little trailer behind for the skunks?"

* * *

Teacher: "What is your idea of harmony?"

Smart Boy: "A freckled faced girl in a polka dot dress and a leopard coat, leading a giraffe."

* * *

"Charles," said the teacher, "do you know what the word celerity means?"

"Yes'm," said Charles. "It's something you put hot plates down with."

Some of the most indispensable helpfulness can be rendered only by those who have struggled with inferiority.—Selected.

I will keep my lips sweet with words of kindness, my heart pure with noble ideals, my hands clean with honorable deeds; I will keep my body sacred and my soul free; I will strive to be rich in love, strong in gentleness, untiring in patience, abundant in hope; I will serve God by helping some of his children; I will try always to be better than my word and more liberal than my promise; every day I will make the most of myself and the best of myself and be ready for the opportunities which God daily sends to those who are ready for them. I will—today. —Robert J. Burdette.

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Behold, God is within us, through His Holy Spirit, (creating) a new heaven and a new earth, and therefore new men, new families, new relations, new politics.

—Karl Barth.

THE PRAYER-ROOM TODAY

God of our Lord Jesus Christ, God of saints and God of penitent sinners, teach me with deeper meaning to call Thee, My God. I thank Thee for all the ways Thou hast taken to make Thyself known to me. I thank Thee for every experience that has knitted my thankful heart afresh to Thee. Let me not again lose hold of Thee. Wilt Thou become to me more real than any other object of thought, nearer than any other person, more fully mine than anything I have or hold. Be to me more and more my God, my Father, my Friend, my All. Amen.

Vol. 92. No. 28.

NEW ORLEANS 12, LA.
THURSDAY, JULY 12, 1945.

Lovely Louisiana

By Emma Wilson Emery
Poet Laureate of Louisiana

Let me live in Louisiana
Where the winding bayous flow,
Where the mocking birds sing all night long
And wild azaleas grow.
Where cottonfields are ghostly white
When the harvest moon rides high and bright,
Where voices are crooning with delight
In lovely Louisiana.

Let me hear the forest singing
To the melody of years
As it sang to the hearts of the long ago
In their laughter and their tears.
Where stately pines and sycamore
And age old oaks on the sandy shore
Will whisper their secrets evermore
In lovely Louisiana.

Let me live in Louisiana
Where the wild geese furl their wings
Near the trapper's hut in the trembling marsh
And the upland's crystal springs.
Where faithful souls of a sturdy race
Still pray to God through His loving grace—
In the whole wide world I have found no place
Like lovely Louisiana.

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WALLET OF THE WEEK

DR. F. W. BOREHAM, the well-known Australian preacher and essayist, celebrated the fiftieth anniversary of his ministry on March 15. He is an Englishman by birth and training, was ordained to the ministry in New Zealand, served pastorates in Tasmania and Australia, and retired in 1928. Dr. Boreham said: "From the day of my ordination to this day, the one passionate desire of my heart has been to lead my hearers to Christ. . . . My soul has caught fire whenever I have exalted the Cross."

* * *

SOUTHERN BAPTIST CHAPLAINS in the Armed Forces number more than eleven hundred, and they report ninety-nine thousand conversions among soldiers, sailors and airmen in 1944. No figures are available for comparison with other churches contributing to the chaplaincy service. Casualties among Southern Baptist chaplains are listed as six killed and seven made prisoners of war. Considering the number in the service, that is not a high casualty figure, but does not include those who have died or broken down in the service.

* * *

TWENTY-FIVE FAMOUS CATHEDRALS and other buildings have been listed as making up the "cultural heritage of France" in the liberated areas. Of that number, all but one are either intact or but slightly damaged. Only the Rouen Cathedral was seriously damaged. In view of the fact that France was conquered by the invaders and then retaken by the most violent and destructive type of warfare, it is remarkable that those great structures should have escaped with so little damage. It appears to have been even less than the damage inflicted in the first World War.

* * *

OUR SYNTHETIC RUBBER, say the experts who followed our armies into Germany, is amazingly far in front of that produced by the Germans. Only on koroseal were the German scientists abreast with the American. This lag in a vital industry is charged to Hitler who killed or imprisoned the best of the nation's experts, but it was probably due in part to the added fact that Hitler's war machine turned its attention to other things such as jet-propelled planes and bombs. They seemed to feel that the development of synthetic rubber was less pressing, and it probably was.

* * *

TEMPORARY SHELTERS are soon to be erected in war-shattered communities of France. By quick action, the World Council of Churches secured, at a cost of seventy thousand dollars, twenty pre-fabricated barracks, and these will be transported at once to the locations which they are to serve. The money for the purchase was contributed by the American churches. These are only temporary shelters, but they will serve the homeless until such a time as more permanent structures may be secured. The end of the war in Europe and the redeployment of the American Armies made the barracks available.

"TECTOROGENIA" IS THE NAME OF A METAL SPOTTER which has been developed by the Russians. It is claimed that metals and minerals as much as two miles below the earth's surface can be located by the secret geologic formula. "Tectorogenia" is based upon the theory that the same minerals occur in areas which have the same geological age and history. It is believed that Sweden and Quebec contain the same minerals. It is also believed that under the Pacific are gold fields like those found in Alaska.

* * *

CHINESE ILLITERACY is said to be decreasing rapidly. More than forty million Chinese have learned to read in the past ten years and by the end of the war it is estimated that fifty million will be able to read. A part of the change is due to increased interest of the state in education, but no small part of it has been the direct result of missionary effort. The missionaries have inspired their converts to read for themselves the literature of their adopted faith, and the widening circle of culture has outrun the progress of the missionary work.

* * *

THE PALESTINE PARADOX is said to be in the fact that it is the only country which has explicit anti-Jewish laws; it is the only country which forbids entry to Hebrews; where Hebrews may live and trade in a single zone; where Jews are arrested for blowing the ram's horn (Shofar); and where the Bible is censored when quoted in the Hebrew press. **The Answer** is given as authority for the statement that the British discriminate against the Jews in this fashion to appease the Arabs. The references are to the White Paper of the British Government.

* * *

THE NEW REVISED VERSION OF THE BIBLE, by a Revision Committee representing fifty-four denominations and headed by Dean Luther A. Weigle, of Yale, is now finished and ready for publication. The new version is said to be "straightforward English based upon the King James and American Standard Versions." The language is plain and easily understood and retains much of the classic elegance of the King James Version. No matter what may be its excellencies, it can scarcely hope to displace the old Versions with which the English-speaking world is familiar.

* * *

THE FORTUNES OF LUTHERANISM in the Russian occupied zones, especially in Estonia and Latvia, are said to be in an exceedingly uncertain state. It seems that the Russians have decided to sustain the Orthodox Church and to eliminate the others. According to reports made by refugee pastors now in Sweden, the Lutheran Church "is being extinguished." No reports have come from Poland, Rumania, and Finland where the Lutheran Church is said to have great strength. The National Lutheran Council regards the situation as being tragically uncertain.

New Orleans
CHRISTIAN ADVOCATE

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C. MILTON CHALMERS, Publisher
Associate Editors: ALFRED P. HAMILTON, H. T. CARLEY, D. D., B. P. BROOKS, HUGH N. CLAYTON (In the Service)

EDITORIAL

ALIEN PREOCCUPATIONS AND DECADENT CHRISTIANITY

A few days ago we received two letters which approached from different angles what we believe to be the true explanation of much that isn't happening in the Methodist Church at the present moment. One of the letters said: "The mere sound of a big movement, even though the name "Evangelism" is used, does not necessarily imply the use of an evangelistic theology, or the living voice of a powerful personal experience of the grace of God. I have never known Methodism to be so widely organized socially, but with less of the voice of authority in the message of the pulpit. We are entering more and more the formal and ritualistic sphere of religion. There is an emotional power in it all, but it is not the emotion generated by the consciousness of sins forgiven, the authority of the moral law and the soul's submission to Christ's demand for full consecration to God."

The man who wrote that letter is not a fanatic and he is not sour, but he is a Methodist leader who is deeply spiritual and is genuinely interested in the ongoing of the kingdom of God. We believe that what he says is absolutely true and that it is the explanation of most of the ills about which our Church is agitating in both England and America. We go even further and say that we do not see much hope for recovery in minutely detailed plans geared to an eight million manpower machine. We do not believe for one moment that a great pentecostal experience in Methodism will ever come by any such method. We still believe in the word, "Not by might, nor by power, but by my spirit, saith the Lord of hosts."

The second letter was from a layman who is not a Methodist. He is much concerned because of what he feels to be ministerial preoccupation with the ethical aspects of religion, the mechanics rather than the spirit of the Christian enterprise. As will be seen, he was writing specifically of the forms of social agitation which now largely absorb the energies of the Church. He said: "In a case like this, one must change hearts rather than laws. If the clergy in the white churches of the South would stand firmly in their pronouncements on true Christian standards, and if ministers in the North would insist upon Christian fairness to the Jew, I think the laity might slowly respond. But if we merely pass a law and let it go at that we have another dead letter and an increased tension." He was simply saying in another way the same thing said by the man quoted above. He was pleading for linking Christ and our social problem in the Christian conscience.

We know perfectly well that we must have a program if we are to get anything done. A plow and a mule without harness would certainly be a dead asset to a farmer. But harness, bedecked with brass buckles and tassels would have less meaning without power and a plow. In our opinion, the Methodist Church never needed to get back to the fundamentals of Christian experience and faith more than it does today. In our ten years as editor, each year we have heard less and less of Redemption, Christian experience, and Immortality. We are trying to make for ourselves and the church a salvation which is a patchwork of social activities and, more and more, we find ourselves in a wilderness of doubt, disagreement, and sin. We cannot slur the revealed element in Christianity without accepting rationalism with its atheistic implications.

JAMES F. BYRNES SECRETARY OF STATE

The announcement of the appointment of James F. Byrnes to be Secretary of State in President Truman's Cabinet brought little surprise to the country. Beginning in 1903, his record includes the following role of services: Editor, Lawyer, Court Reporter, Solicitor, Member of the U. S. House of Representatives, U. S. Senator, Associate Justice of the Supreme Court, and War Mobilization Director. In all this field of public activities covering forty-two years, he has rendered a service which marked him as a man of conspicuous ability. He is logically the man upon whom the responsible task of directing our affairs of State should fall.

He is a native of South Carolina and is reputed to be a man of conservative views. For our part, we are happy to be able to think that our Department of State is in the hands of a leader whose abilities have been tested and whose courage to follow through on what he believes has been demonstrated. There are many able men in our national public life, but we do not know another who has a better background for a great service to his country in this difficult and trying hour of our history. We hail his appointment with genuine pleasure and we confidently expect that he will prove himself worthy of a place among the illustrious men who have filled that position.

OBLITERATION BOMBINGS

It is to the credit of any Christian that he regards modern methods of war with feelings of horror and revulsion. In his intercessory prayer, Jesus said that his disciples were "in the world," but not "of the world," and that paradoxical relation creates the most difficult problem of Christian life. The civic and the religious are coinciding circles and it is not easy to adjust the Christian conscience to authorities which at times conflict. The protest against "obliteration bombings" has grown out of that very difficulty. But the protest can only be justified by the assumption that there is a difference between the national war machine and the people of the enemy nation who make that machine effective.

We have no desire to develop a case for the justification of acts of revenge. Japanese diplomatic and military treachery at the moment of Pearl Harbor is too well known to need rehearsal, and we feel reasonably certain that the horrors of Japanese atrocities in connection with prisoners—military and civilian—have never been told. We are not making those things first in our attitude toward the Japanese. We are in the midst of the greatest war of all history, and we are able to find no ground for excepting Japanese civilians, or emperors, from the horrors which by their aggression they have made necessary. At the beginning, they declared that we were soft and would not fight, and Tojo boasted that he would make peace in the White House in Washington. Now that things have gone badly for them, why should Americans be penalized for a plight for which they are responsible?

It may be true that a "reasonable party" has emerged, but where were they at the moment of Japan's deliberately planned treachery? In view of all the facts, we see no justification for deserting our own at the behest of any who offers an interpretation of Christian principles of his own making. The formulary assumes too much for Japanese character on the one hand, and on the other it assumes too much for the mind, the prescience, and the literary accuracy of those who would dictate our course of defense. We cannot go along with the sentimentalists who were agents of appeasement at the beginning and who would now accept a group of whimpering moderates as reason for relieving the Japanese from the disaster which they brought upon themselves. That is not all we feel, but that is all we care to say.

CHINA ENTERS UPON THE NINTH YEAR OF WAR

After eight years of her desperate struggle against Japan, China continues to fight. She has suffered more than three million battle casualties, and has won no spectacular or impressive victory, but neither the courage of her troops in the field, nor the devotion of her people has failed. Millions have been driven from their homes and a large part of the country is under the iron heel of the invader, but China is still the unconquered. At the dawning of the ninth year of war, the prospect for victory brightens and her armies are definitely on the march.

There are many things about the Chinese which a Westerner does not understand, but in nothing are they more mysterious and unpredictable than in their capacity to suffer and the stolid courage with which they have met a deadly enemy in the face of seemingly hopeless odds. Their fighting men have won the respect and confidence of the whole world. They will emerge from this the bloodiest war of all time with a name and a fame which will surely rival that of any of the Allies in the struggle. It is likely that China will be the first of all the nations engaged in the war to achieve her national equilibrium and a workable peace, but it will not be that passivity which for so long caused her to be the puppet and the pawn of great powers. The war was thrust upon her in the day of her helplessness, but at the peace table she will be the peer of the greatest.

ICHABOD

On a recent visit to the Seashore Campground it was apparent that the present war situation had brought about a metamorphosis of its social pattern in a very striking manner. There was a new generation of inhabitants there "who didn't know Joseph." It was very evident that the ancient glory of the Campground and all its holy tradition meant nothing to them.



Dr. A. P. Hamilton

Now, of course, this is nothing new for the Campground. Such changes have been observed before, but the war has simply brought it into sharper focus—accelerated the process.

The question inevitably forces itself in upon some of us as we continually return to this once holy ground: "Why do we own this place, anyway? What does the Church mean to do with it? Anything at all?"

And the unanswered question echoes through the hoary liveoaks and comes back to us from the waves sounding and dashing themselves into sprav on the shore below.

It is a wonderful piece of property, a beautiful site for lofty thinking and high living. Everybody admits it, and in the very admission sits back and sighs with an air of lovely resignation to the inevitable.

Recently Bishop Decell stirred our sluggish imaginations with a picture of a post-war Campground program which envisioned drastic changes in the present set-up. It involved the building of a modern hotel and radio station of goodwill for South America and the world. Also setting up a more comprehensive program of religious education. I agree with all of it except the hotel. It seems to me that we do not want to set ourselves up as a Church in competition with the other resort places on the coast on a commercial basis.

If the hotel could be used as a gathering-place for the hosts of Methodism, well and good. But by all means the facilities for education and spiritual life should be enlarged and magnified.

My idea for years has been that the Millsaps College summer school should be held on the Campground. The present system of renting plots of ground to any and everybody should be done away. Many of the cottages should be torn down; some of them are disgraceful.

No one should be allowed to live on the grounds or own cottages who is not a Methodist or in sympathy with

the life and purposes of the grounds—the life that has been there and the life that should be lived there in the enlarging future.

But let us bestir ourselves as Methodists and do something great and constructive here.

A. P. H.

CENTENARY COLLEGE NEWS

President Joe J. Mickle, of Centenary College, will deliver one of the featured lectures of the twenty-first annual session of the Norman Waites Harris Foundation Institute of International Relations to be held at the University of Chicago next week, according to announcement by C. F. Huth, Executive Secretary of the Institute.

The University of Chicago sponsors a five-day session of the Institute on International Relations each year, selecting, for study and consideration, a timely problem of international significance, and inviting the outstanding authorities in the field to lecture and lead discussion groups on the topic selected. Many of the leading figures in the field of international relations will be guests of the Institute and participate in the discussions.

The Norman Waites Harris Foundation was created at the University of Chicago in 1923 for "the promotion of a better understanding on the part of American citizens of the other peoples of the world, thus establishing a basis for improved international relations and a more enlightened world order." The topic for the twenty-first Institute, which convened in Chicago Monday, will be "The United Nations and the Organization of Peace and Security," a subject of unusual significance and pertinence. Coming at the time when the Charter of the United Nations is to be before the United States Senate for ratification, words of the Institute's learned speakers are expected to attract world-wide attention.

President Mickle, of Centenary College, a recognized authority on Japan, will deliver a lecture before a closed session of the Institute, on "The Problem of Japan." His lecture will make up a part of the treatment of the major topic, "Treatment of Enemy Powers and World Security." He will lead a round-table discussion of the subject following his lecture, with leading authorities on Japan participating. Dr. Quincy Wright, Adviser to the State Department and Professor of International Relations at the University of Chicago, will lecture on "The Problem of Germany." Dr. Jacob Viner, of the University of Chicago, and James L. Fly, formerly chairman of the Federal Communications Commission, will also deliver addresses before the Institute.

According to Jeannette Lowery, Press Relations representative of the Institute, the announcement of President Mickle's lecture on the timely and significant subject, "The Problem of Japan," has attracted much attention in Chicago press and educational circles.

President Mickle is especially well qualified to speak on the subject of Japan, having spent some twenty years in that country as a student, educator, and later as business manager and trustee of Kwansei Gakuin University, an American-sponsored institution, in Kobe. His ability to speak the language and his position in the educational world enabled him to meet many leaders of the Japanese people and to learn from them something of their philosophy of life and their desires for domination of all the Far East. His years of association with Japanese educators, students, and the common people of the country have given him an opportunity, which few Americans have had, to gain a wide knowledge of the problem of what to do with Japan after the war is won. Before assuming the presidency of Centenary College, in May, 1945, he was Associate Executive Secretary of the Foreign Missions Conference of North America and Executive Secretary of its important Committee on East Asia. This work brought him in contact with high officials of the government, church leaders, educators, and authorities on international affairs.

President Mickle's address will be published, later this year, by the University of Chicago Press as a part of the Norman Waites Harris Foundations' studies in International Relations.

MOOD AND FAITH

W. L. Watkinson, who had a kind of genius for illustration, tells these two incidents which may be worth repeating. First of all, he recalls the story of a famous German physicist who kept two human skulls on his desk, suitably mounted on little pedestals. He had drilled a hole in each



JOE J. MICKLE,
New President of Centenary College

skull, into which he had fitted a candle; and every night as he worked, these candles were lit and shed their dim light on his papers or his experiments. He took great delight when his visitors were shocked at this exhibition, and assured them that he used these grisly emblems to keep himself humble, and to preach to all his friends the final vanity of all human dreams and aspirations. But there is little doubt that his grim choice of a candlestick was due to his own morose and bitter mind and to a melancholy sense of humor and good taste.

The second story is about the famous Italian artist, Leonardo Da Vinci. Leonardo was an illegitimate child; and while he had a fair youth and good training, he had no rights he could call his own, especially no rights of inheritance and favor. At one time it was a question whether he would become a musician or an artist, for he seemed to be equally gifted in music and painting. In the end, to the world's eternal gratitude, he became one of the greatest painters of history. But even then—so the story goes—he combined the two great arts; for while he was working on some great canvas, he kept a small harp or lyre beside him. Whenever he came to a particularly difficult or delicate part of his picture, he would stop, pick up the little lyre in one hand, and begin to play softly on the strings. Sometimes—so his friends have said—he would have his brush in the one hand and the small instrument in the other; and as he filled in a line or a bit of color here and there, he would strum gently on the strings of the instrument—and so he actually "painted in music."

Some people might say that the difference between these two great men was merely one of mood or temperament—the one was filled with the gloom of the old Teutonic forests, and the other lived under the charm of the Italian skies. But far more real than any difference of mood or temperament was the difference of an underlying "philosophy" about life and values, a difference which in the last resort is one of outlook and religion! We know quite honestly that mood and temperament are real, sometimes terribly real; but it is one thing to have a temperament, and it is another thing to let it master us, and color all our life and thinking. Most of the disasters of life come when we allow our moods to ride us, or when we deliberately play up to them and dramatize ourselves. But surely, we are more than our moods, and can control and master them. Some people allow their moods to make their philosophy, as was true of most of the so-called "pessimistic philosophers." But if we have a truly religious or Christian view of the world and its values, and of God and ourselves, we shall be able to guide and control even such a power as temperament. I suppose, being a Celt, I have as many up and down moods as anybody, and sometimes that queer thing we call the "Celtic gloom" hangs about me like a cloud. But am I to be bossed and domineered merely by my moods? Surely if I have a clear and sure faith, that is the final thing which can blow away all misty clouds.

It is quite easy (for all of us at certain times) to place these two skulls on the desk and watch their guttering candles, and say, "Aha! That's life after all; and these skulls are what we shall all come to at the end of the day." But to make these things "emblems" of our life is sheer pessimism and represents the defeat of the human soul. How far more lovely and true is the picture of the puzzled artist with a brush in one hand and an instrument of music in the other—a man who believes that there is reason and melody and value in everything, and who knows that the greatest work can only be done under the greatest inspiration. That is where faith gives the soul a song, even amid all the difficulties and problems of daily work. You can work among the skulls, if you like; but the only perfect work is done with a brush in the one hand and a lyre in the other.—Dr. James Block.

O TIME IN MY PLIGHT

'Tis the night before payday
And all through my jeans
I've hunted in vain for the
Ways and means.
Not a quarter is stirring,
Not even a bit;
The greenbacks have left me,
The pennies have quit.
Forward, turn forward,
O time in thy flight,
And make it tomorrow
(just for tonight).

—Badger Navy News.

CONFERENCE NEWS AND PERSONALS

New Orieans Christian Advocate

Publishing Committee:
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Rev. E. H. Cunningham is carrying a full program at First Church, Water Valley, Miss., during this hot weather, accordnig to announcement in his church calendar.

Bro. Ed. Underwood, splendid layman of Grenada, Miss., speaks in high praise of the work being done by his pastor, Rev. John W. Moore. He says that every department of the work is on the up-and-up.

It is pleasant to know that one is missed, especially among the many at a district conference. Our good friend, Mrs. O. M. Johnson, of Gueydan, La., does not fail us either in appreciation or Advocate loyalty.

Mrs. W. R. Ray, Van Vleet, Miss., adds to a business note a message of appreciation of the Advocate which helps to relieve the stress of toil upon those who labor to make it worth while and a blessing to our readers.

Bro. T. W. Cooper, Purvis, Miss., renews his subscription for another year and gives us a generous lift with the word, "We think a lot of the Advocate." Bro. Cooper is sheriff and tax collector of Lamar County, Miss.

Rev. Tinsley B. Thrower sends us a list of thirty-five subscriptions from Kosciusko, Miss. We appreciate the good work of our long-time friend. He is carrying forward in a splendid way in that historic capital of Atalla County.

Bishop and Mrs. Hoyt M. Dobbs left for Lake Junaluska a few days ago, where they will spend the summer in the enjoyment of the excellent summer climate of that section and also sharing the religious program of the summer season.

Rev. A. Inman Townsley, who has changed from Atwater, Calif., to Earlimart, Calif., places us in his debt by his invitation to come to the Golden West where we may have bushels of delicious peaches, apricots, apples, grapes, berries, grapefruit, dates, and a "few lemons."

Among the students registering for the first term of the current college year at Southwestern Louisiana Institute, Lafayette, are a number of veterans of World War II who are receiving training under the Vocational Rehabilitation Program and the Servicemen's Readjustment act of 1944.

Mrs. T. M. McCaul, sister of Mrs. J. H. Johnson, of Clarksdale, Miss., died at her home in Columbus, Miss., on Saturday of last week and was buried the following day. She was a member of the Methodist Church and is survived by one daughter, Mrs. Zack Landrum, her only child. Her husband preceded her in death several years ago.

On June 17, eighteen of the older group of children at the Mississippi Methodist Home, Jackson, united with Millsaps Memorial Church, and on the following Sunday twenty more joined, all of them on profession of faith. These were all of the older children groups. Rev. J. H. Morrow is beginning his work well and is building upon sound foundation.

Rev. J. Melvin Jones, pastor at Ellisville, Miss., held revival services at that place last week, with Rev. Morelle H. Wells, of Fayette, doing the preaching. The services were good in every way. Bro. Jones reports steady progress in all phases of the work, financial obligations paid to date, increased Church School attendance, and approximately $1,500 in war bonds on a building fund.

Mrs. Perry Osborne Lowrey announces the marriage of her daughter, Alice Ruth, to Captain Rudolph Adam Kobes of the U. S. Army. The marriage took place at the Post Chapel, Maxwell Field, Alabama, on June 30. Captain and Mrs. Kobes will live at 24 Mathews Drive, Columbus, Ga. Mrs. Lowrey, who will be remembered as the wife of the late P. O. Lowrey, of the Louisiana Conference, lives at Mansfield, La.

CHURCH EXTENSION NOTICE

The Mississippi Conference Board of Missions and Church Extension is called to meet Friday, July 20, at 2 p.m., at the Capitol Street Methodist church, Jackson, Miss.

B. M. HUNT, Chairman.

HOME-COMING AT LOGTOWN, MISS.

The Methodist church at Logtown cordially invites all former members, all former pastors and presiding elders and district superintendents, old friends, the citizens generally, as well as present members, to visit us on home-coming day, July 22, when Bishop J. L. Decell will preach at 11 o'clock a.m. and dedicate the church.

Cold drinks will be furnished; come and bring a basket and dinner will be spread together.

W. B. JONES, Pastor.

GENTILLY METHODIST CHURCH

So many have inquired whether Gentilly Church in New Orleans still continues with two morning services and two sections of its Church School. This plan has been followed without a break since March of last year. The average attendance of the morning services during this spring was 240 for the two. The Church School averaged 165.

Ninety-two have joined the church since Annual Conference, with 33 of these on profession of faith. Two of our young men were recently licensed to preach. Another has volunteered for the ministry, and two young women recently volunteered to be missionaries.

We are now raising more than a thousand dollars per month for all purposes. We recently launched a campaign to raise $4,500 for repairs and improvements on the church building and parsonage. The church has ceased to rent the basement apartment in the parsonage, and it is to be remodeled so that the pastor's family will have the full use of the ten-room house.

C. REGINALD HARDY, Pastor.

SEASHORE DISTRICT NEWS

The Big Six Sub-District of the Methodist Youth Fellowship met at Brooklyn, Miss., on Thursday night, June 21, with representatives present from Picayune, Poplarville, Purvis, Brooklyn, and Columbia. Wilma Worthy, of Picayune, was advanced to the office of president, succeeding Craig Castles, who had moved out of the territory of the sub-district. Charla Holliday, of Poplarville, was elected vice-president and Theda Pierce, of Brooklyn, was elected secretary to fill vacancies. Bunnie Sue Winborne, of Columbia, was elected assistant to the treasurer, who is temporarily out of the state. The program for the meeting was given by those young people who attended the recent Assembly at Brookhaven. Ninety-two persons were present for the meeting. The next meeting will be held at Columbia on July 19. Refreshments were served by the ladies of the Brooklyn church.

An effective service of dedication was held for the new parsonage of the Hurley charge on Sunday, June 24. Participating in the service were Rev. J L. Neill, district superintendent; Rev. E. B. Flurry, pastor, and Rev. E. W. Ulmer, pastor of the Pascagoula Methodist church. The new parsonage was begun under the direction of the late Rev. James Williams and completed after his death.

Marion county churches in the Seashore district participated in a youth revival held at the Kokomo Methodist church in the Brookhaven district the week of June 25-29.



Rev. J. F. Campbell, of Brookhaven, and Dr. J. A. Smith, of McComb, did the preaching, and Rev. O. H. Scott, of Tylertown, led the song services. Rev. James C. Lentz, pastor of the Kokomo church, directed the recreation. An average of one hundred and twenty-five persons attended the services, with a total attendance of perhaps one hundred and seventy-five.

REPORTER.

NEW ORLEANS DISTRICT SENIOR YOUNG PEOPLE'S CAMP

The New Orleans District Senior-Young People's Camp was held at Camp Kittiwake, Pass Christian, Miss., June 18 to 23. The camp was filled to capacity, with ninety-nine campers and sixteen counselors. All but one of these had registered before the camp opened. This is said to be the largest attendance for a district camp for this age group ever held in the state.

Seventeen charges were represented with campers as follows: Houma, First Church; Houma Heights, Morgan City, Algiers, Canal Street, Carrollton Avenue, Chalmette, Eighth Street, Gentilly, Gretna, Munholland, Napoleon Avenue, Parker, Rayne, St. Marks, Second Church, and Slidell.

The camp was led by the following group of very efficient counselors: Rev. Karl B. Tooke, Mrs. John I. Wood, Mrs. Edgar Cayard, Miss Ruth Blessey, Rev. Wyatt D. Boddie, Rev. James T. Harris, Mrs. G. W. Dameron, Rev. and Mrs. Dana Dawson, Jr., Mrs. T. M. Deas, Mrs. J. H. Barnes, Rev. D. B. Boddie, Mrs. J. E. Kastrop, Clarence Snelling, and Rev. and Mrs. C. R. Hardy.

The results of such a camp can never be definitely measured. However, the program moved along in the finest manner, with no major difficulties arising from any source. There was the most wholesome relationship of cooperation between the counselors and the campers.

Rev. Wyatt D. Boddie delivered inspiring messages each evening at the vesper hour on the general theme, "Whither Greatness." At the consecration service on the closing evening ten young people volunteered for full-time life service, and every camper committed himself to do at least some extra service in his own church.

C. REGINALD HARDY,
Camp Director.

REPORT FROM RAYNE, LA., METHODIST CHURCH

At a recent meeting of our second quarterly conference, presided over by Dr. Guy M. Hicks, district superintendent of the Lake Charles district, the reports show that our church has prospered greatly, both in a spiritual and financial way, through the effort of our beloved minister, Rev. E. W. Day.

Earlier in the year the educational building of our church, constructed under the plans of our former pastor, Rev. D. F. Anders, was dedicated. Dr. Hicks was in charge of the program and Bishop Paul E. Martin preached the dedicatory sermon, at which time Bro. Day presented a check for the Crusade for Christ amounting to $1,250, this being 20 per cent over the one thousand dollars that we were assessed.

Our pastor is doing a fine work here, and through his efforts the church attendance is increasing and his deeply spiritual messages are an inspiration to all and an encouragement to live better Christian lives.

Special attention is always given the young folks, and a playground has lately been equipped for their recreational enjoyment. We have every right to believe that under his leadership this will prove to be one of the best years for our church.

MRS. ERNEST LEVY,
Member of Board of Stewards.

CHAPLAIN HONORED

The **Star** has received the following official announcement from the European theater of operations:

"Citation for the Bronze Star Medal—

"Robert L. Langford, 0584209, Captain (Chaplain), Headquarters 347th Infantry Regiment, for meritorious service in connection with military operations against an enemy of the United States in France, Belgium, and Germany, from December 13, 1944, to March 1, 1945.

"During that period, Chaplain Langford performed his duties in a superior manner. He traveled through mined areas and under enemy shell fire in order to make his services available to the frontline troops. His assistance materially aided in evacuation of the wounded. Entered service from Mississippi.

"By command of Brigadier General Curlin.

"H. K. Wallace, Major, A. G. D., Assistant Adjutant General."



CHAPLAIN R. L. LANGFORD

The chaplain, who is a son of George Langford, of Conehatta, and the late Mrs. Langford, was serving as pastor of Collinsville Methodist charge when he entered the army. He was given training as an army chaplain at Harvard University and then was stationed at Fort Jackson, S. C., until he went overseas. He is a graduate of Millsaps College and for two years also attended Emory University.

Captain Langford has three sisters and five brothers. They are Mrs. Frances Johnson, nurse, of Meridian; Miss June Langford, a student at M. S. C. W., Columbus; and Miss Lillie Langford, Conehatta; Cpl. Marvin Langford, now at a California base after a tour of duty in the Pacific; Sgt. Leslie, in the South Pacific; Sgt. Irvin, stationed in Texas; Pfc. Hubert, in Germany; and John Davis Langford, a teacher in a South Mississippi school.—Meridian Star.

REVIVAL AT HEBRON AND EBENEZER CHURCHES

Dear Brother: With world conditions as they are and with so many churches in need of revivals, it gives me much joy to be privileged to report to the readers of the Christian Advocate just what a wonderful revival we had at the Hebron and Ebenezer Methodist churches. The meeting at Hebron began on June 8 and closed on June 15, and the Ebenezer meeting began on June 20 and closed on June 27.

Never in the history of the two churches have we seen a better and more earnest spirit of cooperation than we had in these two meetings.

Rev. E. W. Day, the pastor of the Methodist church in Rayne, conducted this series of meetings. His stirring evangelistic sermons touched everyone so deeply and seemed to bring the people of our two churches closer together.

We appreciated Bro. Day so much and felt so revived after his preaching of God's Word with so much conviction and power, and with such an earnest and genuine interest in people and lost souls, that we felt we just had to let other churches know how much we appreciated him.

Our only regret is that Bro. Day is not privileged to get out more to other churches and hold revivals, because we feel that other churches and people are missing lots; and because we know most all of our churches need soul-stirring revivals. We unreservedly recommend him to any church which is thinking of holding a revival meeting. A man of his caliber and gifts for understanding human needs should surely be permitted to devote most of his time to the evangelistic field.

MRS. PRESLEY SARVER.
Crowley, La.

J. B. COBB TO ASSIST IN JAPANESE CONFERENCE

The Rev. John B. Cobb, former missionary to Japan, and since 1941 pastor of the Japanese Methodist Church in Spokane, Washington, has been transferred temporarily to California to assist Dr. Frank Herron Smith in the administration of affairs of the Pacific Japanese Provisional Conference, of which Dr. Smith is superintendent. Mr. Cobb will relieve Dr. Smith of some of his responsibilities while Dr. Smith recovers from an illness of several months. Mr. and Mrs. Cobb may be addressed at 2311 Buena Vista Avenue, Alameda, California.

At Spokane, Mr. and Mrs. Cobb were responsible for services in English and Japanese for American-born and Japanese-born members of their congregation. Before leaving the church, Mr. Cobb reported that the congregation had paid $1,171.26 in cash for the Crusade for Christ. An Easter offering, taken for World Service, amounted to $166.42. In addition, the people gave $25 through the Conference Woman's Society of Christian Service for assistance given the church over a period of years. This was in addition to the church's apportionment of $150 for World Service which was previously paid. "It has been a joy to me to see how our people respond to appeals for others," said Mr. Cobb.

Mr. Cobb had also conducted memorial services for two members of the church who had died in the service of their country in Italy. The service flag at the church, which represents the entire Japanese community, has 132 stars, eight of which are gold.

In Japan, Mr. and Mrs. Cobb did evangelistic and educational work in Kobe, Hiroshima, and Osaka.

PERSONAL NOTES AND INCIDENTS

Rev. W. P. Bailey reports his work at Durant, Miss., as going well. The people have responded magnificently to his leadership and substantial progress has been made.

Rev. C. A. Parks reports a good district conference at Byhalia, Miss., with Rev. W. W. Milligan, pastor-host. Reports for the Sardis district were better than last year and the spirit of the conference was fine.

Bro. A. D. Elder, merchant of Coldwater, Miss., gives our feelings a boost by the statement: "I can't remember how long I have been a subscriber to the Advocate. I enjoy it more and more as the years go by."

Rev. G. Eliot Jones, pastor at New Augusta, Miss., takes a place in the top bracket of Advocate campaigners, with a list of 81 subscriptions. Needless to say, we are grateful for this splendid loyalty to the Advocate and we trust that he may find it a blessing to his people.

Mr. John R. Allen, of Kilmichael, Miss., a long-time reader of the Advocate, reports that a meeting at Kilmichael is now in progress, with Rev. W. R. Lott, of Greenwood, Miss., doing the preaching. Bro. Lott is a native of Kilmichael and is greatly beloved by the people of that church and community.

The Missouri Corporation of the Board of Pensions has sent out checks to claimants on the General Fund administered by the Corporation based upon $1.40 per service year. Announcement is made that the distribution to the Annual Conferences will be on the same basis as last year, and the Corporation has enjoyed a good year in its investment earnings.

Chaplain F. B. Jackson, attached to the 8th Naval District in New Orleans, was the preacher at Rayne Memorial Church for both services on last Sunday. Chaplain Jackson saw service at the invasion of Sicily, Salerno, Saipan, Palau, Leyte, Lingayen Gulf, and Iwo Jima, aboard an attack transport. Dr. H. L. Johns, pastor, and his wife are spending their vacation at Union Theological Seminary, New York City.

Rev. R. G. Lord, district superintendent, had a good district conference for the Greenwood district, at Itta Bena, on July 3. Rev. E. G. Mohler was host and he and his people entertained their visitors with great credit. The conference was not largely attended, but the spirit was fine and the program went off according to schedule and the work of the district seemed to be in good shape.

Rev. W. B. Baker, district superintendent of the Aberdeen district, held his conference at Houston, Miss., on July 3, with Rev. W. C. McCay, pastor-host. The editor of this paper was present at the opening session and while there were some absentees on account of sickness and a funeral, the conference got off to a good start and the work of the district seemed to be prospering in every way.

It's too bad those talkers who speak "straight from the shoulder" can't speak from a little higher up.—Said & Done.

DR. SULLIVAN'S REPORT—A CORRECTION

Gentlemen: I note from Dr. J. M. Sullivan's report in the last Advocate, dated July 5, that he gives this church credit for only two hundred dollars paid on Benevolences. This is an error. The amount paid is six hundred and sixty dollars. We will appreciate it if you will run a correction of this in the next issue.

Sincerely yours,
ROY H. KLEISER.

LOUISIANA YOUTH FELLOWSHIP ASSEMBLY

The Louisiana Methodist Youth Fellowship Assembly can accept unlimited numbers from each church for the Assembly, July 22-28, until the capacity has been reached; ages 15 to 23; registration fee, $2.50; camp six miles from Minden, La. Send registration fee to Mrs. L. O. Wheeler, Centenary College, Shreveport, La.

W. E. TRICE, Dean.

WIDOW OF BISHOP STUNTZ DIES AT 86

Mrs. Estelle May Clark Stuntz, widow of Bishop Homer Clyde Stuntz, died on July 3, at St. Petersburg, Fla. She was 86 years of age.

As Miss Clark, of Bloomington, Ill., she was united in marriage to Dr. Stuntz, then a young pastor in the Upper Iowa Conference, on May 26, 1885. Two years later they were appointed as missionaries of the Methodist (Episcopal) Church and assigned to service in Bangalore, South India. Here and in later appointments in India—at Bombay, Calcutta, and Naini Tal—Mrs. Stuntz carried on evangelistic and educational work among the women and girls. Later she accompanied her husband to Manila when he was appointed superintendent of the Methodist mission in the Philippine Islands in 1901; to New York when he become a corresponding secretary of the Board of Foreign Missions; and to South America (1912) and Omaha, Nebraska (1916), after he had been elected a bishop of the Methodist (Episcopal) Church.

Mrs. Stuntz is survived by two sons: Dr. Clyde B. Stuntz, a Methodist missionary in India, and Dr. Hugh C. Stuntz, president of Scarritt College, Nashville, Tenn.

ALDERSGATE—FELICITY

Dear Dr. Duren: The Aldersgate Church School held a Vacation School, June 18-22. Total enrollment was 34. Average attendance was 32. Mrs. Rollo Odom, Church School superintendent, directed the school. Teachers were Mrs. Glenn Tash, Mrs. Rahn, Mrs. V. J. Allain, and Mrs. J. L. Smith. Sunday, June 24, the members of the Vacation School participated in the Church School worship program and gave evidence of the work they had done.

A feature of the summer work at Aldersgate was a Family Night program on July 6. Various members of the church participated in the evening's entertainment which was given on the church lawn.

An order has been placed for a window fan to cool the church during the summer months.

Felicity is holding a Birthday Party each second Sunday evening following the worship hour. Those with birthdays during the particular month are honored. Refreshments are provided by the circles of the Woman's Society.

The Woman's Society of Christian Service at Felicity is paying honor to those who have given faithful Christian service by naming their circles the Alice Monroe Circle and the Pat McHugh Circle. The Alice Monroe Circle is the group that meets in the afternoon, as has long been the custom. The Pat McHugh Circle is a newly-organized group which meets at night. Miss Virginia Biggers is president of the W. S. C. S.

Our New Orleans Chrstian Advocate campaign is under way at both churches.

Cordially yours,
ROBERT B. CRICHLOW.

HE WANTS A CHRISTIAN VILLAGE

By Rev. E. H. Lovell
Belgian Congo, Africa

We visited a large village where we were to spend the night. . . . After a hasty bite we went to the church, where there soon gathered a large crowd. After the sermon, we questioned candidates for baptism, and asked the congregation about each one individually as to customs and whether or not they knew anything in their lives which would prevent them from receiving baptism. The reaction was most encouraging.

One or two of the candidates were revealed as not living right, and were asked to wait until their lives showed better proof of their regeneration. Also several church members refused to take the communion because they themselves felt unworthy. We felt that there must be a reason for their honesty and sincerity, for most of our people "jump at the chance" to be baptized or to take communion. Here there were some who of their own accord revealed their unfitness.

We noticed that the headman of the village had taken a very deep interest in the service and had joined in the short testimony meeting. We were rather surprised, for we thought he was like most headmen—a polygamist. We were told that such was the case when we were seeking to find out about the villagers. We were told that this man had a very great zeal for his family, and for his village to know the Lord. We saw what his pastors have told us was his natural manner of entering into the services. Here was this old polygamist who was an outsider, so to speak, but with far more zeal than most of our Christians. He was begging his village to accept the gospel, and witnessing to his own need of Christ. Even though he cannot become a baptized church member according to the rules of our Church, yet he was the cause of this rather unusual honesty and sincerity in his village. One could feel the heart hunger of the people, and this man is largely responsible for it.

This was to me an evidence of what the real power of the gospel is doing to so many of our villages. If we could have a multitude of such zealous folk our land would be different. We do not justify him in his polygamy, but we do feel that he has gone far "in spite of it."

PRIORITY FOR EVANGELISM

"Our primary task is to announce the purpose of God, and to point to the means which He has provided for its fulfillment. This is evangelism, which always has been

and still is the chief duty of the Church. And since all have sinned, the heart of the message is the love of God in forgiveness and redemption. This is a note which has too often been unheard in our pulpits in recent years. We have been engaged in defending Christianity or in preaching about human life and its conditions instead of in preaching about God and His salvation through Jesus Christ. It is an encouraging fact that the Church everywhere is awake to the need for evangelism. The old technique needs to be supplemented by new methods, and certain aspects of Christian teaching need to be restated in the light of modern knowledge; but in some way or other the Church in its membership as well as in its ministry must go out of itself to recover the lost provinces of the Christian religion—and to reach with the gospel the indifferent multitude."

Our secondary task is to realize, so far as may be possible, the Kingdom of God in this world. Every Christian will look with sympathy upon the various plans which have been prepared for the creation of a new order and a better world after the war. We may feel that they do not take our message into account, and that most of them propose a remedy for everything but original sin; nevertheless, we must work with the material at hand; and the Christian, whether he be in the pulpit or in the pew, will cooperate with those who are striving to remedy injustice, to right wrongs, and to open the door to a fairer and fuller life for all. It used to be a criticism of the Church, and still is in some quarters, that religion is dope, designed to enable men and women to endure the miseries of this life in the hope of endless felicity in the world to come. Like most sweeping indictments, it is untrue. The Christian doctrine of man, that he is at once the glory and the scandal of the universe, which is returning to its proper place in our religious thinking, the belief that man is potentially a child of God and the heir of an immortal destiny, is the chief motive to social reformation.

Dr. James Colville.

THEATERS OF OPERATIONS VISITATION

Three religious leaders have been selected by the General Commission on Army and Navy Chaplains, Washington, D. C., for visitations of Theaters of Operations. In response to an invitation from the Secretary of War and the Secretary of the Navy, Bishop Edwin F. Lee, Director of the General Commission, will visit the Southwest Pacific (Far East Area); the Rev. Dan T. Caldwell, D.D. Th.D., Director Defense Service Council, Presbyterian Church, U. S., will go to the India-Burma Theater, and the Rev. Alfred C. Carpenter, D.D., superintendent of Camp Work, Home Mission Board, Southern Baptist Convention, will visit the China Area.

Bishop Lee, who has had administrative charge of Methodist Church work in the Philippines, Malaysia, and the Dutch East Indies for almost 25 years and is familiar with the entire area in which the war is now being waged, has stated that the purpose of the visiting clergymen will be to confer with Army and Navy chaplains and servicemen and attempt to interpret their needs to the home congregations.

At a testimonial luncheon, the newly-elected chairman of the General Commission, the Rt. Rev. Henry K. Sherrill, Protestant Episcopal Bishop of Massachusetts, presided. A tribute was paid by Dr. William Barrow Pugh to Chaplain (Rear-Admiral) Robert D. Workman, who on June 30 completed eight years as Chief of Chaplains of the Navy and has now accepted a change of assignment. Chaplain (Brig. General) Luther D. Miller, new Army Chief of Chaplains, was presented by the chairman and spoke briefly. Bishop Lee reviewed the growing opportunities for the work of chaplains in the Veteran's Administration and introduced Chief Chaplain Crawford W. Brown who on June 15 assumed his duties.

Major General Stephen G. Henry informed the guests of the amazing speed with which the re-deployment of veterans in the European Theater of Operations is being accomplished. Bishop Sherrill praised the manner in which, during his recent visit to Army camps and Naval installations in England, France, and Germany, he found chaplains adjusting themselves to situations that have followed the cessation of hostilities. Bishop G. Bromley Oxnam, who has lately returned from the Mediterranean Theater, and Dr. Pugh, who is en route to the Pacific Ocean Area, are other churchmen who have been requested to carry out visitations during the year.

LAKE JUNALUSKA CONFERENCE OF YOUNG MINISTERS

Pleased with the success of the "Young Methodism Speaks" program sponsored by young ministers of the Southeastern Jurisdiction of the Methodist Church, July 1-6, delegates to the Young Ministers' Conference, at their closing session, Friday, July 6, voted to hold a similar conference here next season.

The conference just concluded was the first of the kind ever held at this church center and was specifically for the purpose of giving the younger leadership of the Methodist Church an opportunity to study postwar problems and needs, particularly the relation of the Church to the returning service man.

The Rev. Dr. F. S. Love, Superintendent of the Lake Junaluska Assembly, conceived the idea of a conference of young ministers under 40 years of age, according to the report of the findings committee, which was adopted by the body.

The report stated: "We express our appreciation to Dr. F. S. Love for his vision and courage in initiating this week for young ministers. We thank Dr. Albert P. Shirkey, of San Antonio, Texas, for his inspiring pulpit messages; the young ministers who preached at the night services and those who led in the seminars. Feeling that our experiences of this week have been of such value that they will be helpful in our ministry, we heartily recommend the continuance of this conference each year in order that the young ministers of the Southeastern Jurisdiction may receive fresh inspiration for their ministry."

Recommendations as to time and program contained in the findings were that the Young Ministers' Conference next year be held the first week in July, preceding the Week of Evangelism; that an outstanding minister of the Methodist Church be secured for the morning platform hour and that seminar discussions and evening platform hours be handled by young ministers of forty years of age or under. The Rev. Frank H. Van Dyck, Jr., Norfolk, Va., and the Rev. R. L. Dill, Jr., of Birmingham, Ala., were chairman and secretary respectively of the Findings Committee.

The program of the Young Ministers' Conference, under the theme, "Young Methodism Speaks," was carried out as announced, there being no absentees among the speakers and leaders. The Rev. Dr. Albert P. Shirkey, pastor of Travis Park Methodist Church, San Antonio, Texas, delivered the keynote address and preached daily from the auditorium pulpit at noon. Young ministers who preacher at evening worship hours were: Revs. Wallace Fridy, Lyman, S. C.; J. S. Curry, Hardinsburg, Ky.; James Elder, Gallatin, Tenn.; W. J. Cunningham, Oxford, Miss., and Charles P. Bowles, of Statesville, N. C. Seminar leaders were: The Revs. Arthur Kale, Hickory, N. C.; John E. Myers, Norfolk, Va.; E. D. C. Brewer, Bahama, N. C.; J. H. Kohler, Clinton, S. C.; and H. G. Ruark, Chapel Hill, N. C.

SOUTH CENTRAL JURISDICTION

The Jurisdictional Council of the South Central Jurisdiction met in Texarkana, Tex., July 2. The Jurisdiction comprises six episcopal areas, including eighteen Annual Conferences and the Indian Mission Conference in an eight-state territory.

Plans were made for promoting the work of Methodism along the following lines:

The expansion of the Methodist Church throughout the Jurisdiction by reaching the unchurched areas in both rural and city areas.

Jurisdictional-wide meeting of Church leaders for developing the church in rural areas.

Plans for convocation of all the Jurisdictional Boards in 1946.

Promotion of the next phases of the Crusade for Christ.

An active Town and Country Commission in every Annual Conference.

Particular emphasis upon ways of developing the Christian Family—in the home, in the Church program, in community activities.

Improving "The Morning Church"—one total program for the Sunday Church School and the church worship service.

Development of program for reaching the one million Spanish-speaking people within the Jurisdiction.

Special leaders for the Council meeting included Dr. J. Manning Potts, Chicago; Dr. J. Q. Schisler, Nashville; Dr. Glenn F. Sanford, Conway, Ark.

The Executive Committee will meet in Tulsa, Okla., October 16.

Resolution—Peacetime Conscription

The Jurisdictional Council of the South Central Jurisdiction, at a meeting held in Texarkana, Texas, July 2, unanimously adopted the following resolution:

"Resolved, that we, the members of the Jurisdictional Council of the South Central Jurisdiction of the Methodist Church, register our protest to the passage during the war of universal compulsory military training as a peace-time measure, and be it

"Resolved, further, that we call upon members of the Methodist Church in the South Central Jurisdiction to express to their congressional representatives their views on this issue."

A copy of this resolution was directed to be sent to the New Orleans Christian Advocate and to each of the Advocates published within the Jurisdiction, and to Congressmen.

PAUL D. WOMELDORF,
Executive Secretary.

Winning the peace may be possible if we can only find out who has it now.
—Boston Globe.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

Conference School of Missions

Historic Belhaven College, Jackson, was an ideal setting for the first Conference School of Missions held by the Mississippi Conference Woman's Society of Christian Service, June 25-29. Even with the O.D.T. restrictions and the bus drivers' strike, 56 women registered.

Mrs. E. E. Dean, Conference Secretary of Missionary Education and Service, served as dean of the School, and was assisted by five of the district secretaries of Missionary Education and Service. Miss Winnie Hood served as Registrar, Mrs. H. C. Castles as treasurer, Mrs. Henry Banard as secretary, Mrs. V. P. Shivers as pianist, and Mrs. Berry Crain had charge of the book room.

"The Church and Uprooted Americans"

The accredited course in the Leadership of Study Groups was taught by Mrs. Paul Arrington, who used the 1945-46 study, "The Church and Uprooted Americans."

Although the text, "These Moving Times," by Hermann N. Norse, is not off the press, Mrs. Arrington had a "galley proof" which was available to those taking the course. In addition, the text for the young people, "Christianity Where You Live," by Kenneth Underwood, and the Demobilization Bulletin, "1-2-3 Shift," were used.

"One of the major post-war problems which is confronting industry, government, business, and the Church, is that of the uprooted people of America. It is such a complicated problem and has so many ramifications that it challenges the best thinking and sacrificial cooperation of all interested groups and agencies that we may go through the post-war period with the minimum of difficulty and a maximum of readjustment of American life to the new patterns which will inevitably be upon us. The Church has an important stake and significant role to play."

A splendid background for the study was given in a review by Mrs. E. V. Perry of "Journey Through Chaos," by Mayers.

The major topics studied during the week were:

1. The impact of the war emergency on rural and urban communities—needs and problems growing out of same.
2. The response of the community to the emergency.
3. The significance of the present situation to the Church—the challenge.
4. The prospects of readjustment after the war—and the ministry by the Church.
5 Methodism serving in the situation.

Miss Susie V. Powell, chairman of the State Coordinating Council for Woman's Groups, spoke at one session, giving splendid suggestions for the forming of a local coordinating council which will be a "must" in the post-war era.

Another speaker was Miss Sara Ricks, of the Division of Child Care of the State Department of Welfare, who analyzed some of Mississippi's laws concerning children and suggested needed changes.

Among the group activities were an original playlet, a panel discussion, and a forum.

Fortytwo women received credit for this course.

"Families in a New World."

Five one-hour sessions of a seminar were conducted by Mrs. Stanley Wilson, using the study, "Families in a New World."

"Possibly one reason for a study built around the topic 'Families in a New World,' is to point up the basic unity of families all over the world in facing adjustments to a new way of life. As we understand this basic unity in relation to physical, mental, and spiritual needs, we can work more effectively in our communities and in the wider out-reaches of the nation and the world."

Some very interesting plans were worked out for this study under the headings of:

1. "Families in a New World."
2. Economic Needs."
3. "Safeguarding Family Life."
4. "The Family and Human Relationships."

Vespers

Under the direction of Mrs. E. E. McKeithen, the vesper service each evening was a fitting close for the day. She was assisted by Mrs. Shivers as pianist, Mrs. M. L. McCormick, Mrs. P. E. Cunningham, and Mrs. E. V. Perry.

Recreation

With dormitory, class rooms and the swimming pool all in Fitzhugh Hall, the women were most conveniently and comfortably situated. Classes and seminars through the day, then vespers and evening group meetings and a swim before retiring. Many of the women found recreation in walks through the college campus, which is conducive to quiet meditation.

Appreciation

The women attending the school expressed their appreciation for the efforts of Mrs. Arrington and Mrs. Wilson by presenting to each of them a volume of "Quests and Conquests," by Dean D. Dutton.

Among those attending were two members of the Wesleyan Service Guild, Mrs. Joel A. Hunter, of Monticello, and Miss Granberry, of Brookhaven. Mrs. W. F. Mahaffey, Conference president, visited the school for the opening day.

* * *

Important Announcement

Because of certain war conditions it is necessary for your Conference Committee on Study and Action to recommend a change in the order in which we will take the last two studies for this year.

You will recall that we have recommended the following order: Third quarter, "The Church and Uprooted Americans; fourth quarter, "Families in a New World."

The text for the study, "The Church and Uprooted Americans," is "These Moving Times," by Hermann N. Morse, but the publishers cannot promise it to us for the third quarter. Unless this book is used as the text, a society will not receive Special Jurisdictional Recognition. Not only for that reason, but because Dr. Morse's book gives the basic material for this study, your committee feels it wise to recommend that we postpone the study until the fourth quarter.

The text for the study, "Families in a New World" (a packet), is now ready, so we recommend that it be used during the third quarter instead of the fourth quarter. This means any time during July, August, or September.

However, the **Study Guide** for "Families in a New World" will not be off the press before August 1, so we are mailing some information and suggestions which grew out of the seminar held during our recent Conference School of Missions to local secretaries.

We suggest that your local committee on Study and Action meet immediately and order the material and plan the study.

Additional suggestions and helps will appear on the Mississippi Conference page in the New Orleans Christian Advocate. Watch for them.

This is only a recommendation. If "These Moving Times" comes off the press sooner than expected, and a society wishes to use the study, "The Church and Uprooted Americans" during the third quarter, that will be its privilege.

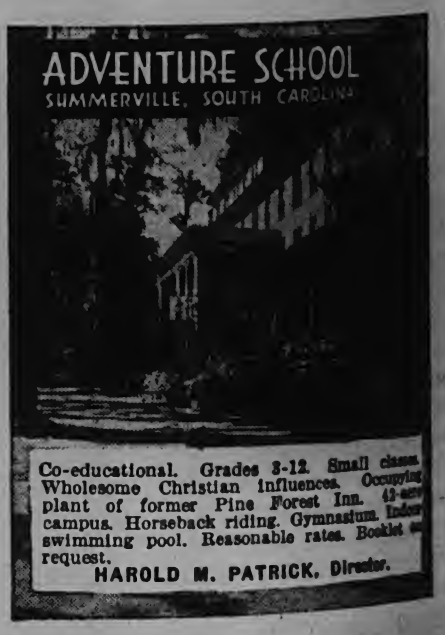
If any member of our committee can be of service in assisting your committee in its planning, please write.

We appreciate the splendid cooperation of the women of the Conference in making our first Conference School of Missions a success. We hope that conditions next year will permit us to have a larger school and invite all of the women of the Conference to attend.

Sincerely,
MRS. E. E. DEEN,
Secty. Missionary Education and Service;
MRS. E. E. McKEITHEN,
Secretary Spiritual Life;
MRS. STANLEY WILSON,
Secretary C.S.R. and L.C.A.
Conference Committee on Study and Action.

A world of law and order is the kind of world for which we should work and pray.
—Selected.

An angry subscriber, as is the custom of some, bellowed at a telephone operator, "Am I crazy, or are you?" "I am sorry, sir," replied the dear girl in her sweetest voice, "but we do not have that information."
—Watchman-Examiner.





WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. M. E. ARMSTRONG, EDITOR, JONESTOWN, MISSISSIPPI

Tutwiler Zone Meeting

The zone meeting of the Woman's Society of Christian Service met in the Methodist church in Tutwiler on Tuesday afternoon, June 26. The following societies were represented: Marks, Webb, Sumner, Rome, and Tutwiler.

Mrs. Bailey, of Webb, was the leader. The program opened with the singing of a hymn, followed by the devotional given by Mrs. R. P. Turner, Sr., of the Tutwiler society. Mrs. Patterson, of Rome; Mrs. Townsend, of Webb, and Mrs. Black, of Marks, gave interesting talks.

Rev. Driskell, of Marks, led in prayer. The election of officers was held with the following elected: Mrs. Black, of Marks, chairman; Mrs. Townsend, of Webb, vice-chairman; and Mrs. Patterson, of Rome, secretary.

The Marks society invited the zone to meet with them next quarter. A skit given by the Tutwiler society was most enjoyable, those taking part in it being Mrs. Stewart, Mrs. R. P. Turner, Jr., Mrs. Bullen, Mrs. Browning Mrs. Cribbs, and Mrs. Douglas.

The program closed with an impressive consecration service, led by Mrs. Stewart, with the Rev. Bailey, of Webb, giving the closing prayer.

Three ministers were present for the meeting: Rev. Driskell, of Marks; Rev. Bailey, of Webb, and Rev. Stewart, of Tutwiler.

The Tutwiler society served refreshing punch to all present.

MRS. J. V. STEWART.

* * *

Macon Guild

The Wesleyan Service Guild of the Macon Methodist church met on June 11, with Mrs. Lloyd Ridings, co-hostesses being Mrs. Bolton and Mrs. Woodie Jones. There were twelve members present and one visitor.

Mary Adams gave the devotional, using as a theme "Service." An interesting program was presented on the subject of "Juvenile Delinquency." We closed with the song, "An Evening Prayer." The hostesses served delightful refreshments, and we adjourned to meet in September with Mrs. Edd Hardin.

* * *

Zone Five, Sardis District

Zone five of the Sardis district met in the Oxford-University Methodist church on Sunday, June 24, at 3 o'clock.

Mrs. O. T. Parson, chairman, called the meeting to order. After the hymn, Mrs. J. A. Fair, of Water Valley, gave an inspiring devotional, using as her theme, "Behold, I Have Set Before Thee an Open Door." Mrs. E. H. Cunningham closed the devotional with prayer. Twenty-three members answered roll call, representing three societies. Mrs. A. B. Butts was named as secretary, and Mrs. A. Carroll, of Water Valley, was made treasurer. The next zone meeting will be held in Water Valley in September, with the program given by the Oxford society.

Mrs. W. L. Elkin gave a resume of the address given by Mrs. E. L. Hillman at Mathiston, "The Message of the Church in Tomorrow's World." Mrs. Parsons reviewed the goals of the year as set up by the Executive Committee meeting in March. Mrs. E. B. Shearer, in an impressive manner, led the closing consecration service, with the benediction by Rev. E. H. Cunningham.

To the surprise of all, Mrs. W. G. Gaines, of Hernando, district secretary, had come in, and she talked briefly on the work of the societies.

Orange punch was served by the Oxford society.

MRS. A. B. BUTTS, Secretary.

* * *

Zone Meeting in Greenwood District

On June 11, 1945, a most interesting zone meeting was held in Lexington, Miss., with the local society acting as hostess. Mrs. W. A. Ramsey is the able president of this group. Societies present included representatives from Acona, Durant, Goodman, Lexington, and Tchula. Mrs. Sam Stanley, the acting chairman, presided, assisted by Mrs. W. L. Harmon as secretary. The theme for the day was "The Message and Methods of the Church in Tomorrow's World." To carry out this thought, the following program was presented:

Devotional: "Behold, I Have Set Before Thee an Open Door," Mrs. John Donald.

Organization: Election of officers. (Nominating committee: Mesdames J. Moore, W. Odom, H. Waterer).

Achieving the Goals for 1945—Mesdames Walter Odom and W. P. Bailey.

Talk: "Woman's Place in the Church in Tomorrow's World," Mrs. Alvin King.

Forum: "Problems and Achievements in Local Societies," society presidents.

Consecration Service: Prayer, "Spirit of God, Descend Upon My Heart;" hymn, "Lord, Speak to Me."

A spirit of interest and enthusiasm permeated the meeting. Out of the discussions grew a desire to renew efforts to reach employed women in the various churches. Lexington and Durant already have splendid Guilds functioning.

The next meeting will be in September in Durant, under the leadership of the newly-elected officers, Mrs. Sam Stanley, chairman, and Mrs. John Nabors, secretary.

MRS. DAN COMFORT.

* * *

Clarksdale, Second Quarter's Work

The Clarksdale Woman's Society of Christian Service, at the beginning of the second quarter, April 1, 1945, had an enrollment of 154. During this quarter we have acquired five new members, maikng a total membership of 159.

Our programs for this quarter have been centered around the work of our Christian Social Relations department, under the able direction of Mrs. Martha Hall. One program was led by Rev. J. W. Sells, executive secretary of the Mississippi Rural Life Council. It was interesting to the women of our society to realize that the soil conservation is vitally linked with the service of God, because "the earth is the Lord's and the fullness thereof."

Mrs. E. W. Still, welfare worker, was also a guest speaker. She reviewed the work being done by various civic and religious organizations in the city and county, and stressed the point that our society should be careful and not let our work over-lay the work of some other organization.

One of our most interesting discussions was that on the "Dumbarton Oaks Plan." Mr. Semmes Luckett very ably told us all the good points, as well as the bad, of the plan. What started out as a lecture, turned into a very informal discussion that was interesting as well as educational to all.

"Education for Responsible Parenthood" was the topic of one of our programs and was very interestingly discussed by Miss Cassie Smith, of the County Health Department. Miss Smith stated that while we have provided adequately for the physical and mental development of our children, we have failed in making provision for their emotional development. The speaker stressed the importance of providing outlets for the creative energy in our children. Some homes provide these outlets, but we have a responsibility toward the delinquent children that have not had such outlets.

I know that no Woman's Society of Christian Service in the Conference nor anywhere has had any more enjoyable and educational programs than we, and I think that Mrs. Hall should have a rising vote of thanks for all the work and planning she has done in the Christian Social Relations Department.

On April 20, the zone meeting was held in Clarksdale, with the attendance of approximately 60 members. The plans and work outlined for each department was discussed in minute detail by several members of the zone.

During this quarter we have had six renewals and three new subscribers to the World Outlook and Methodist Woman. A copy of these magazines were sent to the Public Library, Clarksdale Hospital, and to the Bobo High School. We have now a total of thirty-five subscribers for the year.

MRS. E. L. PAYNE, President.

The man who has anything in the world so dear to him that he cannot spare it for Christ, if He calls for it, is not a Christian.

—Richard Baxter.



The cleansing and soothing action of
JOHN R. DICKEY'S
OLD RELIABLE EYE WASH
brings quick relief to burning, smarting, over-worked eyes. 25c & 50c at drug stores.
DICKEY DRUG COMPANY, BRISTOL, VA.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

Edited by The Executive Committee of Louisiana Conference

Mrs. E. A. Sartor, Secretary of Youth Work

Dear Co-workers:

With the organization of the districts in the Louisiana Conference Woman's Society of Christian Service, we now have in each district an officer who corresponds to each Conference officer. We feel that we have taken a forward step in our organization and the results should be felt in the months to come.

It is a distinct pleasure to introduce to you the newly-elected district secretaries of Youth Work in our Conference:

Alexandria District, Miss Jane Baker, Jena, La.

Baton Rouge District, Mrs. J. C .Lowery, Baton Rouge, La.

Lake Charles District, Mrs. Sam Nader, Many, La.

Monroe District, Miss Adele Redditt, Columbia, La.

New Orleans District (No secretary).

Ruston District, Mrs. Earl Turner, Simsboro, La.

Shreveport District, Mrs. James Trosper, Greenwood, La.

With these fine workers to help us promote our work with Youth in this Conference, we should go forward.

From now on all quarterly reports will be sent to your district secretary **before** the **tenth** of the month following the end of the quarter; for example, July, October, January, April. We feel that much fine work with Youth goes unreported for the reason that the secretary may feel that what she has done does not seem important enough to report. Won't you study the report blank carefully and try to answer each question, if possible? If your young people have had a special project or have done something outstanding for the church or community, write a note and add it to the report. With the close of the second quarter, we have reached the half-way mark in our year's work and we are most anxious to make this report as full and accurate as possible. Many of the young people will be attending Youth Camps, Institutes, and Assemblies this summer—perhaps a "Caravan" will visit your church, bringing information and inspiration to your group. Don't fail to report all activities of this kind.

Recommendations

The following recommendations for Youth Work were adopted at the Executive Meeting in New Orleans, February 28-March 2:

1. Every Woman's Society of Christian Service in Louisiana responsible for a functioning Girls' Interest Group.

2. A Joint Committee and Adult Adviser (of Commission of Missions and World Friendship) functioning in every local church.

3. Presentation of the need for recruiting missionary personnel in every meeting of youth, in local, district, and Conference.

Let us consider Recommendation No. 1. In the Louisiana Conference Woman's Society of Christian Service there are 247 societies but only 90 secretaries of Youth Work.

Alexandria District, 30 societies, 5 secretaries; Baton Rouge District, 34 societies, 5 secretaries; Lake Charles District, 37 societies, 12 secretaries; Monroe District, 38 societies, 20 secretaries; New Orleans District, 30 societies, 7 secretaries; Ruston District, 39 societies, 20 secretaries; Shreveport District, 39 societies, 21 secretaries. Total number of societies, 247; total number of secretaries, 90.

Here is a challenge for the new district secretary. Get every society in your district to elect a secretary of Youth Work, whose responsibility will be to organize a Girls' Interest Group. She will also see that a Joint Committee is appointed (see a Unified Program for the Missionary Education of Methodist Youth Leaflet, 2048-B, pp. 3-4), and finally, she will promote the Methodist Youth Fund. These three steps are basic to the development of the Unified Plan.

Recommendation No. 3 is very important for the ongoing of our work. We have only to read our missionary periodicals, listen to church leaders, and hear what the returned missionaries have to say, to realize the acute need for recruiting missionary personnel. As leaders of youth, we have an overwhelming responsibility. We must realize that we are helping to create attitudes and patterns that will enter into the building of tomorrow's world. This is especially true in the area of missionary education, for it is concerned with world-wide interests. As we begin to think in global terms, we immediately begin to think in the terms of global needs. Let us do all we can to acquaint our young people with the great missionary program of our Church and the need for workers in the various fields, whether at home or abroad. Two publications, "Christian Careers Calling Youth," available from the Personnel Committee of the Board of Missions, and "Whom Shall I Send?" from the Board of Education, record the number of workers needed by our Methodist Boards.

New Material

Our new program material for Girls' Interest Groups for the year beginning in the fall of 1945 is now ready. The title, "Crusaders for Tomorrow's World," ties together the work of the Woman's Society of Christian Service and the high purpose of the Crusade for Christ. Order from Literature Headquarters, 420 Plum Street, Cincinnati 2, Ohio. Price, 65 cents.

Many of the programs may be used in your fourth Sunday's missionary program for the department. You should begin using these programs in September.

To the new officers, I would recommend that you get the following materials for your files and make a careful study of the Unified Plan for Youth Work.

1. "Duties of Secretary of Youth Work." (See Revised Guide, pp. 21-24).

2. The following leaflets (free): (a) "A Unified Program for the Missionary Education of Methodist Youth;" (b) "Missionary Materials for Youth;" (c) "Money on the March," a new leaflet dealing with the channeling of Methodist Youth Fund (No. 2179-B); (d) "Suggestions to Adult Workers With Youth for Promoting the Methodist Youth Fund" No. 2207-B).

These may be ordered from Youth Department, 810 Broadway, Nashville 2, Tenn.

You will need: Youth Program, 1945-46; price, 65 cents. Title, "Crusaders for Tomorrow's World." Order from Literature Headquarters, 420 Plum Street, Cincinnati 2, Ohio.

Two very helpful periodicals are "Highroad" and "Workshop." These may be ordered from the Methodist Publishing House, Dallas, Texas. "Highroad," $1.25 a year; "Workshop," 75 cents a year.

The Methodist Woman and the **World Outlook**, our two missionary periodicals, are invaluable sources of missionary materials which will enrich your missionary programs and furnish pictures of interest for making posters.

Let us make our programs interesting enough to attract our youth, vital enough to challenge them to wider fields of service. May every success be yours as you work for the Master in helping Youth achieve a more abundant life.

CHURCH RECONSTRUCTION IN EUROPE

A statement issued by the Committee for Christian Reconstruction in Europe states that the objects for which help is being sought by European churches through the Reconstruction Department of the World Council of Churches include:

Norway.—Temporary church buildings and parish halls, Bibles, hymn books and communion vessels; invitations to students of theology to foreign universities.

Finland.—A residential training center for parish lay workers in the Lutheran Church; a people's' high school for the youth of the Orthodox Church; theological scholarships, both Lutheran and Orthodox; help for evacuated and orphan children.

Holland.—Help with pastors' salaries; motor cars for church leaders and bicycles for parochial clergy; temporary buildings to replace destroyed churches; help with a journal for the evacuated, deported and prisoners of war; scholarships for an emergency theological faculty; Bibles and service books.

Belgium.—Help for pastors and for re-establishing evangelistic missions.

France.—Temporary church buildings; help with pastors' salaries and scholarships for theological students; Bibles and Christian youth literature; and theological books published in other countries during the war.

Greece.—Cloth for clerical robes; help in rebuilding 1,000 destroyed churches; and

(Continued on page 13)

WHEN IN NEW ORLEANS
SHOP AT HOLMES
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433 Royal Street, New Orleans, La.



MILLSAPS COLLEGE—1892

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

Copy for this page failed to arrive.
—Editor.

CHRISTIAN COLLEGES IN CHINA

Six Christian colleges in China, which have owed their inception and a large measure of their support to friends in the United States and Canada, have just effected a consolidation of their American boards of trustees. Originally chartered by the Regents of the State of New York, they have been integral parts of the Chinese system of education for fifteen years, with boards of directors in China managing their affairs. To promote efficiency of operation while still maintaining connections with North America, permission was sought from the Regents to consolidate the American boards of trustees into a **United Board for Christian Colleges in China**, and this permission has been granted, to take effect on June 30, 1945.

The institutions involved are Fukien Nan College, the University of Nanking, Christian University, Ginling College, Hwa West China Union University, and Yenching University. This new United Board will for the present be a part of the Associated Boards for Christian Colleges in China, at 150 Fifth Avenue, New York, N. Y.2 Arrangements are beoing made for others of the thirteen Christian colleges in the Associated Boards to take advantage of membership in the United Board and negotiations are proceeding favorably with several of them.

The following churches participate in the support of one or more of these six institutions; Congregational-Christian Church—two colleges; Disciples—two; Episcopal—one; Evangelical and Reformed—one; Methodist—six; Northern Baptist—three; Presbyterian (U.S.A.)—three; Reformed Church in America—one; United Church of Canada—one; also the following British Churches: Anglican—two colleges; Congregational—one; Friends—one.

The formation of the United Board does not mean that the institutions involved will merge their work in China, though plans are being matured for more cooperation and correlation in the post-war period. At present all of the institutions except West China are refugees from the Japanese.

CHURCH RECONSTRUCTION IN EUROPE

(Continued from page 12)

theological training in British universities.

No estimate can yet be made of the needs of the Baltic countries, of Poland and Russia, of Italy, of Yugoslavia, of the Balkans, or of Germany.

The World Council of Churches has established at Geneva a department of reconstruction and inter-church aid. After being sorted here, requests are forwarded to whichever "giving" country seems best able to meet each need. The United States has given money to France for temporary buildings, pastors' salaries, etc. Sweden is helping with timber ,paper, and money for salaries, and is reprinting Christian literature for Germany. Switzerland is providing automobiles for Holland and temporary buildings and literature for France. Swiss youth movements are helping to equip the French Alliance of Protestant Youth.

In Great Britain, as already announced, the churches and interdenominational institutions have pledged themselves to raise $4,000,000. Already token gifts have been sent to Greece, France, and Holland. Twenty-five libraries, each of 50 theological books published during the war, are ready for dispatch. Great Britain is now asked for an immediate gift of $128,000 to be used in helping Holland, France, Finland, Greece, and Italy.

Gifts, whether earmarked or not for a particular object, can be sent direct to Lord Luke, Christian Reconstruction in Europe, 56 Bloomsbury Street, London, W.C.1, or given to a clergman or minister of any denomination.

The commission set up by the Church Assembly to sponsor the raising of $1,000,000 by the Church of England has appointed as its secretary the Rev. Ronald Allen. Mr. Allen will continue to be secretary to the interdenominational committee for Christian Reconstruction in Europe under the British Council of Churches.

—Spiritual Issues of the War.

Let a man try faithfully, manfully to be right and he will grow daily more and more right.—Selected.

Doubtful amusements are like doubtful eggs—so likely to be bad that it is safe to let them alone.—Selected.

MISSIONARIES AND DEACONESSES COMMISSIONED ON JUNE 20, IN HANSON PLACE METHODIST CHURCH, BROOKLYN, N. Y.



Front Row (left to right): Miss Mae Julia Morris, Mrs. Elwood R. Bartlett, Mrs. Everett Leroy Woodcock, Mrs. Jewel Ernest Thacker, Mrs. Carl William Huie, Miss Evelyn Mae Weaver, Miss Pauline Whitacre, Miss Carol Moe, Miss Mona Edith Kewish, Miss Nola Irene Smee, Miss Eunice Sluyter, Miss Marietta Mauger, Miss Doris Rhodes.

Back Row (left to right): Rev. Elwood Bartlett, Rev. Everett Woodcock, Jewel Ernest Thacker, Carl William Huie, Miss Elizabeth Overby, Miss Harriet Elizabeth Carlton, Rev. Howard Thomas Brinton, Mrs. Howard Thomas Brinton, Rev. Emery Morrison Roberts, Mrs. Emery Morrison Roberts, William Hector Owens, Miss Carol Lovina Gibby, Miss Betty Irene Moore, Miss Alverna Koch.

THE CHRISTIAN FIRESIDE

THE DREADFUL STORY OF MARYANNA

By Vivian T. Pomeroy

This is a story for little girls; but I don't see why anybody who is not a little girl should be stopped from reading it. It is a dreadful story; so I'd better say at the beginning that it ends quite happily. It is the dreadful story of Maryanna, who was a very pretty little girl, with golden hair and curls which really grew, and eyes the color of forget-me-nots, and cheeks like apple blossom in June.

Sad, oh, sad to tell, there was one dreadful thing about Maryanna, and it made her mother sometimes say that Maryanna had an empty head. For when Mother told her to do something, Maryanna often looked anywhere than at Mother. She watched the hens pecking grains in the sunny yard, or watched the raindrops running down the windowpane, or peered admiringly at her own pretty little shoes.

So, when Maryanna was told to go upstairs and get her blue hair ribbon from the top drawer, she would come down with a handkerchief. Or when she was sent to the village store to get some lemons, she would come back with a large cabbage. And her mother would sigh and say, "Oh, Maryanna, you little empty-head!"

And then there was the perfectly dreadful day when Maryanna was sent to the drugstore to get some Eau de Cologne for Granny's birthday. Mother wrote it on a small piece of paper—**Eau de Cologne.** What Maryanna did with the piece of paper, what she asked for at the store, how she took what she got, I do not know. But she came back with a large brown bottle full of sweet sticky stuff made of malt extract and cod liver oil. Mother was really cross, and cried: "Oh, you empty-head! Take it back at once."

Empty-headed Maryanna only remembered that mother had said, "Take it;" and she went into the garden, prodded out the cork, and took nearly half the sweet sticky stuff. And soon she began to feel sick, and then her head began to ache so much that she cried; and Mother had to carry her to bed. Maryanna lay in bed with her golden empty head aching so much that she had to keep her eyes closed.

Suddenly there was a big person bending over the bed. The big person reached out long arms, picked up Maryanna and carried her away and away into a strange house and into a room which was a nursery with many toys. And sitting on the floor among the toys was a dear little girl with short black hair and big dark eyes. The dear little girl got up quickly and said: "Oh, Mummy! What have you brought me?" And the big person opened her cloak and held out—Maryanna.

"Oh, a lovely doll!" cried the dear little girl.

"A doll, indeed!" thought Maryanna. "I'll soon tell her. And she tried to open her mouth, but couldn't. And then she tried to kick, but couldn't.

"What beautiful goldy hair!" said the dear little girl. "And how blue her eyes are! I shall call her Forget-Me-Not."

"I've been turned into a doll," thought Maryanna; and she stared and stared with her forget-me-not eyes.

"I wonder if her eyes will close," said the dear little girl; and she shook Maryanna to see.

"I won't be treated so," thought Maryanna; and she tried so hard to scream that her head came off and rolled on to the nursery floor.

"Her head's come off," cried the dear little girl. "Oh, what a pity! Perhaps she has something inside her head;" and she picked up Maryanna's head and looked inside. "No, there's nothing at all," she said. "It's quite empty." And then she put poor broken Maryanna in a corner and began to play with some old and faded dolls.

And suddenly again Maryanna heard a voice saying, "Is Maryanna feeling better now?" And there she was in bed, her head feeling heavy, and there was Mother—darling Mother—bending over her. "Yes, yes," cried Maryanna, clinging to Mother with her hot little arms. "And I'm not a doll, am I?"

"Why, whatever's happened?" asked Mother.

And Maryanna told her of the dreadful adventure. "But I'm not a doll, and I'm not empty-headed now. I never will be." And she nodded her head a lot to make sure it was safe.

So, you see, this dreadful story of Maryanna ends happily after all.—Reprinted by special permission of the author and the **Christian Leader.**

"GOAT AND GARLIC"

The chef of the Co-op Hostel, where I stay in Shuangshihpu, has just come in to get my order for dinner.

"What have you?" I ask him.

"Vegetables, meat, soup, eggs, rice."

"How about beef?"

"No beef."

"Pork?"

"No pork today."

"I thought you had meat?"

"Surely, we have goat and garlic."

"Then I'll have goat and garlic, some spinach and two bowls of rice."

While awaiting my goat and garlic, I contemplate the small room in which I live—cold air coming in through wide cracks in the door panel and through broken places in the oiled-paper windows. The walls are of mud bricks cleanly whitewashed, and the floor is of bricks with the Chinese Industrial Co-op trademark on them. The fire is a small pile of glowing charcoal resting in a shallow clay basin. The bed is a wide board set across two wooden horses. The toilet facilities are plain holes in the ground under a small shelter, and I wash from a brass basin in a common washroom. The whole place is exceptionally neat and clean according to usual standards.

Invitation to Critics

I've been thinking that if there are still people in the Church at home who criticize the way missionaries live and do their work, I'd like to invite them away from happy firesides, away from wives and children, and away from enameled bathrooms to walk the back paths of China with me. I get lonely even for critics, with whom I'll gladly share the goat and garlic which the cook has just brought in. The black hairs here and there in the dish indicate that I'm eating black goat today.—The Church Times.

AFRICA WONDERS ABOUT US

By Ira E. Gillet,
Inhambane, Portuguese East Africa

Probably every missionary who has spent any considerable time in Africa would be able to cite many instances of the heartless cruelty practiced by Africans upon each other, both in connection with civil administration and in private life.

Bad as conditions are in many places, no one of experience, including Africans, supposes that the withdrawal of white domination would diminish the amount of suffering at the hands of whatever other group or individuals which might come into power.

White people in their better moments are ashamed, and black people amazed, that European nations from which the Gospel has come to Africa have not themselves found a way to subjugate the savage and selfish heart of nationalism.

The destruction of fellow human beings on a scale undreamed of by teachers or tribesmen, at a cost which the voters of budgets do not themselves understand, is shaking the confidence of all who have been inclined to pay perhaps more respect than is merited to European civilization. It would be too much to expect that even one thousandth part of these people who are paying both directly and indirectly for this conflict should have any considerable comprehension of the issues as we, more or less, know them. While at the same time to millions white superiority, except technical and organizational superiority, begins to look like a myth going naked with only force and the control of commerce to protect it.

Understanding Africans are no longer deceived by the sight of big cars, big buildings, big money and unbelievable speed. Unless we make haste to retrieve our rusting reputation as a Christian civilization we may expect to see a resurgence of African ideals, many of which are entirely incompatible with Christian outlook and practice. The comparative few who understand that the foundations of Christianity have in them no color or national stones, and who through saving faith know "in whom they have believed" will form the nucleus of the new Christian church in Africa. May God grant that they may not be submerged for generations by a painful disillusioned Africanism.

Thatch your roof before rainy weather; dig your well before you become parched with thirst.—Selected.

He that walketh uprightly walketh surely but he that perverteth his ways shall be known.—Selected.

Because of increased burdens on all church members, NOW IS THE TIME to REDUCE your church expenses. Let us show you how you can reduce your insurance cost.

NATIONAL MUTUAL CHURCH INSURANCE COMPANY
11 South LaSalle Street—Room 1138
Chicago 3, Illinois

RESOLUTIONS OF RESPECT

On April 9, 1945, God, in His infinite wisdom,called from our midst a friend and co-worker, Mrs. Eleanor Mae Provost, and,

Whereas, we, the members of the Woman's Society of Christian Service of the Poplarville, Miss., Methodist church, desire to give expression of our deep sense of loss and our appreciation of her kindly, helpful life she lived among us.

Whereas, her faithfulness and loyalty to her church were and are an inspiration to us. She was a most useful member, always ready to do her part when called on.

Whereas, we deeply regret her passing. We will miss her. Her Christian spirit will always remain afresh in our lives. She is not dead, but sleeping to await the resurrection morn.

Resolved, that a copy of these resolutions be spread on the minutes of the Woman's Society of Christian Service, a copy sent to her family, and a copy to the New Orleans Christian Advocate.

Respectfully submitted,

MRS. C. P. RAWLS,
MRS. W. C. M. BAGGETT,
MRS. A. M. GANDY.

RESOLUTIONS OF RESPECT

Whereas, the Rev. Bryson P. Patterson, a retired member of the North Mississippi Conference, who lived in our community for the last 43 years, serving in the local Methodist church so faithfully and acceptably, and having passed from our midst on April 4, 1945, therefore, be it

Resolved, that the Board of Stewards of the Mathiston Methodist church, in session on Monday, May 14, express their sympathy to the wife and loved ones. Realizing our loss in the passing of our brother and friend that we bow in submission to God's will, that we try to emulate his high spirit, and that these resolutions be spread upon our minutes, a copy be sent to the wife, read at the next quarterly conference, sent to the New Orleans Christian Advocate, and the Webster Progress.

Signed:

R. E. WASSON, Pastor,
and Board of Stewards of Mathiston,
Miss., Methodist Church.

"IF MY HAND SLACKED!"

The smallest roadside pool has its water from the skies and its gleam from the sun, and can hold the stars in its bosom. Even so, the humblest person can live splendidly, and have a valued share in the economy of the universe.

That is the royal truth that we need to believe—we who think we have no "mission" and no great sphere in which to move. The universe is not complete without our work well done.

Let us not forget the lesson of Antonius Stradivarius, whose violine, two hundred years old, are worth their weight in gold. Says Stradivarius, in Mary Ann Evans' immortal poem of that name:

"If my hand slacked,
I should rob God—since He is fullest good—
Leaving a blank instead of violins.
He could not make Antonio Stradivari's violins
Without Antonio."

—Wm. C. Gannett, Sunshine Magazine.

BOOKS

"The American Pulpit Series, Books 5, 6, 7, and 8," (paper). Abingdon-Cokesbury Press, New York, Nashville. Price, 25 cents each, or $2 for the set of eight.

These four volumes complete the series as planned, and in them will be found a cross section of the American pulpit. It will be found to be representative in its coverage of the preaching of the American pulpit both as to denominations and as to the material. Those interested in sermonic literature will find in the pages of these little volumes an interesting survey of religious thought of the present day and an equally interesting and informing review of preaching in the upper bracket. The names of many leaders in the different denominations do not appear, but the list is sufficiently exhaustive to show the style and content of American preaching at the present moment.

"Christ and Our Country, The Missionary Evangelization of the United States of America," by Bishop Arthur J. Moore. Board of Missions and Church Extension, New York, pp. 126 (paper). No price.

This is a companion book to a previous volume, "Christ After Chaos," and it is a brief review of the activities of the Methodist Church in the fields of home missions and church extension. It begins with a study of the population dislocated by war and follows through in an informative study of rural, city, racial, colonial, and evangelistic work of the Church. The various phases of endeavor are illuminated by maps upon which the spreading and intensity of our work are indicated by shadings. It is written and arranged as a study book, and each chapter is concluded with questions for discussions intended to bring out the facts as they have been presented in the book.

"Good-by to G. I.," by Maxwell Droke. Abingdon-Cokesbury Press, New York, Nashville, pp. 124. Price, $1.

The subtitle of this book is "How to be a Successful Civilian," and the fact that the author is a veteran of World War I gives both interest and point to what he has to say. Upon his return from his military service, Mr. Droke found a place for himself and has had remarkable success as a "Merchandising Counselor." He starts his discussion with the assumption that the changes which have occurred have been as much in the soldier as in the people back home and that any helpful guidebook must recognize the two-fold nature of the change. The author describes his book as a shoehorn with which to ease the returning G. I. into a happy and successful civilian life. It is not mere philosophy, but is a heart-to-heart talk by one who knows first hand.

"From Sunset to Dawn," by Leslie R. Smith. Abingdon-Cokesbury Press., New York, Nashville, pp. 125. Price, $1.

Leslie R. Smith is pastor of Central Christian Church, Lexington, Kentucky, and he brings out of a wide pastoral experience and the added treasures gathered in travel and reading, a fund of telling incidents and illustrations which give charm and grip to what he has to say. This little volume is a message to the bereaved and has grown out of his own effort to comfort and bring strength to those who have had sorrow. It is, as the title suggests, a message for the dark hours. It is more than an academic discussion of sorrow. It seeks to give a sense of vocation to those who have lost heart by redirecting their attitudes and activities in the way of helpfulness to others who share in like experiences of bereavement.

"Marriage in War and Peace," by Grace Sloan Overton. Abingdon-Cokesbury Press, New York, Nashville, pp. 190. Price, $1.75.

Mrs. Overton is widely known in Methodist circles for her lectures as well as for her books. She is the author of half a score of volumes dealing mainly with family and social relations. In addition to her own experiences as a mother, she has a background of twelve years as a college instructor, as an executive secretary in youth work, and in other phases of the field which forms her major interest. This volume is made up of six chapters with the titles: The Twenties and the Forties; Soldier and Veteran; Women in War and Peace; The Family and Reconversion; Marriage—The American Way; and War Marriage and Postwar Family Living. These chapter titles indicate the scope of her interest as well as the directness of her message. Many readers will find in the pages of this volume helpful suggestions for making a correct approach to the problems of the days ahead of us.

ONE SOLITARY LIFE

Here is a man who was born in an obscure village the child of a peasant woman. He grew up in another village. He worked in a carpenter shop until he was 30, and then, for three years, he was an itinerant preacher. He never held office. He never owned a home. He never had a family. He never went to college. He never put his feet inside a big city. He never traveled 200 miles from the place where he was born. He never did one of the things that usually accompany greatness. He had no credentials but himself.

While still a young man the tide of private opinion turned against him. His friends ran away. One of them denied him. He was turned over to his enemies. He went through the mockery of a trial. He was nailed to a cross between two thieves. His executioners gambled for the only piece of property he had on earth while he was dying, and that was his coat. When he was dead he was taken down and laid in a borrowed grave through the pity of a friend.

Nineteen wide centuries have come and gone and today he is the centerpiece of the human race and the leader of the column of progress.

I am far within the mark when I say that all the armies that ever marched, and all the navies that were ever built, and all the parliaments that ever sat, and all the kings that ever reigned, put together, have not affected the life of man upon this earth as has that One Solitary Life!—Anon.

Do what seems to you to be right; it is only so that you will at last learn by the grace of God to see clearly what is right.

—F. W. Robertson.

Dr. Robert Millikan, the noted scientist, gives his views on the stability of democracy in the following terms: "My own judgment is that, if the influence of the American churches in the furtherance of socially wholesome and forward-looking movements, in the spread of conscientious living of all sorts, were to be eliminated, our democracy would in a few years become so corrupt that it could not endure."

THE DIVINE COMPANION

If a man love me, he will keep my word; and my father will love him, and we will come unto him, and make our abode with him.—John xiv. 23.

"O gift of gifts! O grace of grace,
That God should condescend
To make thy heart His dwelling place
And be thy daily Friend!"

—F. L. Hosmer.

Could there be any higher bliss for man than this, that God should come to be his Companion and Guest? It is a bliss of which men had long before seen glimpses. Isaiah knew that He who **dwells in the high and holy place** makes His home also **with him that is of a contrite and humble spirit.** But these words of Jesus more fully reveal the conditions of that Divine companionship and its holy and blessed meaning.

It is a companionship known only to the loving and obedient heart. **If a man love Me, he will keep My words;** it is to that man the promise is given. The obedience of which Jesus speaks is not a painful attempt at a careful conformity to every word of His; it is love's spontaneous expression. It is love thinking the thoughts of the beloved; love doing for sheer delight what the beloved would desire and approve. **If ye love Me,** says Jesus, **ye will keep My commandments.** And concerning such a loving and obedient disciple He says, **My Father will love him.** God loves those whose lives are lived in loving obedience to His Son, those in whom He sees that Son's own likeness. In them He tastes something of the same joy that He eternally finds in His Beloved Son. **He that loveth Me shall be loved of My Father.**

And we will come unto him. We—Christ Himself and the Father. So in this Divine companionship there is both the solemn awe of God's own presence and the happy intimacy of a human fellowship. It is Infinite Holiness Himself abiding with us, the very thought subduing the heart into reverence and wonder. And yet it is the familiar human Jesus who comes to us, a man with men, our Brother and our Friend, "familiar, condescending, patient, free." As Martin Luther says, "Here is all friendliness and joy." **And make Our Abode with him.** It is a word that speaks of the permanence of the Divine presence with the loving and obedient heart. Not as a passing stranger does He look in upon us, **a wayfaring man that turneth aside to tarry for a night;** He comes to stay. It is not a brief glance He gives, a passing word; He comes, not to sojourn, but to abide. And the same word speaks also of what Julian of Norwich calls the "homeliness" of "our courteous Lord." He comes, not as one who stands on ceremony, not as an illustrious visitor whose host must keep a respectful distance. He comes, as Martin Luther says again, to be "our daily guest, yea, house and table companion."

Our abode—it speaks also of the rest and satisfaction God Himself finds in the loving and obedient heart. Jesus who told of the **abiding-places** that await the soul in the **Father's house** now speaks of an **abiding-place that** God Himself desires to find. God dwells with every human soul. But with some He dwells unwanted, and unwelcomed, a witness protesting against their unworthy ways, a voice that seeks to make itself heard above their clamour. To some hearts He is admitted, but grudgingly. He is not made to feel at home, nor do those who thus admit Him feel at home with Him. But there are hearts where He can dwell in a deep content, as glad to be with them as they to have Him for their Guest. In their hearts He finds a rest and a home.

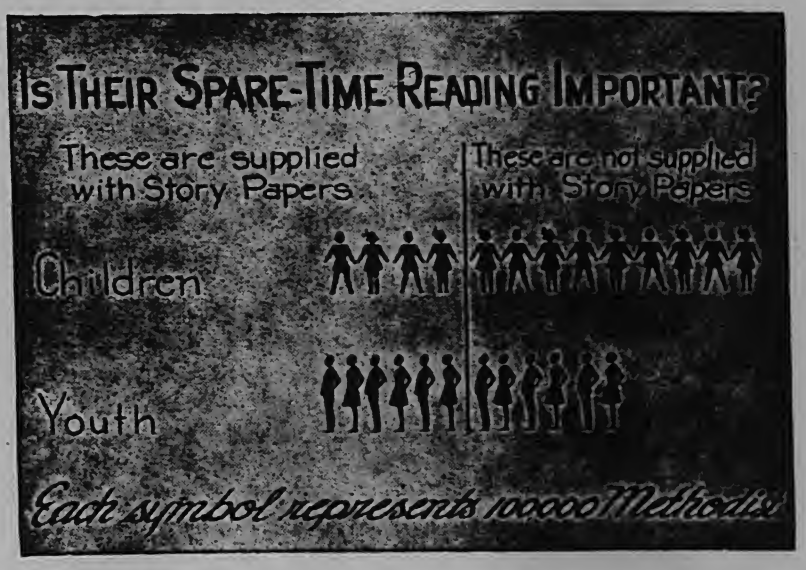
—Methodist Recorder.

METHODIST HOSPITAL NURSES RETURN FROM SANTO TOMAS

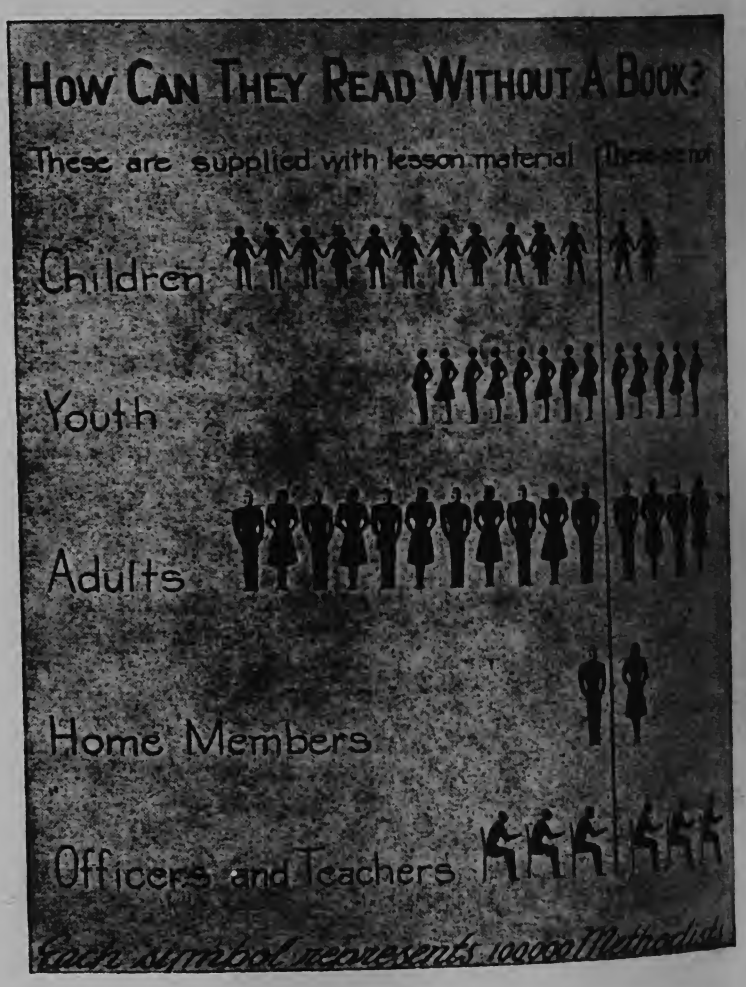
Lt. Blanche Kimball, graduate of Bethany Hospital, Kansas City, Kansas, and Lt. Eleanor Garen, graduate of Wesley Hospital, Chicago, Ill., have returned to the States.

Lt. Kimball has been an army nurse for 17 years, and 4½ months before the bombing of Pearl Harbor was transferred to the Philippines. With the beginning of war, she was first transferred to Bataan and then to Corregedor, both times under fire. [illegible] captured by the Japanese, she was [illegible] anto Tomas prison where she arrived [illegible] only the clothes she was wearing, [illegible] lost all her possessions for the third [illegible]

Lt. Garen volunteered for the Army [illegible] Corps in 1941 and was assigned to [illegible] Benning, Ga., and was sent from [illegible] Corregedor and, as in the case of Lt. [illegible] ball, was interned in Santo Tomas [illegible] in Manila. She has been honored with [illegible] American Defense Ribbon with one [illegible] Star, Asiatic-Pacific Theater with two [illegible] stars, Philippine Defense, Liberation [illegible] fense Ribbon, Bronze Star for duty in [illegible] camp; she also wears the Distinguished [illegible] Unit Citation with two Oak Leaf Clusters.



What Methodists Read



The story told in these two pictographs is one that should interest every Methodist. The figures are based on the circulation of Methodist church school literature, and of course some Methodists are getting publications from other publishers. But the fact remains that great numbers of Methodists are not being reached with the Christian teaching provided by the Church.

It is perhaps significant that the greatest percentage of active Sunday school members not being served by the periodicals is among the officers and teachers.

—from "The Church School," July, 1945. Copyright, Whitmore and Stone.

New Orleans
CHRISTIAN ADVOCATE

Methodist. Crusade. Christ.

THE LIVING CHURCH

Just as gross inequality of conditions among the classes is a menace to social stability within a nation, so gross inequality of conditions among the nations is a menace to world order and to peace. Therefore, to peoples, no less than to individuals, the moral law applies that those who have must be ready to share with those who have not.

—Edgar Wesley Thompson.

THE PRAYER-ROOM TODAY

O God, who art Peace everlasting, whose chosen reward is the gift of peace, and who has taught us that the peacemakers are Thy children, pour Thy sweet peace into our souls, that everything discordant may utterly vanish, and all that makes for peace be sweet to us forever. Amen.

—Gelasian Sacramentary, A.D., 492

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The Challenge to the Church

By William Blakeman Lampe

The challenge that is before the Christian Church was put to me clearly a few weeks ago in a letter from an army major, who has been overseas since the African invasion. "I do think that the Church . . . should be concerned with what the next generation is to be like. Certainly, there are many lessons to learn from the faults of the present generation. The Church must play a big part in the building of a better national character."

There it all is in a nutshell! Surely that is the business of the Christian Church, isn't it? Building national character is **our job.** Our claim is that the gospel of Christ is the power of God unto salvation. Our one commission is to tell the men of this world what Jesus told Nicodemus, that he must be born of the spirit if he was to be the man that God wanted him to be. We have no other formula for accomplishing it than that. It is to be done, not by might, nor by power, but by the spirit of the living God.

How strange that the Christian Church should ever lose sight of that simple yet all-embracing truth, or that we should ever allow it to be crowded from the central place. If human wisdom could save this world, then I am sure that the nearest place to heaven on earth would be the campus of a great university. But I do not think that any of them would claim that. If brilliant speaking would save this world, then surely the nearest place to heaven would be the halls of Parliament or the United States Senate. But they do not claim that. Where is it, then? It was the faith of Paul that that saving power is to be found alone in the power of God revealed to Jesus Christ. It was his deep conviction that the wise and gifted men of the world needed one thing more if they were to be centers of "building a new character" and that was an experience with Christ.

If our gospel is true—if the only hope for the world, as it faces the new days, lies in the redeeming power of God as revealed in Christ Jesus, the greatest conceivable tragedy of this day is that the Christian Church should fail to come to a clear realization of her central mission, and should fail to give herself completely to that mission. Nor do we need to fool ourselves for a moment that this will be an easy thing to do. **For it goes counter to every practice of the world in which we live, and of which we are a part.—Presbyterian Tribune.**

WALLET OF THE WEEK

THE PEAK OF FOREIGN MISSIONS is said to have been reached in 1925—seven years after the end of the first World War. At that time the Evangelical missionary societies had about thirty thousand missionaries in foreign lands. Since that time there has been a marked decline in the strength of our missionary personnel, but many are hoping that the end of the present struggle will bring about a renewed interest in the evangelization of the peoples of the world—even the enlargement of the forces consecrated to that task.

* * *

THE JAPANESE CONQUERORS OF HONGKONG are said to have taken over as the sponsors of every kind of vice. Hongkong became one immense gambling den —on the streets and not behind blinds. They established cabarets, with the attending vices of opium and prostitutes, on all the principal thoroughfares. Thousands of Chinese are said to have become patrons of these places of vice where they became utterly demoralized and apparently sought to hide from the stark reality of having been conquered and reduced to the estate of slaves.

* * *

MEDIEVAL CARAVAN ROUTES from India to China are still used by trains of pack horses. One route from northern India terminating at Sikang, a distance of fourteen hundred miles, uses thirty thousand pack horses to transport goods to the westernmost part of China. It is said that four thousand pack horses leave for China every month for a trip of from four to eight months. They transport monthly 240 metric tons of freight, at a cost per pack horse of two hundred dollars. In this way they help to keep international trade alive.

* * *

HOLLAND'S FLOODED FLATLANDS is already in process of being reclaimed. This includes the Westland district, which is known as Europe's garden. The Dutch tulip growers have plans under way for winning back the American market for their bulbs. During the German occupation, many showy new blooms were developed, despite the fact that tulip bulbs were used for food, and flower-breeders plan to export ten thousand tons of choice bulbs to America in September. This will be good news to the flower lovers who have been unable to get Dutch bulbs for a number of years.

* * *

COLONEL MARY BOOTH, daughter of General Bramwell Booth and granddaughter of William Booth, recently retired as a leader of the Salvation Army. Her retirement was due in part to her imprisonment in a German internment camp, where she was thrown into jail, accused of espionage, and obliged to undergo "third degree" examinations in her cell. Colonel Mary Booth became an officer in 1907. She was interned during the "Weimar Regime," and her story is but one of hundreds who suffered in the same way. Her mother is still active at eighty-five years of age.

MOHANDAS K. GANDHI, the leader of the National Congress Party of India, is quoted as having told the "home spinners league" that he planned to live another fifty years. He plans to reach the age of one hundred and twenty-five through abundance of humor, balanced diet, avoiding stimulants, plenty of sleep, refusal to be annoyed, angered, disturbed, or upset, resignation to the will of God, and prayers twice daily. If he should follow his announced routine, he should make some headway toward the goal whether he actually reaches it or not.

* * *

THE CITY OF SAN FRANCISCO is said to take a sly pride in its worldliness. One of the natives is said to have boasted to visitors that the city has the lowest per capita church attendance of all the cities of the United States. A spicily illustrated booklet which was delivered to the recent Conference and visitors listed entertainment spots, and bore the brazen title, "Where to Sin in San Francisco." It is further reported that the booklet had a wide distribution. But why go to San Francisco for the gratification of a vicious nature?

* * *

THE RICE BOWL MANNERS of China seem to be in some way the opposite of American table manners. With us, it is bad form to eat everything off the plate, but Chinese children are taught that at the end of the meal the rice bowl must be left clean. It is perfectly alright to leave a bit of meat or vegetables, but grain is the fruit of the sweat of your fellowmen. Various stories are used to make children eat every grain of rice. The stories are scare stories designed to play upon the superstitions of the people.

* * *

EDOUARD GEBHARDT, a famous German painter, is credited with having exhibited in a Berlin gallery a picture of the Last Supper. The only Jew in the picture, painted as a Jew, had a black beard, typically Jewish features, and was holding a money bag. He was Judas. All the other figures were clean-shaven Germans. It was the method chosen by the artist for a subtle propagation of anti-Semitism, which in a thousand ways was kept alive in German hearts. One wonders if the teaching of hate can be erased from the minds of Germans now living.

* * *

RENO, NEVADA, was for a long time the mecca for matrimonial misfits, but since its mushroom divorces have been invalidated by court decree, it seems that other methods are sought to keep the West on the front page in scandal news. According to **The Pentecostal Evangel**, the California Assembly is considering a bill to allow wives of servicemen with children by others than their husbands to arrange for the adoption of such children by other persons without notifying the husband. Foes of the bill charge that such a law would encourage illegitimacy.

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EDITORIAL

SHALLOW VIEWS OF THE CHURCH AND ITS MINISTRY

Probably at no time since the "Dark Ages" has there been more loose talking about the nature and the work of the Church than at the present moment. On the surface, this does not appear to be the result of a growing hostility toward the Church, but rather the result of a disproportionate emphasis of reforms which fall within the field of Christian interest. While no issue is being raised on account of the divine factors in the origin and work of the Church, in effect they are being ignored to such extent as to permit much loose thinking about the Church, even the idea that it is a tool for implementing any and every economic and social theory which may gain popular support.

Recently we noticed where "democracy of God" was substituted for "kingdom of God." The Greek lexicon indicates that in classic use "kingdom" is the antithesis of "tyrant." There it relates properly to opposed forms of sovereignty. But in the New Testament the emphasis seems to us to be wholly moral, for into the idea of "kingdom" is poured the righteousness and the character which belong to God. To substitute "democracy" for "kingdom" seems to us to assume more than can be justified by any form of sovereignty and to make God responsible for a form of government rather than author and upholder of Christian virtues and moral standards. We feel that God can use a democracy as he may any other form of rule, but we would hesitate to fix upon Him full responsibility for all that might be implied by "democracy of God." We think that the substitution betrays an over-zealous appreciation of democratic rule as related to Christianity.

In another place a summary of the minister's work listed: "binding up the wounds of the afflicted, rejoicing in the honest achievements of boys and girls, men and women, living with his people." Then followed these words, "This has been and remains the primary work of the church." We would not object to the inclusion of this schedule as part of the minister's task, but we would certainly not agree that the work of the Church is limited to a routine so incidental to the Christian Church. It leaves out of consideration the prophetic responsibility for teaching and promoting the divine foundations without which social values are non-existent.

It seems to us that such views of the work and ministry of the Church grow out of a lack of Christian perspective. We are opposed to Mr. Taylor at the Vatican in any official, or semi-official, relation, and we are opposed to Vatican influence in peace arrangements. We resent any design to promote a war, or even a rupture of friendly relations with the Kremlin, whether such effort takes the form of Weiner's recent republication of the ancient defamations of Martin Luther, in his propaganda pamphlet, "Martin Luther: Hitler's Spiritual Ancestor," or whether it come from one who has seen the Mediterranean through Vatican windows. But, notwithstanding our feeling on these matters, we do not resist them by redefinitions which would have the effect of sinking the Church in passing emphases and interests.

TIDYING UP THE RECORDS

Following the more than painful repetition of its membership losses, British Methodism is going through the annual ordeal of trying to find a workable plan for a statistical revival—ecclesiastical "face saving." One man, writing in **The Methodist Recorder**, proposes a plan for a distributive reporting of those classed as "Juniors" under four heads, according to age and relation. We have no idea what effect such a change might have upon the membership statistics, but judging by similar efforts in the past, the effect would be to add confusion. We believe, as was intimated by another correspondent, that more could be accomplished by invoking the spirit and the evangelistic passion of John Wesley.

This statement is no more true of British Methodists than of ourselves. Our failure to make creditable membership growth should serve to admonish American Methodists that the world cannot be won by program activity. Churches are built, not by expert ministerial technicians and impressive programs, but by blundering prophets, people given to prayer, and by men and women whose souls are aflame with a passion for the lost. In that way certain small churches are making phenomenal growth at the present time, and in our cities and towns denominations are setting up places of worship—denominations which were practically unknown two decades ago. "Not by might, nor by power, but by my spirit, saith the Lord of hosts." We believe that Methodists could profit immensely by an honest-to-goodness study of the methods, the success of the smaller groups. We do not have to believe all that they teach, but we certainly need their devotional earnestness and enthusiasm.

THE ADVOCATE AND THE SOLDIERS

Every week we are receiving instructions to discontinue papers being sent to soldiers who are either being returned home or shifted to new theatres of operations. This means that we cannot continue the paper without a new address. If any of the friends of our readers have new addresses, it will help us if such addresses may be sent to us at once. Do not assume that some one else will remember to send it. Write us promptly about such changes. Send the names of Army men to whom you desire the paper sent, also orders for Navy men must be "initialed" by the men themselves.

CAPITALIZING OLD AGE

The abnormal increase in the number of old people and the decrease in the birth rate, and their effect upon the nation, are phenomena that irk American anthropologists. Huge sums have recently been voted for pensioning the aged and the number of applicants all over the nation is sorely perplexing tax payers. To reach a ripe old age is most appealing to the many and yet there are comparatively few who attain that longed-for goal.



B. P. Brooks

It may be interesting to note the views of an illustrious Roman who wrote learnedly and brilliantly about "Old Age" nearly two thousand years ago. The author of the essay, De Senectute, was Cicero, orator, author, nemesis of Catiline, and farmer, who died at the age of sixty-two. The following excerpts, admittedly fragmentary, are quoted with an apology to the famed statesman, for I know they fall far short of the scholarly, original text from which they were chosen:

"There is tranquility and serenity in old age, amid pure and refining pursuits, such as that of Plato, who died, pen in hand, at eighty-one."

"It is their own vices and faults that fools charge to old age."

"It is not by muscle, speed, or physical dexterity that great things are achieved, but by reflection, reason, force of character and judgment, mental qualities richer in old age. That is why Rome's highest deliberative body is called the Senate."

"Rashness comes in the budding time of youth, prudence in the harvest time of age."

"What is more agreeable than an old age surrounded by the enthusiasm of youth, and what more exalted service than for age to teach and equip young men for life's duties and responsibilities?"

"When age withdraws us from active pursuits, there are intellectual employments in which aged men may engage even though their bodies are infirm."

"Critics say old men are morose, troublesome, fretful, hard to please, and some are misers. These are faults of character, not of age."

"The nearer I approach death, the more I feel like one who is in sight of land at last and is about to anchor in his home port after a long journey. Pythagoras bids us stand like faithful sentinels and not quit our post until God, our Captain, gives the word. Death, which is followed by Eternal Life, should be no cause of grief."

May we all as we approach the period of old age find the zest for life, not in looking forward to retiring, but in life's continued pursuit.

B. P. B.

Others Say. . .

BISHOP BARNES AND SCRUB POPULATION

Dr. Ernest W. Barnes, Bishop of Birmingham in England, has advocated "euthanasia, or easy death" for defective children and also medically controlled sterilization of adult defective persons in order to control or eliminate what he terms "the scrub population." An Associated Press report from Nottingham, published in American newspapers several weeks ago, quotes Bishop Barnes as advocating sterilization and euthanasia "from a Christian standpoint" to curb the rapid increase of "bad stock" throughout Western civilization.

Bishop Barnes is a Doctor of Science as well as of Divinity, and it might be expected that he could see this problem from a more scientific standpoint as well as from a more Christian and ethical one.

The techniques of sterilization or euthanasia are negative approaches to social problems. They represent precisely the methods employed by leaders of the Nazi and Fascist parties in Germany and Italy before the war. If defective children are to be put to death by the state and if defective adults are going to be deprived, by the state, of the privilege of normal life in society, the decisions for these actions are to be made by people. The human race is not capable of handling responsibilities as serious as those.

There is something definitely immoral in allowing civil courts and medical men to determine the human right to live. This principle was advocated eloquently and intelligently several years ago by the late William Alanson White, M.D., the great psychiatrist who was superintendent of St. Elizabeth's Hospital, the federal institution for the mentally ill in Washington. Dr. White said repeatedly that he would not want to live in a society that would allow criminals to be chloroformed or the mentally deficient or the socially maladjusted to be sterilized.

A society that would prefer to put to death defective children would descend, as Germany did, to a society of selfish, cruel men and women. Medicine, psychiatry and psychology have made remarkable progress in contributing to the physical and mental well-being of individuals who have been born without adequate equipment for life. Chemo-therapy has assisted children so that their intelligence quotients have been increased.

Mentally defective persons need social control for their own protection and for the protection of society. They also have a God-given right to life and happiness. Under proper controls these rights are possible. Society also has the right to extend to all members of the human family the love and protection that those members deserve. The obligation of society is to regard the mentally defective person as a child and to give him the protection and care that a child normally deserves so long as he remains a child, regardless of his chronological age.

—Editorial in Presbyterian Tribune.

THE GENEVA AREA—NEWS FROM THE CZECH METHODISTS

By Bishop Paul Neff Garber

I have always had the highest admiration for the young republic of Czechoslovakia. It was the nation that produced many years ago the religious martyr, John Huss, and in more recent years statesmen like Thomas Masaryk and Edward Benes. Methodism was gratefully received in Czechoslovakia after World War I and had become firmly established by 1939. In Joseph Dobes, Vaclav Vancura and J. P. Bartak we had three outstanding district superintendents.

American Methodists remember those dark days of 1938-1939, when the republic of Czechoslovakia was "sold down the river" by political leaders who thought it was possible to do business with Hitler and who felt that by the division of Czechoslovakia we could "have peace in our time." The inauguration of German rule marked the beginning of persecution of the Czech Methodists. After suffering many indignities from the Nazis, J. P. Bartak and Joseph Dobes were finally able to reach America. A curtain of silence fell upon Czechoslovak Methodism and for six years no official information was available for American Methodists concerning the condition of Czech Methodism under Nazi domination.

I was happy to reach Czech Methodists five weeks after V-E Day. This was made possible because in my official visitation of Methodist chaplains in the European Theatre of Operations I was able to enter Czechoslovakia. On Saturday, June 16, accompanied by Chaplain Paul A. Barker, of the North Indiana Conference, and Chaplain F. Bernard Henry, of the Central Pennsylvania Conference, I left Nuremberg, Germany, by automobile for Pilsen, Czechoslovakia. My plan was to visit Bro. J. M. Erlebach, pastor of the Pilsen church, and through him send a message and relief funds to our district superintendent, Vaclav Vancura, at Prague. Because of the Russian occupation of Prague I had very little hope of going to Prague on this trip.

We left Nuremberg early in the morning, and on the road I saw refugees sleeping in crude camps or on blankets in the fields. We passed a large Displaced Persons' Camp, where several thousand people were waiting to be repatriated. We met a convoy of French prisoners of war who had been in Germany snice the fall of France in 1940. We also passed thirty trucks of French slave laborers returning to France. The men and women waved their French flags to us Americans. I do not believe that I ever before waved with as much enthusiasm as I did to those French people, some of whom had been for years slave laborers under the terrible Nazi program. I wished I knew the story of each of these persons. The faces of these tired people, however, were bright because at last they were returning home.

We soon came to Sudetenland in Czechoslovakia, where the German Fifth Columnists caused the Germans there to demand separation from Czechoslovakia in 1938, and which ultimately led to the infamous Munich agreement. During German occupation the Czech names of towns and cities had been abolished but now Czech names were nailed over the German signs. President Benes has declared that every German must leave Czechoslovakia, so these people in Sudetenland will soon be moving back to the Germany to which they wanted to be annexed in 1938.

As we neared Pilsen I saw several Russian camps flying the red flag of Russia. We passed many Russian soldiers and I realized that I was getting nearer to the Russian orbit of influence. We soon began to meet native Czech people and to note the change to typical Czech architecture.

In Pilsen we were joined by Chaplain Hamblin, a Baptist from Oklahoma, who guided us to the Bethlehem Chapel, our Methodist church in Pilsen. Arriving at this beautiful church, I inquired for Bro. Erlebach. A man replied in perfect English that Bro. Erlebach was absent for a few minutes but that he was Vancura, the Methodist district superintendent. When I told him my name he took me in his arms and hugged me. Vancura had learned one week before from a Methodist chaplain that I was their new Bishop.

All of us, including Chaplain Hamblin, went into the study and for many hours we listened to a most thrilling account, given by Vancura and Erlebach, of the heroic record of Czech Methodism since 1939. I will endeavor to give the main points of that story.

Vancura was an outspoken anti-Nazi prior to 1938 and was therefore under suspicion by the Germans. He was not attacked personally, however, until in 1942, when he preached a sermon in Prague from the text in St. Matthew, 23:10, "For One is your Master, even Christ." He was immediately ordered to the Gestapo headquarters, where for fourteen hours he was questioned, threatened, and beaten. Most of his teeth were knocked out by the Gestapo. During the remainder of German occupation Vancura was compelled to report each week to the Gestapo. He was not allowed officially to preach in his church in Prague after 1942. All letters which he wrote to the Methodist preachers had to be approved by the Gestapo.

Another hardship of Vancura and the other Czech Methodists was that they could not send letters out of the country nor receive foreign mail. When the war began, two of the children, Paul and Olga, were in America. For six years no word came from them. Last week Vancura finally received a brief message from his brother in London stating that Paul and Olga had both married in America and that both of them now had children.

In 1942, Bishop Melle, of Germany, came to Prague to hold an Annual Conference, stating that he had been authorized by a Methodist bishop in America. The Gestapo agents, however, refused to allow him to preside because they said no German could so lower himself by participating in a conference with the Czechs. It is doubtful if the Czech Methodists would have allowed Bishop Melle to preside after he told them that perhaps it was God's will for Hitler to unite all of Europe and to bring easy communications and higher culture to the backward peoples. He gave as an example the building of the Roman Empire by force and whereby good roads were constructed. He said this had been a wonderful act, for on these same roads of the Roman Empire Jesus Christ, the apostles and the early missionaries were able to travel and carry Christianity to all parts of the Empire. This suggestive illustration did not appeal, however, to the persecuted Czech Methodists.

Not all Methodists escaped as did Vancura. One of his brothers, a distinguished physician, was shot by the Gestapo, while three other relatives were hanged. Bro. L. Schneider was for months in a German concentration camp because he belonged to an anti-Nazi society, but, continued Vancura, "all our preachers were in anti-Nazi groups, but somehow we escaped." Bro. F. T. Wagner died of tuberculosis caused by lack of proper nourishment. As we talked, Vancura said, "Bishop, you Americans can not know what atrocities the Germans have done to the Czech nation," and he further added that the Germans are still hiding the real truth from you. His summary was that the Czechs had for six long years been hungry, starving people, many in dungeons, jails, and in concentration camps.

As to food, Vancura stated: "We got from the Germans only the scraps left from their tables. For months we had no milk, no butter, and only a speck of meat a week was allowed to a Czech." Vancura further added: "I used to be fat but am now all wrinkled and physically almost down." He declared: "Bishop, I think I can describe our present condition in this way, 'We Methodist preachers are all dead tired.'"

Our Czech people have also suffered from the lack of clothing and medicine. Vancura showed us his old shoes, which he jokingly said were his best, last, and only pair. He remarked, "Bishop, we have no clothes, no socks, and no underwear," but he quickly added that he would fear to wear good clothes for he was poor among the poor. The only persons in Czechoslovakia who wore nice clothes, he declared, were those who had collaborated with the Germans.

I was surprised to find that our Methodist property was not damaged as severely as expected. Not a single church building has been completely destroyed, although some were damaged by bombs and artillery and from misuse by the Germans. Bombs that dropped nearby the Methodist headquarters in Prague wrecked the interior of the building, but Vancura is still able to use it for an office and home. Part of our Methodist orphanage was used as a storehouse by the Germans.

Despite extreme suffering, Czech Methodism continued to grow during the German occupation. Much credit for this must be given to Vancura who, although daily facing arrest by the Gestapo, continued to lead these brave Czech preachers and laymen. When forced to cease public preaching in Prague he delivered sermons in secret gatherings. When trains and buses were no longer available, Vancura used a bicycle to visit the churches and toward the end of the war even walked to distant places. The Nazis banned the Christian Advocate in 1941 but Vancura wrote letters to the preachers which were read to the laymen as a substitute for the Advocate. No funds came from American Methodism after 1939, but these wonderful Czech Methodists in this period of persecution and poverty increased their own giving to the Church one hundred per cent. Our church in Pilsen is now self-supporting for the first time in its history.

Methodism has become an integral part of Czechoslovakia. Our preachers and laymen participated in the Czech resistance movement. Vancura and others took part in Czech uprising in May even before the arrival of the American and Russian armies. Bro. Vancura and Mrs. Vancura helped build barricades in the streets of Prague while one of their sons was out in the forest with other Czech patriots capturing Germans who were fleeing from Prague. As a token of what Methodism has meant to Czechoslovakia during these dark years, the liberated city of Budejovice has made a gift of a home to Vancura and the Methodists. There will

(Continued on page 15)

CONFERENCE NEWS AND PERSONALS

New Orleans Christian Advocate

Publishing Committee:
Louisiana Conference—J. W. Reily, Chairman; B. H. Andrews, R. R. Branton.
Mississippi Conference—J. T. Leggett, Vice-Chairman; J. E. Gray, C. C. Clark.
North Mississippi Conference—V. C. Curtis, Secretary; A. T. McIlwain, S. E. Ashmore.

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W. C. NEWMAN.....Church School Lesson Writer
MRS. E. L. DIAMOND.....Editorial Secretary
C. MILTON CHALMERS.....Publisher

Mrs. J. S. Chenault, Gilbert, La., sends a renewal of her subscription for another year and with it a message concerning the editor and the Advocate which we sincerely appreciate.

Capt. Chaplain M. D. Fulkerson requests a change of address, which indicates that he is being shifted to a new theater of operations. He gave a temporary rather than a permanent address.

Rev. C. S. Schultz has been changed from the Purvis, Miss., charge to fill the vacancy at Meadville, caused by the death of Rev. Wesley Ezelle, according to information reaching the Advocate office.

Rev. Milton Jay Peden reports the visit of a "Youth Caravan" to Calhoun City, Miss., which he feels did much good. The members of the team were popular personally and the program constructive and spiritual.

Rev. E. W. Day reports splendid congregations at Rayne, La., and all financial obligations are in good shape. Bro. Day has been very active in meetings, according to reports reaching the Advocate office.

Rev. R. E. Alsworth writes of revival services at Roxie, Miss., and that he has the assistance of his brother, Rev. W. E. Alsworth, preaching noon and evening. The services closed on last Sunday evening.

Rev. G. E. Allan, pastor at Poplar Springs, Meridian, Miss., continues the program of publicity by which he keeps his services before the people of his church and field. His publicity is always neat and effective.

Rev. C. B. Powell, retired, writes from his home in Paradis, La., that he is feeling fine after a good rest. We hope that he may soon be fully recovered and able to go forward in the service he has rendered across the years.

Claude A. Parks, Jr., son of Rev. and Mrs. C. A. Parks, of Sardis, Miss., has been in the Armed Services for more than two years and has been overseas for twenty-two months. He is on special duty, but is well up at the front.

Friends will regret to learn that Rev. J. L. Lay, of the Louisiana Conference, is in the North Louisiana Sanitarium, Shreveport, for an operation. In a letter to the editor, he expressed the hope that it might be only a minor operation.

Mrs. M. L. Ormond, long a member of Rayne Memorial Church, New Orleans, now makes her home in Birmingham, Ala., but she keeps in touch with her Louisiana friends through the Advocate. Her address is 3983 8th Court South., Birmingham 6, Ala.

Miss Clara Chalmers, who has been for a long time missionary under the Woman's Board, in Cuba, arrived in the States recently for a vacation of several weeks. She is with her father, Mr. C. O. Chalmers, at his home on the Campground, near Biloxi, Miss. She will return to her work in Cuba the latter part of August.

Rev. Otho M. Brantley, who has spent the past three years at S. M. U., where he received his B.D. degree recently, has been appointed to serve the Raleigh, Miss., charge, vacated by the transfer of Rev. Murray Cox to the Handsboro charge. The appointment is reported as news, not as an official announcement.

Rev. Luman E. Douglas, Sulphur, La., is the representative of the Advocate in the Lake Charles District, and a real representative in every sense, as he has been wherever he has gone. By a list just received he brings his tally for the campaign to 54. Thanks and congratulations to Bro. Douglas and his people. The list was sent in by Mrs. Earl Koonce.

Rev. S. M. Young, a retired member of the Mississippi Conference, had been an itinerant preacher for thirty-nine years, and had been a subscriber for the Advocate in his own name for forty-five years. Bro. Young passed away at Philadelphia, Miss., in February of this year, and Mrs. Young says she would not be without the paper that has been coming to her home so long.

Rev. T. J. O'Neil reports prosperity of the Vimville, Miss., charge. Attendances of the services at church and Church School are good. Extensive repairs have been made at three of the churches and plans are in the making for like improvement on a fourth church. Beginning July 15, he is scheduled to have five consecutive meetings, in which he will have the assistance of Revs. C. H. Gunn, W. C. M. Baggett, F. E. Dement, and A. M. O'Neil.

LET'S FINISH THE JOB

A little report folder has been sent to the Methodists of Louisiana setting out the facts regarding the movement to build a church and student center at L. S. U. The plan calls for the raising of $172,000 for that purpose. Of that amount, $122,379.26 has been raised in cash and is now invested in bonds. Various churches paid $62,379.26, and $60,000 was given as memorials. This leaves approximately $50,000 not yet paid in. Plans are ready and construction will begin as soon as WPB will permit.

REV. AND MRS. F. B. ORMOND IN GREAT SORROW

Rev. F. B. Ormond, retired member of the Mississippi Conference, writes: "My wife and I are passing through deep bereavement on account of the passing of our eldest daughter in a hospital at San Leandre, Calif.

"Just wanted our many friends throughout the Mississippi Conference to know of our sorrow, and am asking that you carry an announcement of same through the Advocate. Pray for us in this dark hour."

Bro. and Mrs. Ormond are living at Mashulaville, Miss., and we feel sure that they will be remembered by their friends in this hour of distressing sorrow.

BISHOP, HOLLYWOOD WIDOW ARE MARRIED

Such was the headline of a dispatch with a Pasadena dateline announcing the marriage of Bishop C. C. Selecman and Mrs. Pierre D. Mason, of Hollywood, Calif. The marriage took place in First Methodist Church, Pasadena, with Dr. Albert E. Day officiating. We had just received a request from Bishop Selecman to change his Advocate to a Dallas office address, but no intimation was given of the reason, or that he was off for Hollywood. We join many friends in congratulations to the Bishop and sincere good wishes for many years of happiness for both bride and groom.

MISS PATTIE LEWIS PASSES

From press dispatches with a Vicksburg dateline, we learn that Miss Pattie Lewis, daughter of the late Rev. and Mrs. H. P. Lewis, died in a Vicksburg, Miss., hospital on Monday of last week. She had been ill for a long time. She had lived in Jackson the greater part of her life, but when her health failed she went to live with her brother, Rev. O. S. Lewis, where she had been for four years. She is survived by three brothers: Rev. H. P. Lewis, Schlater, Miss.; Rev. J. M. Lewis, retired, McComb; Rev. O. S. Lewis, Vicksburg; and by one sister, Mrs. W. A. Terry, McComb. Funeral services were held at Galloway Memorial



Church, Jackson, Tuesday afternoon by Rev. T. O. Prewitt, assisted by Rev. C. A. Schultz and Dr. J. R. Countiss. Interment was in McComb.

MESSAGE FROM SPRINGHILL, LOUISIANA

Dear Dr. Duren: We are serving one of the finest groups of Methodist folks in the Louisiana Conference. They gave us a most cordial welcome in coming to their industrial city. All of our people here opened their hearts and their homes, and we are very happy in our work. We have increased all offerings and pledges for this year, and every item has been paid up to date. The pastor's salary was considerably increased. The Crusade for Christ program was carried over with great success and oversubscribed by several hundred dollars. We are now in the second phase and meeting with great success. We have a new interior in our church, a good air conditioning system, lovely new brick steps, and an order for a Hammond organ. With the improvement on the parsonage the pastor has a lovely home to live in. We are very happy with these good people.

D. F. ANDERS.

FIRST ABERDEEN DISTRICT YOUTH CAMP HELD IN JUNE

The first youth camp in the history of the Aberdeen district, North Mississippi Conference, was held June 11-15, at Natchez Trace Park, with 45 campers representing 14 different churches. The camp was sponsored by the district Youth Council. Rev. W. R. Hammontree was camp dean; Rev. Leo Bailey, dean of men; Mrs. Hal Heard, dean of women; and Rev. W. C. McCay, registrar.

The staff included also Mrs. G. A. Baker, Rev. M. J. Peden, Miss Carolee Glenn, Miss Katherine Rogers, Rev. O. L. Elliott, Rev. J. E. Stephens, and Miss Sue McCormack. Rev. E. M. Sharp was vesper speaker.

Ernestine Ritter, of Okolona, was elected district president, succeeding Jane Cooper Leake, of Pontotoc. Officers who will work with her are as follows: Billy Ritter, Aberdeen, vice-president; Dorothy Jernigan, Tupelo, secretary-treasurer; Jane Cooper Leake, Pontotoc, worship chairman; Sallie King, Egypt, recreation chairman; Annelle McCay, Houston, world friendship chairman; Martha Jo Reedy, Amory, community service chairman.

Miss Katherine Rogers is district director of youth work, and Rev. E. M. Sharp is associate director.

The week was counted a successful experiment by staff and campers alike, and plans are under way for a similar camp next year.

REPORTER.

SUNDAY CLOSING LAW!—ACTS OF LOUISIANA, 1886

No. 18

Requiring all stores, shops, groceries, saloons, and all places of public business which are, or may be, conducted under any law of the State of Louisiana, or under any parochial or municipal law or ordinance, except those herein exempted, to be closed on Sundays, and forbidding all giving, trading, bartering, and selling on Sundays by the proprietors or employees of such establishments: . . .

Section 1. . . . are hereby required to be closed at 12 o'clock on Saturday nights, and to remain closed continuously for twenty-four (24) hours. . . .

Section 2. Be it further enacted, etc., that whosoever shall violate the provisions of this act, for each offense, shall be deemed guilty of a misdemeanor, and on trial and conviction, shall pay a fine of not less than twenty-five dollars, nor more than two hundred and fifty dollars, or be imprisoned for not less than ten days, nor more than thirty days, or both, . . .

Section 3. Be it further enacted, etc., that the provisions of this act shall not apply to newspaper offices, printing offices, book stores, drug stores, apothecary shops, undertaker shops, public and private markets, bakeries, dairies, livery stables, railroads, hotels, boarding houses, steamboats and other vessels, warehouses for receiving and forwarding freights, restaurants, telegraph offices and theaters, or any place of amusement, providing no intoxicating liquors are sold in the premises; . . . and provided, further, that no alcoholic, vinous or malt liquors shall be given, traded or bartered or sold or delivered in any public place on said day, except when actually administered or prescribed by a practicing physician in the discharge of his professional duties n case of sickness. . . .

This law of 1886, Act 18, is still in effect in the State of Louisiana and has not been amended or repealed by any action of the State Legislature.

LOUISIANA MORAL AND CIVIC FOUNDATION.

JEFFERSON STREET CHURCH. NATCHEZ, MISS.

Although Methodist Men has been organized but little more than a year at Jefferson Street Church, Natchez, Miss., it feels that some worthwhile objectives have been achieved.

This group has an enrollment of some fifty members who assemble once a month in the sub-story of the church for a supper meeting. At this time, topics of general interest are freely discussed, and on several occasions outstanding speakers have been guests. One of the more recent out-of-town guests to address this organization was Clovis Chappell, noted author and pastor of Galloway Memorial Church, Jackson, Miss.

Various groups of the W. S. C. S. have contributed much to the success of these meetings by preparing most appetizing refreshments.

Methodist Men has been most helpful in making home calls to interest members and prospective members in the varied program of the Church. Still another event sponsored by this group is the Fellowship Hour once a month, following the Sunday night service. Music and refreshments feature this service, which has proved very successful, as attested by the fine spirit manifested as well as a noticeable increase in attendance.

At the June meeting, Methodist Men authorized its secretary to write a letter to the Board of Supervisors, commending them on the recent closing of liquor and gambling establishments in Natchez and Adams County.

Officers of Methodist Men include: Fred Kimbrell, president; John Nosser, first vice-president;; O. H. Call, second vice-president; Leslie Kaiser, secretary; Gordon Matheney, assistant secretary; Alex Goza, treasurer; C. L. Longmire, agent for Methodist Layman magazine.

Rev. Henry M. Bullock, the progressive pastor of Jefferson Street Church, was instrumental in perfecting the organization, and states that he is confident that the local group will continue to grow in numbers and in service.

J. EDGAR SIMMONS.

BOOKS

"Call Us to Witness," A Polish Chronicle, by Hania and Gaither Warfield. Ziff-Davis Publishing Company, New York, Chicago, pp. 434. Price, $3.

This book is a biography of the Warfields from the time of Dr. Warfield's arrest by the Gestapo in December, 1941, to the time of their repatriation on the Swedish S.S. Drottningholm the latter part of June, 1942. The book is unique in many respects. For one thing, the Warfields did not just collaborate in its production, they each told the story by turns. It is remarkable also for its presentation from the American and the Polish angles—Dr. Warfield being American-born, and Mrs. Warfield being Polish-born. It also tells the story of Poland in the darkest and the bloodiest years of her struggle for liberty. Dr. Warfield went out as a missionary of the Methodist Episcopal Church, South, in 1924. He and Mrs. Warfield were married in 1928, and two years later they came on furlough to the United States, during which time Mrs. Warfield became a naturalized American citizen. In 1931 they returned to their mission in Poland and were on-the-spot witnesses of the tragedy, the suffering and the horrors inflicted upon the vanquished people among whom they worked, and they also shared in all that German conquest and oppression devised. This is a thrilling story, told with understanding and sympathy for the Poles and with as much justice to the German as is possible to human thought and speech. Those interested in Poland and in the story of the Poles as German captives will find in these pages a record probably nowhere else to be found.

"Great Religious Stories," edited by S. E. Frost, Jr., B.D., Ph.D. Garden City Publishing Co., Inc., Garden City, N. Y., pp. 277. Price, $1.98.

Dr. Frost, an ordained clergyman attached to the staff of Brooklyn College, has given to Christian readers a number of volumes dealing with the Sacred Writings of the World's Great Religions, and the World's Great Sermons. He now adds to that list of contributions a study of the Great Religious Stories in which he surveys the great literature of the Christian Church. The book contains one hundred separate stories. Part One, presents thirty-two outstanding stories of the Old Testament; Part Two, twenty-three stories from the New Testament; and Part Three, consists of forty-five stories of saints and religious leaders covering the period from the first through the eighteenth centuries inclusive. Among those of the sixteenth century, we find Martin Luther, John Calvin, and John Knox. John Wesley is the only representative of the eighteenth century. The stories are told simply and for mature minds. From the glimpses to be had in this list of stories, one can get a fair survey of the foundation of Christian faith, and of the progress of the Church. Necessarily, the list is representative rather than exhaustive, and the Luther, Calvin and Wesley stories greatly condensed, but it is seemingly impartial in its inclusions.

BOOKS

"On This Side of Jordan," by Rev. W. A. Zeigler. Privately printed by Robert H. Zeigler, Benton, La., pp. 177 (paper). Price, $2. Book may be had from any Presbyterian book store, or from Robert H. Zeigler, Benton, La.

The late Rev. W. A. Zeigler, the author of this book, was a missionary of the American Sunday School Union from 1886 to 1896, and his field was Louisiana and the Southwest. As a result of his labors, over three hundred Sunday Schools were organized and these in turn resulted in the organization of more than one hundred Methodist, Baptist, and Presbyterian churches. The author has gone to his reward, but his work lives on and this book is brought out by his son.

While the work relates to the author, the book is not an autobiography. It is rather the recital of events and achievements in the life and ministry of a pioneer preacher in the Southwest. The incidents are told in a modest way and the pioneer flavor in speech and life is remarkably well retained. The missionary-preacher simply allows the people among whom he labored to tell their own story with all the intriguing provincial attitude and droll speech which were characteristic of the time and the field. There is not a dull page in the book, and many people now living will find names and places with which they are familiar.

PERSONAL NOTES AND INCIDENTS

Rev. W. J. Walters, pastor of Philadelphia, Miss., circuit, is engaged in a round of revival services on his circuit, in which he is being assisted by a number of his brethren, including H. C. Castles, C. H. Gunn, and A. W. Wilson.

Dr. Guy M. Hicks, superintendent of the Lake Charles District, was the preacher at Rayne Memorial Church, New Orleans, on last Sunday morning. He made a favorable impression upon those who were present. He is a thought-provoking and a pleasing speaker.

Rev. W. J. Cunningham, pastor of Oxford-University Church, Oxford, Miss., was one of the ministers who preached at the recent Young Ministers Conference held at Lake Junaluska. Steps have been taken to make the Conference a regular feature of the summer program at the Lake.

Dr. A. T. McIlwain, executive secretary of the Board of Pensions, Missouri Corporation, was elected president of the Council of Secretaries at its recent session, succeeding Dr. J. Q. Schisler. This is a recognition of the ability and character of Dr. McIlwain, who is a member of the North Mississippi Conference.

The death of Dr. W. C. Watson, at a Little Rock, Ark., hospital, on July 2, brings to an end the career of one of the splendid leaders of the Little Rock Conference. He was retired, but he was serving the Hunter Memorial Church, Little Rock, as supply. The editor of this paper had known him for a long time and we regarded him as a man of great integrity and ability.

Chaplain J. C. Whitaker, who has spent the past fifteen months on sea duty in the South Pacific, has orders to return to the States, according to information reaching his office. The ship to which he was attached has been in the thick of the fighting in the Pacific theater of operations, and there is no doubt that Chaplain Whitaker has had an experience as great as it was perilous. He hopes to visit Louisiana while in the States.

ADAMS-TURNER-CARRUTH REUNION

The Adams-Turner-Carruth reunion, which is an annual event at Adams Church, Auburn, Miss., was held on Sunday of last week. It was well attended and the interest was unusual. To begin with, Rev. J. Angell Carruth, of Braman, Okla., a member of the clan, was the preacher of the occasion. Among those to whom tribute was paid was Miss Sarah Bennett, a missionary in Brazil and also a member of the connection. The soldier representatives in the Armed Services were also remembered. Reports are that the sermon was of a high order and that the spirit of the occasion was good. No oher family connection is more interwoven with the history of Adams church than is the Adams-Turner-Carruth connection.

ADVOCATE CAMPAIGN REPORT BY DISTRICTS

Louisiana Conference

District	1945	1944
Alexandria—R. R. Branton, D.S.	148	522
Baton Rouge—V. D. Morris	141	500
Lake Charles—Guy M. Hicks	152	565
Monroe—H. M. Johnson	293	500
New Orleans—W. W. Holmes	123	483
Ruston—Louis Hoffpauir	167	400
Shreveport—A. M. Freeman	105	300

Mississippi Conference

District	1945	1944
Brookhaven—Van R. Landrum	145	312
Jackson—Otto Porter	409	552
Hattiesburg—B. L. Sutherland	252	463
Meridian—C. H. Gunn	120	233
Seashore—J. L. Neill	581	616
Vicksburg—O. S. Lewis	153	424

North Mississippi Conference

District	1945	1944
Aberdeen—W. B. Baker	210	172
Columbus—V. C. Curtis	168	305
Corinth—L. P. Wasson	130	236
Greenville—J. D. Wroten	75	120
Greenwood—R. G. Lord	189	459
Sardis—C. A. Parks	135	144

MISS VAN VALKENBURGH LEADS VACATION BIBLE SCHOOL

On July 2nd.-6th., from 2 to 4 p.m., Miss Geneala Van Valkenburgh, having resolved at the M. Y. F. Assembly just held at Brookhaven, Miss., to devote her life to the cultivation of young peoples' religious life work, came to Chester to superintend a very successful Daily Vacation Bible School. The public school trustees granted the use of the Chester high school building, which was admirably adapted for the purpose. With an average of forty pupils the work went favorably forward. The teachers were as follows: Primary, Miss Geneala Van Valkenburgh and Mrs. Mary Smith; Juniors, Martin Cochran and Miss Eleanora Dawson; Seniors, The pastor and Mrs. Viola Prewitt.

A pleasant climax on Friday afternoon was the serving of ice cream, furnished by Mrs. Martin Cochran and Miss Elsie Ward.

In appreciation of the services rendered the town of Chester and the helpfulness to its children, Mrs. Al Ray proposed at the evening service held in the Chester Methodist church that as an expression of appreciation, those who so desired, be permitted to come forward and lay their gifts on the table; a very generous offering was handed the young lady. Services were held each evening by the pastor in the Chester Methodist church, averaging in attendance from thirty to fifty persons present. One member on profession of faith was added to the membership roll.

WM. B. VAN VALKENBURGH, Pastor.

WATERFORD REVIVAL

A very successful revival at Waterford, Miss., Methodist church has just closed. We were fortunate to have with us the Rev. J. C. Wasson, who did the preaching, with the pastor, Rev. J. O. Twitchell, leading the singing and Mrs. Harvey Germany at the piano. Bro. Wasson is a sincere man of God, and each message was a soul-stirring one, which gave hope to the unsaved and inspiration and courage to the Christians. We sincerely hope he may come our way again, and we recommend him to others.

There were ten additions to the church on profession of faith, and we feel that the entire church membership, as well as the community as a whole, was greatly benefited and brought closer to God by Bro. Wasson's messages.

We also had with us for three services a former pastor, Rev. Glenn Miller and wife. Bro. Miller is in school at "Ole Miss." for the summer term.

The financial condition of Waterford church is in good shape and, all in all, we are hoping, with the held of God and our good pastor, to close out a good year in service for the Lord.

MISS ADDIE BROWN, Reporter.

"DON'T BE TAKEN IN"

For a number of years young men in parts of Africa, especially Nigeria and Gold Coast, who have learned to write and who have had contact with the Christian churches, have sent letters (often wih inadequate postage) to persons and organizations whose names they cull from periodicals. In these letters in the most ardent evangelical phrases they beg for Bibles, other books, shoes, etc. Sometimes they claim leadership of some religious group. Those who may receive them may be well advised to ignore them entirely. The American Bible Society has made careful inquiry of responsible missionaries about this; they report that there are adequate facilities for purchase of Scripures and that the missionaries are eager to supply them to those who want them. In many instances these natives sell what is sent them and pocket the money. Don't be taken in!

ERIC M. NORTH,
Secretary American Bible Society.

BIBLE READING IN THE PUBLIC SCHOOLS

Back in the days of the thirteen original colonies, wherever there was a church there was a school. And everywhere the chief textbook of the schools was the Bible. It is plain history to say that the public school system of our land originated as Bible schools.

In the public schools of America today the reading of the Bible is a matter on which each of the forty-eight states makes its own ruling.

The American Bible Society, in a recent survey, finds that Bible reading in the public schools is required in 11 states, prohibited by 4 states, and in the remaining 33 it is permitted, although not required.

THE UNITED NATIONS CHARTER

Bishop J. L. Decell

Failure to approve the San Francisco Charter would be "calamitous," in the opinion of Bishop J. L. Decell, of Jackson, Miss., who expressed this opinion in response to a Methodist-wide poll of the denomination's bishops, conducted by Bishop Charles C. Selecman, of Dallas, Texas, president of the Council of Bishops of the Methodist Church.

Bishop Decell's statement, received at New York headquarters of the denomination's Crusade for a New World Order, follows: "The United Nations' Charter should be approved. Fifty nations agreeing upon such a rule of reason against the riot of force is a great achievement. We injure the world by unnecessary delay, and failure to approve would be calamitous."

Head of the Jackson, Miss., Area, Bishop Decell is president of the Mississippi, North Mississippi, and Memphis Conferences of the Methodist Church, which comprise a membership of approximately 250,000 persons. He is also Secretary of the College of Bishops of the Southeastern Jurisdiction, which represents a constituency of approximately two million members in 17 Annual Conference divisions of nine Southern States.

Bishop Paul E. Martin

Bishop Paul E. Martin, head of the Arkansas-Louisiana Area of the Methodist Church, on behalf of Methodism in two states, has put himself on record as approving the San Francisco Charter and urging its speedy ratification. His statement is part of a poll of bishops of the Methodist Church conducted by Bishop Charles C. Selecman, of Dallas, Texas, president of the denomination's Council of Bishops.

As received at New York headquarters of the Methodist Crusade for a New World Order, Bishop Martin's statement is as follows:

"The acceptance by the United States of the Charter for a New World League will demonstrate our willingness to cooperate in plans for world peace. We should lead the way in adopting this Charter."

"OLD HOME CHURCH SUNDAY"

The Rev. William A. Brown, of Cave Junction, Oregon, former pastor in the Philippines, in Argentina, and in Kansas, is promoting the observance of the third Sunday in August (August 17, in 1945) as "Old Home Church Sunday." On that day, people would gather at their earliest family church, and observe memorials to former members, to the founders of the local church, to former pastors, and to ministers and missionaries who have gone out from the local church. The day was first observed in 1931 in the Grand Avenue Methodist church, Kansas City, Mo., and has now spread across the country.

The reason some folks oppose an old-fashioned gospel is because of what it opposes.—Cumberland Presbyterian.

DIRECTOR OF LOUISIANA MORAL AND CIVIC FOUNDATION WRITES SENATOR

Senator W. Lee O'Daniel,
Washington, D. C.

Dear Senator:

Herein you will find the front page of the New Orleans States of July 11, 1945, which states that millions of pounds of sugar from New Orleans and other Gulf Coast cities was used to make illicit whiskey in Georgia, Mississippi, Texas, and Louisiana. I wrote you June 20, 1945, about this use of sugar in New Orleans, to make beer and whiskey instead of going to the people for food. You requested further information about the racket.

You will note that the O.P.A. is blaming the moonshiners with stealing this tremendous amount of sugar and that 100 Federal agents have been assigned to smash the black market. I believe blaming the bootlegger is a cover-up by the O. P. A. The moonshiner has been the goat for the wets so long that the O. P. A. is using him as a goat, too. The sugar is gone. The shortage is discovered. The people are mad as the devil. The O. P. A. is under fire from angry citizens. The result, this bureau yells, "The moonshiners have stolen millions of pounds of sugar to make whiskey with." **I have reason to believe the licensed brewers and distillers got this sugar.** If Congress will investigate the sugar shortage thoroughly the mis-use of sugar will be traced largely to the licensed brewers and distilleries. Beer and whiskey flood our land, but soft food drinks and sugar as a food are very scarce.

You will note also that in this copy of the New Orleans States the shortage of feeds further perils our meat shortage. The licensed distillers and licensed brewers destroyed nearly 5,000,000,000 pounds of choice grain last January and August, causing a food and meat shortage in time of war. That is helping Japan. Now, this month of July, 1945, another liquor holiday is granted, and the licensed brewers and distillers are destroying grain and sweet syrups, while the people go hungry and our restaurants are being forced to close. We are tired of this licensed friend of Japan, "the liquor traffic," wasting our scarce food. Don't make the goat out of some small moonshiner; check on the millionaire brewers and multi-millionaire distillers and you will find the cause of the meat and sugar shortage.

The wets said repeal would do away with the bootlegger. **Surely they didn't lie to us.** If moonshining is as bad as the O. P. A. says it is ,under repeal, then Prohibition is on the way back.

Sincerely yours,
A. C. LAWTON, State Director,
Louisiana Moral & Civic Foundation.

THE PRIME MINISTER OF GREAT BRITAIN



HON. WINSTON CHURCHILL,
whose political career may end or be extended by the results of the General Election to be announced next week.

HISTORY'S GREATEST TREK

According to the Chinese News Service of Chunking, the greatest mass trek of people in all the world's history has been the migration of 50,000,000 Chinese refugees from the eastern coast and central provinces of China into the western provinces, just ahead of the Japanese armies. This number is more than the population of Great Britain, France, or Italy, and it is more than twice the number of immigrants from Europe to America between 1776 and 1860. The Red Cross and various Christian relief agencies have expended millions of dollars in helping these refugees with food, clothing, and shelter—and their task is still going on.

EMOTION IN EVANGELISM

The Christian Church is suffering today from the lack of the emotionalism which Dr. Dakin describes as being "hopelessly out of date." The Church is thus degraded into being an association of people striving to carry out Christ's teaching in cold blood. The ultimate result of such a procedure will no doubt be a modern order of Pharisees.

Real emotion is the visible evidence and outpouring of warm pulsating life—the outward glow of the living spirit. Have we not been too careful to suppress this glow during the past few years, and in doing so have we not stifled the heartbeats of the Christian gospel? This has no doubt been caused by the widespread revolt against an emotionalism which was obviously veneer. But the revolt has been carried to the extreme and threatens to make a living Church little better than dry bones in the valley of humanity.

—Arthur F. Warren in Christian World.

An old man of the desert said: "Nothing ever grows where the sun is always shining." Yet some people have a notion that perpetual sunshine would be good for them. In this they are mistaken. Perpetual sunshine would be just about as bad as continuous darkness. Robert Browning, who had known many sorrows, said: "God is in the darkness ,too." Yet many people think that where God is there always is light. But not so. God goes with his people in the valley and shadow, where his rod and staff comfort them. Anyhow, such is the declaration of the "Shepherd Psalm."—Selected.

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WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

News of Mississippi Indians

On another page will be found an interesting account of the Vacation Church School conducted at our Choctaw Indian church near the Pearl River Indian School.

In writing of the opportunities there, Miss Jennie Youngblood says they challenge the entire Church, not only the W. S. C. S.

* * *

"The Church and Uprooted Americans"

As has been mentioned on this page, the text for the study, "The Church and Uprooted Americans" is "These Moving Times," by Hermann N. Morse, price 60 cents.

The required supplementary material is either or both of the following: "The City Church in the War Emergency," by Douglas, price 25 cents; "Rural Americans on the Move," by Tripp, price 25 cents.

It has been suggested that societies in cities and large towns use the Douglas book; those in rural areas, the Tripp book. However, to get a complete picture a society should use both books. Order from Literature Headquarters, 420 Plum Street, Cincinnati 2, Ohio. Some societies are placing their order for delivery as soon as the books come from the press. At this writing no one of the three is ready.

* * *

"Families in a New World"

In the information mailed to local secretaries for use with the study, "Families in a New World," the suggestion is made that the opening session be a United Nations tea, with mothers from all the nations as special guests. Each mother will come in the costume of her nation and will tell how her family lived before the war and then what has happened to it during the war. This is to be done in casual conversation with the group seated about the room.

Information about what has happened to these families during the war will be found in "Today's Children—Tomorrow's Hope" (in packet), but information concerning the family way of life in these countries before the war must be secured from other sources.

Through the kindness of Miss Bethany C. Swearingen, of the Jackson-Carnegie Public Library, we give the following list of books which give "a great deal of information about family relationships which come under the broader heading of 'Ways of Life.'" In regard to the list, Miss Swearingen says:

"As you will see, the number of countries is incomplete, the books vary widely as regards literary merit, the periods of time covered are not identical, and some biography and some description have been added to the fiction—but this may be helpful as a starter."

Chinese: "Dragon Seed," Pearl S. Buck; "Moment in Peking," Yu Tang Lin.

Indian: "Indigo," C. G. Weston; "Home to India," Santha Rama Rau.

Russian: "The Family," Nina Federova; "Sons and Fathers," Maurice Hindus; "Quiet Street," M. A. Illin; "Wild River," A. L. Strong.

Greek: "Delarah," D. V. Brown.

Turkish: "Unveiled," Selma Ekrem.

French: "Paris," Anne Green; "The Little French Girl," Anne Sedgwich; "The Thibaults," Roger Martin du Gard.

Italian: "The House of Mrs. Caroline," C. M. Franzero; "Bread and Wine," Ignazio Silone; "A Bell for Adano," John Hersey.

English: "London Pride," Phyllis Bottome; "The Forsythe Saga," John Galsworthy; "A City of Bells," Elizabeth Goudge; "Wintersmoon," Sir Hugh Walpole.

Japanese: "Year of the Wild Boar," Helen Mears; "The Three Bamboos," Robert Standish; "Daughter of the Narikin," Etsu Sugimoto.

African: "Out of Africa," Karen Blixen; "Jungles Preferred," Janet Miller.

Scandanavian: "Northern Summer" and "Northern Winter," Gostaaf Geijerstain.

Australian: "The Little Company," Eleanor Dark; "Introducing Australia," C. H. Grattan.

Alaskan: "I Got a Country," G. W. Gabriel; "Here is Alaska," Evelyn Stefansson.

Another source suggested for this information is the Junior Encyclopedia Brittanica. Also, the Third Grade Reader. Anyone finding a source of information will please write to the editor of this page, so we may share it with other societies.

Each woman should be assigned her country well in advance so she may be reading everything available about it; she should try to put herself in the place of the mother she represents and take the part of her nation throughout the study.

* * *

Life Memberships

Moss Point, Miss., June 27 1945.

Dear Friends:

We've reached the half-way mark of the year, and I'm again wondering if your society has presented any Life Memberships so far. We were pleased to learn that there went into the treasury through this beautiful medium $1,175 the first quarter.

Now that your zone meeting is near, be sure to include Life Memberships on your program. All zone and society chairmen should begin getting out notices urging at least one membership from each society each quarter to be presented at the meetings.

Two slogans I would like to pass on to you—they are worth copying. From the Kreole society, "Every Member a Life Member," and they have also made their pastor a Life Member, three of their missionary-minded men, one U. S. Marine, and recently a young man high school graduate. Can your society equal that? Two other societies—one in Purvis, one in McComb—have adopted this, "A Life Member Every Month," and so far have met their goal. Suppose you try that?

This year the Southeastern Jurisdiction, to which we belong, has again set as its goal "Another million for missions." Through Life Memberships last year we contributed $94.070 toward the million dollars and over which was raised. Five thousand Life Memberships were presented.

Mississippi Conference led the 17 Conferences of the Jurisdiction with a gift of $11,580. That is, 511 Life Memberships were presented in our Conference, including adults, youths, juniors, babies, and Life Patrons. (The Conference coming second gave $9,545).

I'm sure you are glad to have had a part in the furthering of the Master's Kingdom and at the same time honoring a loved one.

Contributions through Life Memberships are not included in the pledge of a society, but are "over and above" that which is pledged—in a great many instances are given by those who are not themselves members of the W. S. C. S., but who wish to so honor a loved one. In presenting a membership, magnify it and see how contagious it becomes. The following song may be used:

(Tune: "Memories")

"Life Memberships, Life Memberships,
Everywhere we go.
Some are young and some are old,
With hair as white as snow.
Each a gift—each a life—
To help God's work, you see.
We're glad you are here,
We hold you so dear
In our Book of Memories.

"Life Members—Life Members,
Make them more today.
Help to honor those you love,
And give—and work—and pray.
Childhood gifts—adult gifts,
Make them cheerfully.
The books will remain,
And you'll want your name,
In our Book of Memories."

In presenting the pin, this verse is appropriate:

"And now to you who wear the pin,
The symbol of the Cross
Encircled by a band of gold,
May the Cross that was lifted up
To break the bonds of sin,
Give you the peace and blessedness
The Saviour died to win.
May the endless circle show you
Love cannot pass away,
And as you wear the emblem bright,
God bless you every day."

Thank you again for this opportunity of service, and for your cooperation, without which the results would not have been so gratifying.

Write me if I can help you.

(MISS) M. INA THOMPSON,
Conference Chairman Life Memberships.

What a man needs in gardening is a cast-iron back, with a hinge in it.—C. D. Warner.

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WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. M. E. ARMSTRONG, EDITOR, JONESTOWN, MISSISSIPPI

The Methodist Home

Dear Co-Workers:

I want to tell you about my recent visit to our Methodist Home in Jackson.

Rev. and Mrs. J. H. Morrow, the new superintendent and wife, are there and getting all the affairs pertaining to the Home in hand and in running order.

Storerooms are being overhauled and put in orderly condition; three rolls of screen wire have been used in the last three weeks to replace rotted wire at windows and doors; about 25 acres of the farm have been planted to beans, peas, and corn, in spite of the difficulty of labor and the lateness of the season. Nothing was planted on the farm until the new superintendent arrived.

A new staff of good matrons have been installed. All of these women have had some training and experience in dealing with children. The head matron acts as relief matron, giving each matron a chance for time off duty.

A young woman trained at Peabody will come for the summer months and set up a complete and adequate set of records for the Home and for the individual children. We are still finding children over the state who are our legal and moral responsibility, and yet there is no available information to show who or where they are.

Another young woman, trained in institutional care of children, is to be added to the staff. She will be of immeasurable help to the children who are there as a result of a broken home life and who need to be brought back to as normal a life as possible. She will also visit homes which want our children and the children after they go to these homes.

A great quantity of clothing was found in one of the unused rooms. Some of this is worthless, some can be remodeled and used. The matrons do not have time to do much of this, and even the older girls lack experience in re-making clothes. These older girls act as sponsors for smaller children, so they do not have a great deal of time either. A list of matrons is attached, and the department where they live. When you send boxes to the Home, would you contact these matrons and try to send garments which are usable when they arrive.

If you have to buy and make garments, make them for the smaller children and send money for the larger boys and girls. It is educational and more individual if these older children can have a matron accompany them and shop for themselves. Let us be as intelligent as possible in helping these children, who look to us for all their care.

Individual children may still be "adopted" as before, but as they grow older they need to learn to shop for themselves. One of our girls will go to Millsaps this fall; some class may want to begin sponsoring her now and help her through these next few years.

Much is needed at the Home and farm. The immediate and urgent needs are a tractor, a tenant house, fencing, more adequate refrigeration to preserve the food from the farm, besides food and clothing for the children and salaries for the staff.

When you plan your budgets as individuals and as groups, please remember these needs. These children belong to us, and this is one of our privileges as Methodist people.

Visit the Home when you can and see all that is being done and planned for these children.

Staff of Personnel at Our Home

J. H. Morrow, superintendent; Mrs. Annie Lee Suggs, supervising matron; Mrs. Mary Latham Prewitt, girls' matron; Miss Maggie Moore, girls' matron; Mrs. Ford Hughes, girls' matron; Mrs. J. T. Lewis, Sr.; boys' matron; Miss Myrtle Mills, boys' matron; Mrs. M. M. Decell, farm matron; M. M. Decell, farm manager; Mrs. A. M. Ellison, Jr., dietitian; Miss Lena Martin, social worker (to begin duties July 2); Miss Nell Smith, secretary-bookkeeper.

Sincerely,

CORA R. RATLIFF.

* * *

Concerning Life Memberships

It is usually during the latter part of the year, and mostly during the last quarter, that most Life Memberships are given. With this in mind, let me remind you again to plan your Life Memberships ahead of time. Then you will not be disappointed in securing certificates and pins. Send money and name to Mrs. D. H. Hall, New Albany. Mrs. Hall sends off Life Memberships only twice per month. The certificates will be received within two or three weeks, and the pins will be received within three to six months.

Send to me a picture and a short sketch of the church life of the person honored. The pictures and sketches are placed in the Life Membership books for record. We have three books—one for adults, one for youth, and one for juniors and babies.

Life Membership money is new missionary money, and it goes directly for missions. It is needed today more than ever before.

Let me urge you to secure as many Life Members this year as you possibly can.

MRS. E. L. JERNIGAN,
Chairman of Life Memberships.

Fulton, Miss., July 9, 1945.

* * *

A Date to Remember—September 1, 1945

Effective September 1, 1945, all renewals and subscriptions for our magazines must be in by the first of each month in order to receive the following month's issue.

So please cross off the 20th, our former date, from your calendar and keep in mind our new closing date, the first day of the month. Our enlarged subscription lists have made this change necessary. **World Outlook**, 150 Fifth Avenue, New York 11, N. Y. **The Methodist Woman**, 420 Plum Street, Cincinnati 2, Ohio.

* * *

Revised Folder on Dumbarton Oaks

A new edition of our folder on Dumbarton Oaks, revised after the San Francisco Conference, will be available to meet the heavy demand. Write to the Editorial Department, 150 Fifth Avenue, New York 11, N. Y.

VACATION CHURCH SCHOOL AT THE PEARL RIVER INDIAN SCHOOL

Our experience with the Choctaw Indians in the Vacation Church School was one never to be forgotten. Neither of us had had any experience with them, and having been warned of their stolid and unresponsive nature, we approached the week with "fear and trembling" but with prayer in our hearts. We are glad to say that the results exceeded our wildest hopes.

There are 32 members of the church. We had an average attendance of 20 for Vacation School sessions and an average of 38 for preaching services, which were conducted by the pastor. One night we went to the school house to show pictures on "Life of Christ," with about 75 present.

Monday night we attended the Choctaw Community Meeting at Pearl River School. Now that their population is 2,500, they are able to organize as a tribe for administrative purposes.

Miss Jacqueline Bobo, of Hope Methodist church, worked with the younger children. On the one evening that she was unable to attend, children and adults asked anxiously "Where's Bobo?" Although Miss Bobo had to depend upon a fourth grade girl as interpreter to pre-school children, her ability to work with children elicited fine response in all activities. We wish you could have seen Richardson George Washington Isaac, a pre-school child, whose English vocabulary consisted of "alright" and "yes ma'am" (at a certain nod from his sister) as he vigorously shook his "'whole self" when he played "looby loo."

Miss Ezell had the older children in the study, "Followers of Jesus." To feel their groping for meaning in their own lives as they read the scriptures pertaining to requirements for Christian living was a real experience. They seemed to have enjoyed exploring the Bible and marking passages in the Testaments given them. Their beautiful printing made wall charts of information very attractive. A spirit of cooperation was shown as they played together and as they worked on an orange crate book shelf for their "corner."

The adults asked Miss Youngblood to discuss the following subjects with them: "The Use of Literature," "Being Good Neighbors," "The Home," "Being a Christian," "The Meaning of Prayer," and "How to Get

(Continued on page 14)

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WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

Edited by The Executive Committee of Louisiana Conference

Mrs. A. J. Ensminger, Secretary Organization and Promotion

Monroe District

The Woman's Society of Christian Service of the Monroe district has again completed a very successful quarter's work. The district was organized in May, and now has a full set of competent officers.

The district officers have already held one executive meeting, led by the president, Mrs. D. C. Metcalf. The meeting was held in Monroe on June 13th, and at this meeting the following goals were set up for the district:

1. Every officer, district and local, a subscriber to the **Methodist Woman.**
2. Ten per cent increase in membership.
3. Each society promote Life Memberships. The goal for the district being 55.
4. The efficiency aims to be Doors of Progress. Found in December, 1944, **Methodist Woman.**
5. All correspondence answered promptly.
6. Cooperation in all plans of the Crusade for Christ.
7. A prayer group, meeting regularly in each society.
8. Every society to increase pledge five per cent over last year.
9. Every officer reporting on time each quarter.

Each local society is asked to please hold an executive meeting each quarter and properly fill out their reports. Every question should be answered. So many societies omit important questions that the district officers need for their reports. Many corresponding secretaries failed to put the number of members of the society for this past quarter, and failed to answer the question about the **Methodist Woman** and **World Outlook.**

The total amounts sent the district treasurer this quarter from W. S. C. S. were as follows: Pledges, etc., $1,302.10; Supplies, $418.45; the Guild, $195.57. This was fine, but the second and third quarters always are behind the first and fourth quarters in offerings and pledges.

Local societies are urged to work toward achieving more of the goals laid down for them. You are slowing on your Life Memberships. Let's don't forget the importance of this. In looking through the records I find that several societies have not given a Life Membership since Unification.

Please increase the subscriptions of your **Methodist Woman** and **World Outlook.** I've even found some presidents that do not subscribe for either. You are in the dark without them.

Does your president or secretary have the "Fifth Annual Report?" Is it being used? If not, order immediately.

As you go into action this third quarter, won't you really try and follow your course? Won't you read, study, work, and pray, always keeping in mind what Mrs. Davidson says, "A reading society is an informed society; an informed society is an interested society; an interested society is a working society; a working society is a reading society."

Local officers are again urged to read all of the letters received by them to their society. You cannot tell a letter and get over to each officer what they should know. Much effort is spent by your officers on their letters and in their work, and they certainly deserve having their letters read to the societies.

At this point we wish to thank the Rayville society for its hospitality in having the district meeting, and helping to make it one of the best ever.

The Rayville society has done some outstanding work during the last quarter under the leadership of its capable president, Mrs. W. L. Haley, even to the organization of a fine Guild with thirty members. This Guild is certainly a fine asset to the church and community. They are acting as hostesses to the fellowship and vesper service each Sunday afternoon from 5 till 7:40 p.m. They help with the choir, and are interested in a recreation center at the school gymnasium for the young people of the community.

There will be a district Guild meeting at the First Church Monroe on July 15, and all are urged to attend.

A meeting will be held in each zone this quarter.

JULY MEETING OF THE COUNCIL OF SECRETARIES

The Council of Secretaries met for its annual meeting at the Stevens Hotel, Chicago, on July 9, with Dr. John Q. Schisler presiding, and Dr. Corliss P. Hargraves as secretary. Charged with responsibility for promotion of World Service causes, most of the business related to planning and coordinating this educational program.

It was apparent to the secretaries that as the curtain has been lifted in Europe, the destruction and suffering in devastated areas is ten times more appalling than had been anticipated. As they become available, the secretaries and Council of Bishops will join in presenting the facts. It seemed obvious that the presentation to individuals and churches of advanced goals and objectives for voluntary acceptance will be necessary, even though much has already been done. ;

A national meeting in the fall of 1946 was proposed by the secretaries to the World Service Commission, and was approved. Its business would be a consideration of the next steps in reconstruction in the light of the situation as of that date. It was suggested that to this meeting would come the members of the Council of Bishops, the Commission on World Service and Finance, the Council of Secretaries, and a district superintendent, layman, and pastor, elected from each Annual Conference, plus all the members of World Service Boards and Agencies not otherwise included. Action on this by the Council of Bishops is the next step.

High praise was given to Jesse I. Gibson, the manager of the Service Department, which the Boards cooperatively maintain in Chicago. The astonishing total of 43,067,842 leaflets, booklets, cards and envelopes have been shipped during this past Crusade year.

Due to a change in his responsibilities in the Board of Missions, Dr. Jay S. Stowell resigned from the chairmanship of the Committee on Visual Aids. He was replaced by Dr. Nathaniel F. Forsyth, of the Division of the Local Church, Nashville. This Committee will continue study and plans for a new 45-minute World Service sound picture. The secretaries also voted cooperation in the Protestant Film Commission, currently being organized for the production of religious motion pictures and generally to represent Protestant churches in this field, particularly with possible relationship with the professional industry.

Cooperation also was voted with the establishment in Washington of a "listening post" under the sponsorship of the Federal Council of Churches, to be supported by contributions from the several denominations. It was emphasized that this new office is in no sense to be a lobby.

A nation-wide oratorical contest among high school students on striking phases of the world service, and benevolent work of the Church is in the offing. Plans, which later will be amplified, were presented by Dr. William K. Anderson. While the enterprise obviously will result in much education concerning Methodism's program of Christian service, both to the participants and their hearers in the many preliminary contests, an incident contribution will be in college scholarships that are proposed as prizes in certain of the finals.

The election of officers of the Council resulted in the choice of the Rev. Dr. A. T. McIlwain, of St. Louis, Mo., as president. Dr. McIlwain, a former district superintendent of the North Mississippi Conference, is the executive secretary of the Board of Pensions of the Methodist Church, incorporated in Missouri. The new vice-president is the Rev. Dr. Harry W. McPherson, of Nashivlle, executive secretary of the Division of Educational Institutions. The Rev. Dr. Corliss P. Hargraves, of Nashville, and Dr. Thomas B. Lugg, of Chicago, continue as secretary and treasurer respectively.

PHILIPPINE LIBERATION GOSPELS

Even before the liberation of the Philippine Islands, the American Bible Society was printing in America 250,000 Gospels in Philippine dialects to be sent to Manila as soon as possible. The Bible House on Isaac Peral in Manila and the warehouse behind it are burned out, according to information received by the Society from its recently liberated secretary, the Rev. W. H. Fonger. The plates from which the Bibles and Testaments have been printed there were in a large degree safe in the concrete vault in the warehouse, but there is no supply of paper and printing facilities are not yet available.

Dr. E. K. Higdon, of the United Christian Missionary Society of the Disciples of Christ, a former secretary of the Society in Manila, is on his way to the Philippines with the first thousand copies of the Gospels. A shipment of 50,000 more has been started through the help of the Army Chaplains.

The printing includes Gospels in the Philippine dialects of Tagalog (the official language of the Islands), Ilocano, Panayan, and Cebuan. The little books are very handsome in their yellow covers with the Philippine and American flags in full color on them. They are called, by the Society, the Philippine Liberation Edition.



MILLSAPS COLLEGE—1892

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON, JULY 22, 1945

By W. C. Newman

Lesson Text: Genesis 13:1-12.

Golden Text: Let there be no strife, I pray thee, between me and thee. . . . for we are brethren.—Genesis 13:8.

One of the oldest of all human problems is that of how people shall get along together. It began with the very first family that lived on earth, and has continued to this day. In its simplest form it appears in the petty quarreling of children; in its most difficult and complex form it bursts out in great world conflagrations like our own current war.



W. C. Newman

But the basic cause is the same in both instances; and we have made scandalously little progress in solving the problem in either of its forms.

I know of no clearer statement of the case than this story of Abraham and Lot. It contains the situations that arouse antagonisms, the human characteristics that lend themselves to the building up of strife, and the suggestion of cure that must be the basis of any hope of peace in family, community, or world. It is a story that will bear frequent reading, close study, and personal application to ourselves and our time.

Things that Divide Us

Some able historian would do us good, I think, if he should write a new kind of history of the world. A history, not of battles, wars, empires, kings, political movements, and revolutions, but the history of how human beings, all sons of the same Father God, made to be brothers, neighbors, friends, ever came to be separated into a thousand clashing camps engaged in incessant conflicts.

And, strangely enough, I believe such a historian would discover that the things that divide us are not the things one would suppose them to be. Astoundingly, we are not set against each other by the differences that exist between us—differences of race, religion, background, political philosophy, social and economic class, or geographic advantages.

We are set against each other by our similarities.

Selfishness is neither German, Japanese, Russian, English, Italian, or American. It is human. All men are subject to it. It knows no boundaries.

And so with jealousy, envy, covetousness, prejudice, and pride.

These are the evil forces that keep man always at the throat of man—and no peace plan that leaves them out of consideration will ever succeed. I have seen them divide families, split whole communities, destroy congregations, and defeat the plans of God himself. They are wicked sins, and quite as terrible in their consequences as the more spectacular sins of murder, theft, and immorality.

Conditions that Breed Hatred

Abraham and Lot never intended to become enemies. It was done before they suspected it could be possible. But once having happened, the two men were so caught up in emotional reactions, and their servants and friends responded so violently to their violence, that peace could be maintained only if one or the other backed down, surrendered rights, made sacrifices, and humbled his pride.

It is ever so. No husband and wife ever married with the intention of quarreling, fighting, and separating. No community ever just arbitrarily decided to divide into warring camps. No congregation ever coldly voted to begin to take hostile attitudes toward each other. No world conference of nations ever debated themselves into war.

In every case conditions that aggravate the problem of human relations were allowed to grow up until they became unmanageable. Those conditions were not inevitable. In their early stages they might have been altered. But allowed to go on, neglected or encouraged, their inevitable consequence is a broken brotherhood.

Abraham did not wait; he acted before it was too late. And he saved the situation.

Many homes could be saved if one member of the family, seeing the approach of its dissolution, would act with intelligence, resolution, and humility. Many a community row could be prevented if one prominent citizen led the way with understanding, gentleness, and genuine love. Many a war could have been stopped before a gun was fired if one great nation had acted with unselfishness.

Abraham has set for us the example—an example that can be followed by an individual or a nation. He altered the conditions that make for ill will.

The Costliness of Hate

And if Abraham has set us the example of conciliation, Lot lived out for us the terrible consequences of greed and unbrotherliness Follow out the story of Lot's life and you will see where all ill will leads—to the destruction, not of the hated, but of the hater; not of the offended, but of the offender.

For this is the unavoidable fate of every man or nation given to unbrotherliness—that he or it will be utterly devoured by their own violence.

I have watched a man disintegrate by the force of his own critical attitude toward others. And history has written over and over the record of nations eaten up with their own violence toward other nations.

Ill will kills—kills the possessor. Mental and moral destruction are the rewards of unkindness. It is written into the law of human nature.

OLD AGE AND SURVIVORS INSURANCE PAYMENTS DURING QUARTER ENDED JUNE 30, 1945

The number of monthly old-age and survivors insurance benefits in force in the twelve parishes served by the New Orleans office of the Social Security Board as of June 30, 1945, is as follows:

Number of children of deceased or retired workers, 2,353; monthly benefit amount, $27,322.19; average per person per month, $11.61.

Number of widows with young children, 992; monthly benefit amount, $18,236.29; average per person per month, $18.38.

Number of retired workers, aged 65 or over, 2,571; monthly benefit amount, $53,057.87; average per person per month, $20.63.

Number of wives, 65 or over, of retired workers, 575; monthly benefit amount, $6,368.99; average per person per month, $11.06.

Number of aged widows of deceased workers, 413; monthly benefit amount, $7,892.46; average per person per month, $19.11.

Number of aged dependent parents of deceased workers who left no widow or children under 18, 56; monthly benefit amount, $837.55; average per person per month, $14.97.

Total number of monthly payments, 6,960; monthly benefit amount, $113,715.35; average per person per month, $16.34.

In addition to the above, lump-sum or burial benefits were paid during the quarter ended June 30, 1945, to 207 persons, totaling $35,841.57, or an average of $116.72.

These payments are made according to right under the law, based on the average monthly wage of the wage-earner working in employment covered by the Social Security Board.

E. H. Frank, manager of the local office, located at 839 St. Charles Street, suggests that "whenever a person who has worked in covered employment reaches the age of 65, they call at the Social Security Board Office to have their rights under the law explained, so that neither loss in benefits or a reduction in benefits will occur." Also when a worker dies, after working for some period in jobs covered by the law, some member of his or her family communicate promptly with the nearest Field Office of the Board.

The worship most acceptable to God comes from a thankful and cheerful heart.

—Plutarch.

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THE CHRISTIAN FIRESIDE

POLECAT OR JIMMIE SKUNK

By W. A. Swallow

Whether we think of that most docile of creatures as just plain skunk or give it that opprobrious and undeserved name of "polecat," it nevertheless is true that this animal is one of the most helpful to mankind, in general, and to farmers in particular.

Perhaps, too, we may think of him in the terms of Walt Disney's "Flower" or Thornton Burgess' "Jimmy Skunk." If so, well and good. For then, we are giving to this creature of the wilds the personality and means for good that he richly deserves. Under such names, who would think of destroying him or doing him harm?

The original undeserved prejudice against skunks resulted when the early settlers of America, acquainted with the European fitchet weasel, promptly applied its common name "polecat" to the skunk on account of its odor. The polecat of Europe is far more destructive to poultry and game than are skunks. So, as this bad reputation was transferred and as skunks feed mostly at night when their habits are difficult to observe, the prejudice against them still remains in the minds of many people.

The popular belief has been that skunks feed mainly upon birds and birds' eggs, and poultry, but much evidence and testimony from authoritative sources show that these animals are, on the whole, most beneficial. A large percentage of their food consists of grasshoppers, crickets, beetles and their larvae, while mice, rats, carrion, fungi, earthworms, berries and other fruit help to make up the balance of their diet. Insects eaten by the skunk seem to be mostly of injurious kinds, and the usefulness of this animal is more apparent when there is an invasion of large numbers of some insect pests, as grasshoppers, crickets, cicadas, army worms, or the like.

Although several forms of this animal inhabit Central and South America, the one we know best lives on our own continent from Hudson Bay south to Texas. Usually about the size of a cat, it is a heavier animal, with black fur bearing a white streak down the back. It has a long pointed nose and a long bushy tail.

The skunk sleeps during the winter, coming forth in February to find its mate. It can, if necessary, dig its own den, but ordinarily chooses to live in deserted woodchuck burrows, whenever possible.

It is easily tamed and shows little dread of man or other animal. Its conspicuous appearance is easily noted as it progresses in its usual leisurely manner and animals seldom attack it knowingly, fearful of the disagreeable properties of its scent glands, which are the animal's only means of defense.

An amusing incident concerning these animals was recently observed by Miss Mazie Caruthers, of Norwich, Connecticut. Here is her own story:

"One late afternoon last fall, while still enjoying the warmth of the sun, out of doors in my deck chair, I was idly gazing into space across the garden beds. Suddenly my eyes focused on something moving slowly down the path. Interested, of course, as every nature lover is, I kept perfectly still and watched what this might turn out to be.

"Gradually, the motion materialized into form, and I could see plainly a group of small animals. Keeping desperately quiet, I then witnessed a touching example of maternal care. A mother skunk, a beautiful little creature, was evacuating her new family into the woods that border on my garden. She walked (or loped) directly in front of four tiny younglings, ludicrously striped like herself. Each baby skunk was holding valiantly onto a long twig, processionally. Mother kept alongside, watching her offspring carefully, as they gripped their safety belt in their mouths.

"Occasionally, one tired baby would let fall his bite on the stick; that halted the march, and then Mother Skunk would dash to the rescue, restore her child's grip on the life-line, and off they'd start again, ambling towards the thick bushes and sanctuary. All I could think of was a sergeant drilling a bunch of raw recruits. I watched, fascinated, until the skunk family vanished into the friendly wilderness, where (I hoped) nothing would molest them, until, at least, Mother had taught her skunklings the manly art of self-defense."

So let's think of the skunk as "Jimmy Skunk," or "Flower," whose extermination would be a distinct loss to mankind.

—Our Dumb Animals

"THOMAS CADILLAC'S" TRAVELS

By Vincent Edwards

Probably no cat ever went on a stranger journey than "Thomas Cadillac." More than twenty years ago he began life as a friendless alley cat, in Detroit, Michigan. He might have lived and died without anybody's ever having heard of him if, one day, he had not crawled into the packing case in which the Cadillac Company was shipping a chassis to an automobile show at Sydney,, Australia.

For seven long weeks the crate, with its imprisoned cat passenger, was on its way. Stored deep in the hold of a ship, buffeted by high seas, it served as poor Thomas Cadallic's stateroom.

When it finally arrived and the iron cleats and stout boards were knocked off, the Australians had a surprise coming. They had expected a chassis, but they hadn't looked for a cat!

Poor Thomas was a pitiful sight. He was found stretched out in the V-shaped enclosure, formed by the eight cylinders of the engine. He was unconscious, and with his hair almost gone, he looked as if he had lost 8.99 of his nine lives.

Workmen, supposing him dead, laid him to one side. But a minute or two later, one man thought he heard Thomas breathing. As he bent down to listen, there were unmistakable signs of life.

No time was lost then. The cat was rushed to a veterinary, and the latter proceeded to give Thomas first aid. Within a very short time, he had the overseas wanderer lapping a dish of mush and milk.

Thomas became the sensation of the hour. His name and picture appeared in the Australian newspapers, and the public became interested in the strange traveler.

When Mrs. Poole, the wife of the American Cadillac agent, heard about him, she had her husband bring Thomas to their apartment. But, as Australia has strict regulations against the importation of livestock, the cat's stay in the country had to be cut short. Mr. and Mrs. Poole decided to bring him home with them.

On that trip back to America, no royal personage could have traveled more comfortably and receive more attention. In place of a narrow cell far down in the hold, Thomas had an elegantly paneled stateroom with a woolen blanket to sleep on, and all the good food he could eat.

When the boat docked at Honolulu, the Cadillac agent with eleven camera and motion picture men came aboard to honor the little traveler. Thomas did not seem to mind, but posed quite agreeably. The same thing happened at San Francisco. In due time the cat reached Detroit, where he was welcomed in a blaze of glory. After that, Thomas was given a permanent home at the Cadillac factory.

One may wonder how this remarkable cat survived his long trip in the nailed-up packing case. His Australian life savers discovered the secret. Lubricants all around the engine had been licked dry. For forty-nine days, that sturdy American alley cat had lived on nothing but grease and oiled paper.

—Our Dumb Animals

VACATION CHURCH SCHOOL AT PEARL RIVER

(Continued from page 11)

Ready for Sunday School." Their "hunger and thirst" was evident. One cannot express the joy that comes when the light of comprehension dawns on their faces. For instance, when faith was simply illustrated the Church School superintendent said, "Now I see what Y. A. Smith means sometimes." When we talked of prayer a father said, "If we teach our children to pray they won't feel 'hot in the face' when they are called on at church."

As the organ in the church is not usable, one of the men brought one from his home. We were interested in hearing songs familiar to us sung in Choctaw. One favorite was "How Tedious and Tasteless." Most of the songs were sung in English.

An interesting outgrowth of the discussion, "The Christian Way of Life," was the learning of "Lord, I Want to be a Christian," which became very meaningful and was called for each night.

They seemed to be proud of the fact that they could convert two corners of the church into classrooms by turning two benches together. Pictures appropriate for the age group were mounted. Concern was expressed about the repair of the church and plans made among themselves for lights and steps. Windows were bought (with W. S. C. S. funds) which were to be put in Saturday morning under the direction of Bro. Smith.

We were made very happy when they extended to us an invitation to return this fall. With all our heart we say, "It was good to have been with them." We are humbled and ashamed that our Methodist Church has been so negligent of them. This is a Macedonian call! Surely there is someone who can say, "Here am I."

JENNIE YOUNGBLOOD,
Miss. Conf. Director of Children's Work
CATHERINE EZELL,
Miss. Conf. Rural Worker

MRS. FANNIE C. DONAVAN DIES AT LONG BEACH

Mrs. Fannie C. Donavan, 87 years old, of Long Beach, Miss., widow of the late Douglas B. Donavan, died late Saturday afternoon, July 7, 1945, and funeral services were held Monday morning, July 9, 1945, at Long Beach Methodist church, with burial in Long Beach Cemetery. The Woman's Society of Christian Service, of which she was the oldest member, formed a guard of honor at the church from 8:30 until 10, the hour of the funeral, while she rested at the altar.

Rev. T. M. Dye, Jr., pastor of the Methodist church, officiated. He was assisted by Rev. H. J. Moore, neighbor of Mrs. Donavan and former pastor, and Rev. T. J. Wharton, pastor of Long Beach Presbyterian church.

Active pallbearers were George Sells, Oscar Quarles, Marcy Quarles, Dave Andre, Ben Simmons, and John Tims.

Mrs. Donavan is survived by four daughters: Mrs. John R. Fincher, Baton Rouge, La.; Mrs. James B. Binford, Mobile, Ala.; Mrs. Frank Simmons, Mobile, Ala.; Mrs. Ethel Hendon, Long Beach, Miss.; and five grandchildren: Tech. Sgt. John R. Fincher, Waycross, Ga.; Adrian D. Hendon, Long Beach, Miss.; Ensign Frank Simmons, Jr., Navy; Mrs. Robert R. Sidmore, and Miss Lillian Fincher, Washington, D. C.; and four great-grandchildren.

Mrs. Donavan was born in Mobile, Ala., on December 15, 1857, and had resided on the Mississippi coast for 67 years. At the time of her death, Mrs. Donavan was the only living charter member of the Long Beach Methodist church, having conducted Sunday School classes before the first church was built. She had endeared herself to a legion of friends. Loyally supporting her pastors, tireless in her efforts to promote the growth of the Church she loved, constant in her prayer life, she radiated sunshine and joy, courage and enthusiasm in her every contact. She leaves an enduring memorial in the hearts of those young and old, white and black, whom she had helped, comforted, advised, and counseled during a long and well-spent life.

"The lights have gone out in the mansion of clay,
The curtains are drawn, for the dweller's away.
She silently slipped over the threshold by night,
To make her abode in the City of Light."

THE GENEVA AREA

(Continued from page 5)

be less comment in the future about Methodism being an American importation into Czechoslovakia. No religious group has been more loyal to Czechoslovakia than have the Methodists during this crisis.

The Czech Methodists deeply appreciate the liberation of their country by the Allied armies. Vancura says that when the Americans finally reached Prague he rushed out and kissed an American boy riding on one of the tanks. Bro. Erlebach stated that as the American army entered Pilsen he fell to his knees in a prayer of thanksgiving. He then turned to the 126th Psalm and read: "When the Lord turned again the captivity of Zion, we were like them that dream. Then was our mouth filled with laughter, and our tongue with singing; then said they among the heathen, 'The Lord hath done great things for them.'" Sunday, May 13, was a day of special thanksgiving in every Methodist church in Czechoslovakia.

The spirit of these fine people was again shown when I asked Vancura how the American Methodists could best help him now. Despite the great need of food, clothing, and medicine, Vancura listed first their need of additional educated Czech Methodst preachers, and requested the immediate return of Bro. J. P. Bartak from America. The only personal request made by Vancura was the hope that he would be able to have funds to secure the services of a dentist so as to get new teeth for those knocked out by the Gestapo. Vancura said: "Bishop, tell our American brethren and all other Methodists that we are happy that we are still alive. We thank God for preserving Methodism in Czechoslovakia. We are always praying for our American Methodists, our bishops, and our lay leaders, who are surely our fathers. We know that they will supply our needs in this critical period of reconstruction, although we desire to be completely self-supporting."

I excused myself for a short time and went to a United States Army Finance Office, where I cashed Travelers' Checks to the amount of $5,000 and gave the money to Vancura to be used for immediate relief of our Czech Methodists. I also assured him that more funds would come from the American brethren. He asked me to write a letter to accompany each gift, and in the letter I stated that the gift was a small token of the love and affecion of the American Methodists for the Czech Methodists. We gave Bro. Erlebach the first gift and he, with tears in his eyes, told us how deeply appreciative all Czech Methodists were of the love and material gifts of the American Methodists. He ended his speech of appreciation declaring that the Czech Methodists had never once lost their faith in God and their American brethren during the past horrible years.

Tears were in the eyes of all of us as I led our small group in a closing prayer of thanksgiving. As we left Pilsen, Chaplain Henry said: "Bro. Vancura and Bro. Erlebach feel that we have done much for them by our visit and our relief funds. They, however, have done far more for us by their heroic lives and their wonderful Christian spirit." I left Pilsen determined that I would return as soon as possible to be again with those brave Czech Methodists.

The Methodist Church, through resolutions passed by the General Conference and by declarations of boards and commissions, is pledged to the task of building a Christian social order. This new social order in Europe will not come, however, by the passing of nice-sounding resolutions but rather through the life and action of freedom-loving Methodists and other Christians like our Methodist group in Czechoslovakia.

Czechoslovakia is a good testing ground for the proposed world program of Methodism. Our immediate attitude toward the Czech Methodists will determine whether it is our policy to build the new social order by resolutions and oratory or by sacrificial assistance. If we desire a new social order in Europe we must give larger financial support and more relief funds than is now planned for our Methodism in Czechoslovakia. The small fund allotted from the Crusade for Christ in Europe will hardly touch the great needs of our Methodists in Czechoslovakia and the other countries of the Geneva Area.

The attitude of the American Methodists in the next few years will determine the future of European Methodism. Regardless of any financial contribution that is made by the Methodist Church toward general reconstruction in Europe our first obligation is to our own European Methodist brethren.

To use the words of Winston Churchill, I do not think the Methodist Church sent me over here to liquidate Methodism in Europe. It is my duty and sacred obligation to keep American Methodists informed as to the needs and opportunities of their European brethren. My sincere plea is that you will not forget your faithful brethren in freedom-loving Czechoslovakia. If you can possibly do so, please send a financial contribution to the treasurer of the Board of Missions and Church Extension of the Methodist Church, 150 Fifth Avenue, New York, N. Y., to assist your needy brethren in Czechoslovakia. In these critical months and years of European political and religious reconstruction do not fail the Vancuras, the Erlebachs, and the thousands of other Czech Methodists who did not fail us during six years of persecution and suffering.

BIBLE—KNOWLEDGE

Recently, in a high school English class, the teacher conducted a survey, the result of which showed an astonishing lack of Bible knowledge among those tested. Eighty-eight per cent did not even know what the four Gospels were. One student ventured a guess that they were "love, honor, cherish, and obey," while still another wrote that three of them were "Christianity, Confusion, Hinduism." Ninety-eight per cent seemingly had never heard of Saul of Tarsus! Perhaps the time has come for a new apostle to the Gentiles to rise up.

Incidentally, every single class in which this survey was conducted requested that they be told the answers.

—Sunday School Times.

FORMER JAPAN MISSIONARY PASSES

Mrs. Ada A. Reagan Moseley, widow of the Rev. Crowder B. Moseley, and a retired missionary of the Methodist Church in Japan, died on June 14, at her home in Centralia, Wash. Mrs. Moseley was born in Woodbury, Tenn., on November 8, 1865. She was married to Mr. Moseley on October 15, 1890, at Shanghai, China. Together they served as missionaries in Japan, under the former Methodist Episcopal Church, South, until 1911, when they retired from active service. Mr. Moseley died on August 17, 1916. Mrs. Moseley is survived by three sons and three daughters.

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THE HOLY SPIRIT

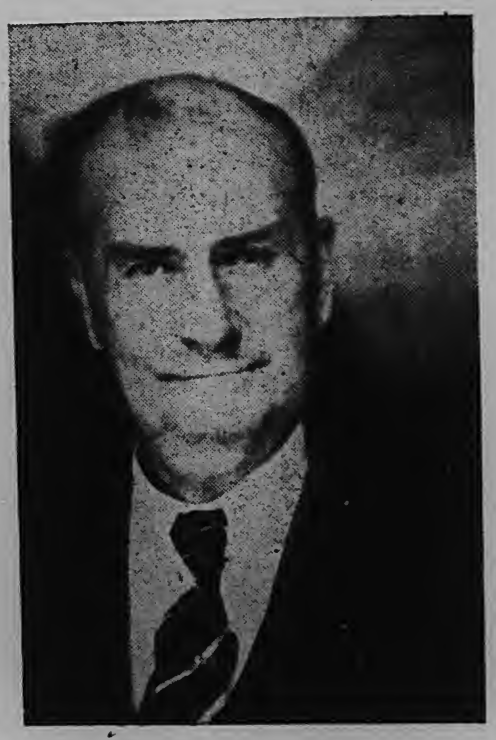
(John 16-7)

By Rev. C. B. Powell

In every age men have been more deeply impressed by the great acts of God in former centuries than by His great acts in their own times. When the eternal Son of God had become flesh and was giving sight to the blind, and raising the dead, proclaiming the good news of the kingdom of Heaven in Galilee, and in Jerusalem, the Jewish people failed to see His glory, but recalled with wonder and adoration the goodness which God had shown to their race when He delivered their fathers from miseries in Egypt, fed them with manna in the wilderness, and gave them the Land of Promise.

Now we, in our turn, look back with wonder and passionate joy upon the earthly life of our Lord, and we are in peril of missing the blessedness and power of the actual presence among us of the Spirit of God. We think with something like envy of Peter and James and John, of Mary and Martha and Lazarus, and in our hearts believe that the blessedness of those who knew Christ in the days of His earthly ministry was greater than our own. There are some of us, I fear, who have not discovered that as the coming of Christ was a new and wonderful thing in the history of our race, the coming of the Holy Spirit was also a new and wonderful thing in the history of our race, and that His coming has made an infinite difference in the life of man. There are Christian people who, in their religious thought and life, live with the people of that day. However, they believe that He (Christ) is the Son of God, and in some great sense, the Saviour of the world; they call Him Master, they love Him and endeavor to obey His commandments. They think that this is enough, and that this is the ideal Christian life. People forget that even the apostles, before they knew the mystery and power of His death, had the most imperfect knowledge of His true glory, that their religious life was wanting in depth and energy, and that when the hour of darkness came, one of them denied Him and the rest forsook Him and fled. There are other people who have learned that He died for the sins of men, that He has risen and returned to the Father, and that yet He is still near to them, and that when they are gathered together in His name He is among them. They think that this completes and exhausts the revelation of the grace of God in Christ. They expect nothing more till He appears in glory. Their life is what the life of the apostles and the other disciples would have been if, when they met day after day in the upper room in Jerusalem during the interval between our Lord's ascension and Pentecost, they had forgotten His promise of the Spirit. And there are others who are still waiting, sitting in the upper chamber, waiting, praying, longing for the coming of the Spirit, not knowing that the Spirit came eighteen hundred years ago with a mighty rushing wind and tongues of flame, and that He has never left the Church; that there is, therefore, no reason for Him to come again. He is here. For according to the words of Christ, the Spirit having come abides with us forever. The saying of our Lord that it was expedient for us that He should go away is a hard saying for some of us, as it was a hard saying to His disciples who first heard it. It is a hard saying partly because we think of the Spirit of God as being only a gracious divine influence granted to us as it was granted to saints who lived before the great redemption, achieved for us by our Lord Jesus Christ. We do not see that the Spirit of God is a living person, and that the Spirit of God is with us as He was not with Abraham or Moses or David or Isaiah, or any of the saints in old Jewish times, or with Peter, James and John during our Lord's early ministry.

These are not mere curious speculations; they are among the great facts of the Christian gospel. They cannot be disregarded without the gravest loss to the strength and joy of the Christian life. In the Old Testament scriptures the Spirit of God is represented as a divine Power acting in the material universe and sustaining the physical strength or life of man, power which gave enormous physical strength to many of the Old Testament leaders and prophets. I do not say that the divine Spirit whom we know as the Holy Spirit, the personal Spirit, the Spirit who descended on the Church after our Lord's ascension was not active in the ethical and spiritual life of devout men in those ancient times, or that He did



REV. C. B. POWELL

not give them light and strength, courage, hope, and consolation, but I say, speaking generally, the Spirit of God in the Old Testament Scriptures is represented as an impersonal power, a power working in a material universe and conferring on exceptional men exceptional endowments for exceptional purposes, but in some great and deep sense He was not with the ancient saints as He is with us. But when we pass from the Old Testament to the New, we are in the presence of a great revelation of the Spirit of God as well as the Son of God. In the early pages of the New Testament, we are still surrounded by ancient forms of Jewish thought; the Spirit of God is still known as a power—not as a person; and throughout the New Testament, in such phrases as being filled with the Spirit, the old idea of the Spirit of God as a power survives, but in later books the Power is known as the Power of a divine person. While Christ was with His disciples they could face hatred, contempt, mockery, insult, and slander, but without Him they could do nothing. It was to meet this despondency, this despair, that our Lord told them that the Father would give them another Advocate, who would abide with them forever, an Advocate who would maintain His cause, and theirs, against the whole world. [illegible] is the sense of the word which in the [illegible] of our translation is represented as Comforter. That the Holy Spirit would [illegible] sole them in their sorrow for our Lord's [illegible] parture, and that He still consoles us [illegible] troubles, is true, but it was not [illegible] the consolation that the Holy Spirit [illegible] lead them that our Lord was thinking [illegible] Christ was thinking of a larger [illegible] of a more energetic kind. But the [illegible] the Holy Spirit, was to stand by [illegible] the great conflict, and to lead, [illegible] bring to their remembrance all that [illegible] Himself had said to them. What [illegible] had been to them the Holy Spirit was [illegible] He was to take the place of Christ. [illegible] not to be an influence but a person, [illegible] what our Lord says makes it certain that He was speaking not of a power but of a person—to bear witness, to guide, to speak, to hear, to declare the things that are to come—all these are personal acts and they are all attributed to the Holy Spirit.

Now as we pass from the four Gospels to the Acts of the Apostles, and to the epistles, we find that the divine Person is actually present in the Church, has assumed authority there, directs and controls its action. The presence and the authority of the Holy Spirit as a divine Person in the Church are also illustrated in Paul's address to the Ephesian elders. The free personal activity of the Spirit of God in the government of the Church appears in His distribution of spiritual gifts. The conversion and baptism of Cornelius marked the first great movement of the Christian Church beyond the rigid enclosure of Judaism. A few years later came a second, and the Spirit of God was the leader of the second movement, as He had been the leader of the first. The Church met for fasting and prayer, and the Holy Ghost said, "Separate me Barnabas and Saul for the work whereunto I have called them." This is not the action of a power or the descent of an influence; it is the authoritative command of a Person. The command was obeyed, and they were sent forth by the Holy Ghost. Paul was sent forth by the personal authority of the Spirit of God; his travels were directed by the same Spirit.

These truths that I have tried to express I think sufficient to show that since Christ came there has been a wonderful revelation of the Spirit of God as a living Person. But even in the New Testament there are many passages in which the older conception of the Spirit survives. For example, we pray to be baptized with the Spirit, the Spirit being poured out on the Church. In such phrases as these the Spirit is conceived of as a Power rather than a Person, and when we use them we are thinking of the influence and grace of the Spirit as distinguished from the Spirit Himself. This form of thought is perfectly correct and legitimate only we should not allow it to obtain such an ascendancy as to prevent us from clearly apprehending the truth that the power is the power of a divine Person.

A churchless community, a community where men have abandoned and scoffed at or ignored their religious needs, is a community on rapid down-grade.

—Theodore Roosevelt.

No Christian today has the right to poke fun at the narrowness of our forefathers. Our boasted breadth has come to us at the expense of depth. We are broad and shallow; they were narrow and deep.

—Dr. John S. Bonnell.

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THE LIVING CHURCH

It is impossible for a man who believes that life has a spiritual, a moral character, to rid himself of the responsibility of doing all that he can to enable the State to realize the purpose for which it exists and to embody in its actual working the spiritual principles which he holds to be right.

—"Copec" report on Politics and Citizenship.

THE PRAYER-ROOM TODAY

Forgive me, Friend Divine, that I have brought so little joy to Thee, so little delight of friendship. If I have been Thy friend at all, I have been so unresponsive to Thy love, so slow to discern Thy mind, my self-centered heart so unready to feel Thy pain. Yet it is Thy great joy to love Thy friends, not for what they are, but for what Thou art making them. In me also let there be seen the power of Thy transforming friendship, till I become not all unworthy to be called Thy friend. Amen.

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THURSDAY, JULY 26, 1945.

Who is a Gospel Minister?

Not every one that talks largely and earnestly on the **righteousness and blood of Christ.** Let a man descant upon these in ever so lively a manner, let him describe His sufferings ever so pathetically; if it stops there; if he does not show man's duty, as well as Christ's sufferings; if he does not apply all to the consciences of the hearers, he will never lead them to life, either here or hereafter, and therefore is no **Gospel Minister.**

. . . . . .

Who is a gospel minister, in the full scriptural sense of the word? He and he alone, of whatever denomination, that does declare the whole counsel of God; that does preach the whole Gospel, even Justification and Sanctification, preparatory to glory. He that does not put asunder what God has joined; but publishes alike, Christ's dying for us, and Christ's living in us. He that constantly applies all this to the hearts of the hearers, being willing to spend and be spent for them; having himself the mind which was in Christ, and steadily walking as Christ also walked; he, and he alone, can with propriety be termed **A Gospel Minister.**

Let it be particularly observed. If the Gospel be "Glad tidings of great salvation which shall be unto all people," then those only are, in the full sense, **Gospel Ministers,** who proclaim the **Great Salvation,** that is, salvation from all (both inward and outward) sin, into all the mind that was in Christ Jesus; and also proclaim offers of this salvation to every child of man. This honorable title is therefore vilely prostituted, when it is given to any but those who testify that God willeth all men to be saved, and to be perfect as their Father which is in heaven is perfect.

—From "Beauties of Mr. Wesley," pp. 110-112.

WALLET OF THE WEEK

THE SOVIET REPUBLIC has large Moslem communities in the Caucasus and Turkestan. For the first time in Russian history, says one of the church papers, those Moslem Soviet citizens are participating in the pilgrimages to Mecca. The pilgrimages are not only permitted, but are facilitated by special transport arrangements provided by the U. S. S. R. It is said further that this is a method of cultivating the good will of the Arabs whose oil lands are particularly interesting to the Russians.

* * *

A LOCKHEED AIRCRAFT ENGINEER, H. M. Hibbard, predicts that in the next war the aggressor's aim will be the total destruction of his victim in the first twenty-four hours. He thinks that within a decade jet-powered helicopters, using cheap kerosene for fuel, will be the safest, simplest, and most convenient form of travel ever devised, and that by 1955, transport planes will fly at a speed of fifteen hundred miles per hour one hundred miles above the earth. In view of the progress made during the war years, it would seem that things even that unreasonable might come to pass.

* * *

MANY INTERNED MISSIONARIES are still prisoners in Japanese-occupied China. The China Inland Mission has 255; the London Missionary Society 107; the British Baptist Society 49; the Methodist Society of Great Britain 90; and the Society for the Propagation of the Gospel 81. These figures were compiled by the Sunday School Chronicle of London, and it is probable that denominations not listed may bring the number to a thousand or even more. It appears that in many instances the Japanese have permitted the missionaries to carry on their work, but under very difficult conditions.

* * *

JEHOVAH'S WITNESSES are said to have gained great prestige in Germany throughout the war. Hundreds of the members of the sect are said to have been "liquidated" in concentration camps, but for their sufferings and their staunch opposition to the Nazi regime, they seem to have won the admiration of a large part of the German people. They have now launched a vigorous evangelistic campaign and the indications are that their growth in the years immediately ahead will be phenomenal. If Germany may be tempered by the pacifism of the sect, it may result in good for both the Germans and others.

* * *

TRAINING FOR BARTENDERS in San Diego, California, has met head-on the religious and temperance forces of that section. According to the report, the San Diego Vocational School announced a summer course for training bartenders, and immediately the W.C.T.U. and the county Ministerial Association entered the lists in opposition to the move. If the incident shows nothing else, it makes it clear that education is not to be trusted for safeguarding the religion, the morals, or the culture of the American people. It would seem that the educational standards of San Diego are looked upon as a marketable commodity, regardless of the character of the purchaser.

ST. PAUL'S CATHEDRAL in London, which was seriously damaged by several bomb hits, is said to have been so greatly injured as to require at least half a million dollars for its repair. This amount, which is in addition to the sum payable from war damage funds of the Government, will have to be supplied by public contributions. Two items of greatest moment will be the restoration of the high altar which was completely destroyed by a bomb, and the great organ which suffered extensive damage from another high explosive.

* * *

BLACK MARKET BABIES, according to Maud Murlock, consultant on social services to the children's bureau, is the latest phase of the immoral tendencies prevailing today. "Baby workers" are said to be marketing the babies of unwed mothers for as much as two thousand dollars each. The rate of illegitimacy is reported to have risen to where one in every twelve babies born in our country is illegitimate, which is double the rate for 1942. Illegitimate mothers are said to sell their babies before they leave the hospital and often for their hospital expenses.

* * *

A FULL-TIME DIRECTOR OF RADIO, with a budget of $50,000 for the year 1946-47, is being established by the General Assembly of the Presbyterian Church, says an exchange. It appears that this type of service is increasing, and it is necessary either to set up an independent radio, or to carry the fight against the wretched monopoly of American radio facilities to Congress for a wholesale revision of the present setup by which beer, cigarettes, patent medicines, and disreputable merchandise are licensed by the Government and offend a decent and long-suffering public at will and with impunity.

* * *

THE PRESBYTERIAN GENERAL ASSEMBLY, U. S. A., authorized the War Service Commission to raise the sum of twenty-seven million dollars in the next two years. The sum asked for was arrived at after reports from every department of the Church's activity, and a final session of five hours' discussion. Presumably, this fund is to serve much the same purpose as the twenty-five million asking in the Crusade for Christ, which the Methodists oversubscribed. The Presbyterians have given themselves a longer time in which to finish the task—two years.

* * *

A RADIO EDITION OF THE BIBLE is an innovation in Bible adapting which was recently announced. It is said to have been prepared for use by churches, federations, and councils of religious education—presumably for radio programs. The announcement says that the series consists of one New Testament and twelve Old Testament passages translated into dramatic form and presented by well-known radio artists. It is said to have been produced by the joint effort of the Methodist, Congregational-Christian, and Presbyterian churches. It is available at $15. What the value of a dramatic mutilation of the Bible may be is not disclosed.

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C. MILTON CHALMERS, Publisher

EDITORIAL

POLITICALLY ORGANIZED PROTESTANTISM

In our leading editorial of last week, we discussed what we feel to be the disproportionate emphasis of the economic, social, and political values of Christianity, as that emphasis bears upon certain historical antagonisms. We oppose such emphasis in any form because we believe that it is detrimental alike to religion and to the immediate problems of international friendship and world peace. We propose now to speak of the same disproportionate emphasis as it appears in Protestant circles. Here the effect upon the course of civilization has been less marked, not because of any spiritual superiority of Protestants, but because Protestants have so far failed to achieve effective ecclesiastical integration touching political and social questions which makes such a trend significant. Protestant aspirations are, however, making rapid progress toward that end, despite the historic opposition to the union of church and state.

As an example, the Nonconformist churches of England show a political trend which no discriminating student can regard as an accidental circumstance. This definite political alignment seems to us to grow out of the fact that the Protestantism which, up to a generation ago, devoted its thought and effort to the interpretation of the mind of God concerning men, has largely abandoned that field, and it is now obviously concerned with human rights and freedoms in the interest of which it invokes, not the will and word of God, but the support of social ideals and powers, using the Church as an instrument for implementing its purposes.

We have in mind, particularly, the general election in Great Britain, the results of which are to be announced at the end of this week. We are not sufficiently familiar with the English party system to warrant the offering of an exact analysis, but Methodist affiliations in the contest seem to indicate a decidedly "leftist" bias. Of the thirty-five Methodists seeking seats in Parliament, not one of them is a Conservative. There was a time when this would have been expected, but not now.

In America, as in England, Protestant trends seem to be increasingly political and as decidedly leftist. This trend is more observable in inter-denominational groups than in the separate communions. There seems to us to be an increasing preoccupation with political or political-related questions despite the terms which we use to vitiate our departmental operations. There is a loss of interest in theological values, except as indirectly or historically necessary to the continuity of our ecclesiastical effort.

In the Church School lesson of last Sunday, we had a remarkable illustration of the effect of such a disproportionate emphasis upon collateral interests. Abram, the paragon of faith, left Canaan, in the face of a threat of famine, for Egypt. By that act he, to some extent, placed his properties above his divine call and inheritance. In Egypt, the dissembler and the apostate gave evidence of his religious loss. He returned from his economic digression to find that between himself and his nephew, even, the effect of placing self above faith had achieved a measure of permanence.

In this story we have an ancient version of the modern saying that it is impossible "To hold with the hare and run with the hound." Abram learned his lesson, but his dissembling recurs in the experience of Isaac, and the strife for property appeared again between Esau and Jacob. We are opposed to Protestant political activities as ecclesiastical policy, no matter what the excuse for it. We believe that that which begins as benevolent lobbying will grow into direct, self-inspired political contest and end in a godless statism without the wholesome restraint of faith in God.

LET METHODISM BE WARNED

From the letter of a personal friend living on the Pacific Coast, we take this statement: "In the extensive migration here during the war, much of it from the South, the Baptists and various Pentecostal groups are more largely represented than the Methodists. Quite a number of Southern Baptist churches have been started hereabouts, much to the distress of their Northern brethren." This comes from a man of ability and of independent mind. We quote it for the reason that it is exactly in line with developments which we have foreseen and proclaimed for some time.

For one thing, this situation shows that Methodism is not holding the very class whose loyalty lifted it to ecclesiastical fame. It means, also, that people go where they find the fullest measure of satisfaction for their spiritual hunger. The fact that some of the sects are small, or that they fall below our esthetic ideals in their worship, is of little importance. They are gathering in the people today and they will fix the esthetic standards tomorrow—mark that. Methodists can build church life around cultural standards and lose the people, or they

can build it around Christ and salvation and win them. It is certain that bigness, the conceits of culture, and gorgeous ritual will not win them. The attractiveness of religion is not in a great program of activity, but is in the heartthrob of a compassionate Saviour.

SIMPLICITY IN FAITH AND WORSHIP

The perennial interest in Negro spirituals and in the almost primitive simplicity of certain religious radio programs shows the appeal and effectiveness of worship which reflects the spontaneous impulses and emotions of the heart. Any number of such programs will come to mind and they will furnish material for studying the influence of simplicity in group worship. We think it altogether likely that the influence of these unpretentious and often untheological worship hours is more far-reaching and practical than any highly organized and ably presented occasions which have a similar aim, but whose techniques are fitted to a standard of culture rather than to mind and heart.

This seems to us to mean that worship is the unadorned response of the soul to God. We believe that when religion passes beyond the simplicities it becomes a philosophy rather than an expression of faith. By the introduction of the cultural and the rational, the inspired and the spontaneous are repressed and the material and the human become paramount. Such worship becomes time-centered and tends to bind men to the immediate and to bury the divine and the eternal under a sod of human interests. A church dominated by other than the evangelistic passion soon passes the peak of its popularity and power, its witness is lost, its record becomes disappointing, and it begins a floundering quest for means of fortification instead of returning to the sources of power through which it won a place in the hearts of men.

CRAPE MYRTLE

We often hear the admonition, "Don't be a crape hanger!" But if it is the kind of crape, lacy and ethereal, which we have seen all around us in Jackson for the last few weeks, all of us would very gladly hang it everywhere on all the shrubs and trees. It has been like fairyland.



Dr. A. P. Hamilton

I have often wondered why this breath-taking witchery of pink and red has not been more widely acclaimed and sung by poets and composers of song. How, for instance, did Stephen Foster miss such a golden opportunity in his songs of the South? He sang of honeysuckle, the mockingbird, and we are crooned at **ad nauseam** in synthetic, saccharine tones dripping with honey on the themes of "sweet magnolias blooming," the cotton fields, and orange blossoms, jasmine, and the like. But never a word about that flower peculiar to the deep South, which traces beauty and magic all over the landscape in a thousand places at once.

There is nothing like it anywhere else in the world. It is as if angels had bivouacked on our lawns and meadows and brushed their wings on the trees, leaving part of the rainbow in passing back to heaven in the early dawn.

Crape Myrtle isn't even recognized in the ordinary dictionary around the house, strange as it may seem to us who know it so well.

It would have been worth a pilgrimage to our city to see the sheer unearthly beauty of the yard around the old Luther Manship home several days ago, and the whole town was aglow with the same loveliness. Just like ladies in crinoline curtsying in a minuet on the lawn decked out in lavender and old lace.

It is just another of those romantic things that make the South such a gracious and charming place in which to live. For here there seems to be a quality of life that is not found elsewhere, and we should make more of it. After all, it is not by the abundance of things of this life that we live, but the way in which we use them to adorn life that really counts.

Professor Lin used to say that he never wanted to move so far from his native South that he could no longer hear the mockingbird sing. I would add, "And see the glory of crape myrtle in the summer." A. P. H.

EARLY STATESMEN AND ALCOHOL

The attitude of Thomas Jefferson concerning the Indian and the alcohol problem is clearly one of philanthropy. From correspondence between the United States Commissioners to the Indians and the Secretaries of War during the years 1789 to 1800, reported to the American State Papers, it appears that the traders in the administrations of Washington and Adams frequently disregarded the deteriorating effects of liquor upon the Indian.

James Seagrove, United States agent to the Creeks, writes to Knox who, it will be remembered, was Washington's Secretary of War. This letter says that Seagrove demands "six hogsheads of Northward rum and Pike Teneruffe wine as the very smallest quantity he can do with." The Federal agent asks that it be sent before the time of the Indian meeting, and says that it is impossible to deal with these people without it.

A diary of Thomas Procter, Esq., United States Indian Commissioner, which is submitted to Henry Knox for his inspection in 1791 here states that he has granted Red Jacket's petition for a "little liquor" and that he has sent eight gallons. He says, too, that as the Young King seemed to want rum he "did not send him away empty-handed." Again, in an extract from a letter of James Seagrove, agent for the Creeks, to Timothy Barnard, agent, "I let the Cussebah men drink as much as they chose."

In contrast, the Democratic understanding, interpreted best by Jefferson, sought to promote the real happiness of the red people. The American State Papers report an address by Jefferson to Congress January 28, 1802, in which he brings this matter before the body. In this address he asks the Senate to consider the prohibition of liquor to the Indians. He urges their consideration of this matter in the spirit of "liberality and benevolence." Again Jefferson, in 1809, says in a message to the Wyandots, Ottawas, Chippewas and Pottawatomies . . . "We saw that the intemperate use of ardent spirits produced poverty, trouble and murder among you. . . . It has been our endeavor, therefore, like true fathers and brothers, to withhold strong liquor from you."

—Mabel Morris, in The Voice.

ANNUAL MEETING OF GENERAL COMMISSION ON WORLD SERVICE AND FINANCE

By Ralph Stoody

The annual meeting of the General Commission on World Service and Finance, which by its nature was bound to be heavy with statistics and percentages, Bishop Titus Lowe, of Indianapolis humanized and spiritualized. He made the dollar signs come to life when he keynoted the two-day session at Chicago's Hotel Stevens, July 10-11, with the reminder that it is the "Spirit which giveth life, not the mechanisms that men devise." Nearly all of the members of the Commission (two bishops, 14 laymen, and 15 ministers) were present. Judge W. F. McMurray, of Paducah, Ky., was in the secretarial chair.

Charged by the church with the responsibility for reviewing the accounts of the central receiving treasury in Chicago, the Commission also examines detailed statements from each of the several boards, commissions, and agencies. This time a parade of nearly 25 million Methodist dollars for missions, education, and philanthropy, passed their scrutiny. A major part of this, of course, is the nearly 17 million which had been received in cash up to May 31 on the Crusade's relief and reconstruction fund. Despite this large giving in response to this special appeal, there was an increase of 4.9 per cent in regular World Service giving during the same year.

Dr. Thomas B. Lugg, treasurer, presented 165 pages of detailed reports, breaking down the receipts by conferences, areas, and jurisdictions, revealing per capita contributions and indicating in detail the distribution made of the several funds.

Here is a brief summary of receipts for the fiscal year:

World Service on apportionment	$ 5,803,048.75
Special gifts	678,335.90
The Crusade for Christ	16,978,211.36
Week of Dedication	72,607.44
Fellowship of Suffering and Service	500,931.37
Total	$24,033,134.82
General Administration Fund	$ 161,915.42
Episcopal Fund	687,603.01
	$24,882,653.25

Dr. John Q. Schisler, the retiring president of the Council of Secretaries, reported the activities of this group of officials who cooperatively promote the benevolent giving. Then, one after another, representatives of each of the boards and agencies presented its own financial report, showing assets and liabilities, receipts and disbursements, annuity contracts and certifications of their proper audit.

Each secretary was given opportunity to make a brief statement concerning any variation or development of its program from the familiar routine procedures. There is not space to give more than a few indications of directions in which current activities are moving:

Opportunities for Christian work have been heightened in the non-war areas—Latin-America, Africa and India—the Foreign Division has observed.

Missionaries, now home from the Philippines after internment, are unanimous, first, in their desire to return as soon as the field is open; second, in their praise for the loyalty of the Filipino Christians.

Gratifying accomplishments in their Mission to Industrial Defense Areas were reported by the division of Home Missions.

Sanctuary financing continues despite restrictions on building. The Section of Church Extension has aided by loans or donations, 590 churches (198, Louisville office; 392, Philadelphia office). The Department of Finance and Field Service has assisted in 110 crusades for liquidating debts and raising funds.

Notable progress was reported by the Division of Local Church of the Board of Education in an extension of Vacation Church School service, the advance of the Methodist Youth Fund, and in the expansion of the Volunteer Service of the Methodist Youth Fellowship, the demobilization program, and work with older people. Full-time staff members have been assigned the fields of home religion and visual aid.

The department of Student Work has cooperated in the conduct of work camps and Japanese-American hostels, published materials on demobilization, and helped the movement to bring unity to Protestant Christian agencies on campuses.

The current expense budgets of 62 institutions and special projects in 37 colleges have been beneficiaries of the Department of Educational Institutions, General.

Senior colleges of the Methodist Church have in four years reduced indebtedness 77 per cent; junior colleges, 42 per cent.

Nearly a million people (962,000) were served in Methodist hospitals and homes last year. There are 73 hospitals, 45 homes for children, 47 homes for the aged, and 8 homes for youth.

There are at present in the Army and Navy Chaplaincy 1,052 graduates of the nine Methodist schools of theology.

The devotional quarterly, The Upper Room, was distributed through chaplains to 949,020 service men and women in the past year. It is now printed in English, Spanish, Portuguese, German, and Braille.

All records were broken in 1944 for the circulation of Scriptures by the American Bible Society. Among other new all-time high figures is that for circulation in Latin-America.

The World Peace Commission has sent out literature supporting the United States participation in the proposed international organization and on the Christian bases of world peace to the number of 1,730,000 pieces.

Large results in Biblical preaching are expected from an eight-volume series of paper-bound books (160 pp.) under the title, "A Guide for Bible Readers," which the Commission on Ministerial Training has in preparation.

The Commission on World Service and Finance took action that will help benevolently inclined people to make their wills in favor of Methodist causes. The preparation and circulation of a pamphlet setting forth the nature of the World Service agencies and giving the legal titles of both the Commission and the individual boards was voted. Attorney J. E. Wilkins, of Chicago, who presented the matter for a committee, stated that income from bequests to the World Service Commission would be prorated among the several agencies according to the prevailing proportions, unless otherwise designated. Methodist lawyers will be supplied with these leaflets so far as possible, and they will be available, of course, at the World Service office in Chicago.

The Episcopal Fund and the General Administration Fund were both fully reported by Dr. Lugg. The former continues to be in a highly satisfactory condition, but there is more than a touch of red ink in the General Administration account. Payments from the churches on this fund were about 20 per cent short of enough to meet the figures determined by the General Conference to be essential. In reference to this lag, Dr. Lugg said: "The Church has not fully realized that this is an annual apportionment upon the charges instead of a quadrennial apportionment, as previously made. Unless the total budget of the General Administration is paid in full annually, agencies such as the Federal Council of Churches, the World Council of Churches, and the Commission on Public Information, suffer seriously."

A number of gracious acts in connection with personalities were recorded during the session. Greetings were sent to Dr. Orrin W. Auman, treasurer emeritus, who was unable to be present. Mrs. Lugg, wife of the treasurer, was presented to the Commission by Bishop Lowe. Memorial tribute was paid to the late Dr. Morris W. Ehnes, who died just a few days before the meeting. For many years he was Foreign Missions treasurer. Resolutions will be prepared for Mrs. Ehnes and the record. Mr. Jesse I. Gibson, manager of the service department which handles the mailings and the shipping for the church agencies, was presented to the Commission by Dr. Thomas A. Stafford. Words of praise for the contribution of Dr. J. E. Skillington to the Commission was spoken by Bishop Lowe, and others, when he resigned his assignment to serve as chairman of the Commission when matters relating to the Episcopal Fund are under discussion. Mr. C. A. Jones, of Columbus, Ohio, was elected to replace him. Dr. Lugg and the executive secretaries were commended for the excellence of their leadership.

Devotions during the sessions were led by Bishop Lowe, Mrs. J. D. Bragg, of St. Louis; Dr. H. W. Blackburn, of Miami, Fla., and Dr. Ted Hightower, of Paducah, Ky. Bishop Clare Purcell, vice-president of the Commission, gave the closing meditation.

PEACE AND TOLERANCE

By James F. Byrnes, Secretary of State

The making of enduring peace will depend on something more than skilled diplomacy, something more than paper treaties, something more than the best charter the wisest statesmen can draft. Important as is diplomacy, important as are our peace settlements and the basic charter of world peace, these cannot succeed unless backed by the will of the peoples of different lands not only to have peace but to live together as good neighbors.

Centuries ago devout men thought that they had to fight with one another to preserve their different beliefs. But we have learned through long and bitter experience that the only way to protect our religious belief is to respect and to recognize the right of others to their religious beliefs.

Today there can be no doubt that the peoples of this war-ravaged earth want to live in a free and peaceful world. But the supreme task of statesmanship the world over is to help them to understand that they can have peace and freedom only if they tolerate and respect the rights of others to opinions, feelings, and ways of life which they do not and cannot share.

The one most ready to make excuses never is ready to do anything else.—Earl Riney.

CONFERENCE NEWS AND PERSONALS

New Orleans Christian Advocate

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Mississippi Conference—J. T. Leggett, Vice-Chairman; J. E. Gray, C. C. Clark.
North Mississippi Conference—V. C. Curtis, Secretary; A. T. McIlwain, S. E. Ashmore.

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W. C. NEWMAN.....Church School Lesson Writer
MRS. E. L. DIAMOND.....Editorial Secretary
C. MILTON CHALMERS.....Publisher

Rev. J. E. J. Ferguson reports everything as moving along nicely at Brooklyn, Miss., and he indicates progress along all lines of his work.

Mrs. J. A. Holditch, formerly of Tupelo, Miss., is now located at Zachary, La., according to a note just received from her. We appreciate her interest in the Advocate.

A card from Rev. Thurmon Spinks requests the change of his paper from Ida to Greenwood, La., since he has been changed to the latter appointment. No other changes were mentioned.

Rev. A. B. Barry, retired member of the Mississippi Conference, continues ill at his home in Gulfport, Miss., following a stroke on June 26, according to information reaching the Advocate office.

Recent chaplaincy appointments and promotions include the name of Rev. Berry Benton Bailey, Coldwater, Miss., with Cawthon Bowen Burt, of the North Mississippi Conference, from first lieutenant to captain.

Rev. Addison L. Smith, pastor of Second Methodist church, New Orleans, recently devoted an issue of his calendar to "What Methodists Believe," by Bishop J. Ralph Magee. The study is both interesting and informing.

Mrs. V. S. Coleman, wife of Chaplain Victor S. Coleman, of the Mississippi Conference, writes that her husband is now at an east coast port of embarkation. She asks that we change his mailing address accordingly, and that has been done.

Rev. Walter M. Hester, pastor of the Pittsboro-Bruce, Miss., circuit, has a schedule of meetings beginning July 22 and continuing through August 24. The meetings, in their order, are Shady Grove, Bruce, Tabernacle, and Pittsboro. At Bruce he will have the assistance of Rev. A. C. Bishop.

Mrs. E. C. Sugg, of Calhoun City, Miss., adds a word of appreciation for the Advocate to a business letter, for which we are thankful. We regret that she missed some copies of the paper, and we are glad to restore her name to the mailing list, for we enjoy serving those who appreciate what we are trying to do.

Rev. Wm. C. McLelland, Rose Hill, Miss., remits for a list of 21 subscriptions, all but three of which are new. Bro. McLelland says that he was somewhat delayed in getting to his Advocate campaign by the arrival on June 7 of his first child, Olinda Lee McLelland, a six-pound eight ounce girl. That is a good excuse always.

Miss Elaine Knight, daughter of Rev. and Mrs. James A Knight, was valedictorian at the recent graduation exercises of Block High School. She was also awarded the American Legion medal and has received a scholarship to Centenary College, where she will take work preparatory for Cadet nurses training in Highland Sanatorium at Shreveport, La.

A letter from Mrs. Lela Lewis Terry (Mrs. W. A. Terry), McComb, Miss., says that both she and her brother, Rev. James M. Lewis, have been in rather poor health lately and that neither of them was able to attend the funeral of their sister recently. We are glad to know that Mrs. Terry is improved and that Rev. J. M. Lewis is able to be up most of the time.

The Wesleyan Service Guild of the Wiggins, Miss., Methodist church sponsored a chicken dinner at the church last week in the interest of some repair work and cleaning in the Children's Department. Rev. Philip E. Pierce is the pastor, and those who came to the dinner were expected to bring tools and participate in the work. An outdoor vesper service followed.

LIEUTENANT BONNE CARRE KILLED IN PACIFIC

Rev. and Mrs. J. P. Bonne Carrere received a message from the War Department on Tuesday of last week announcing the death of their son, Lt. Selbert T. Bonne Carrere, on June 18. He was a 1st Lieutenant and had been with his Division in the Pacific theater of operations for some time. He was a splendid young man and a worthy son of the parsonage. Thus a Methodist minister's home contributes another red star to our country's service flag. Bro. Bonne Carrere, who is the pastor of the Gretna charge, New Orleans, will not be forgotten by his many friends in Louisiana in this hour of distress.

MRS. LAWSON GOES TO HER REWARD

Mrs. Lawson, wife of Rev. R. S. Lawson, died on March 31, following a painful illness of six months' duration. She and Bro. Lawson had been married for fifty-two years, and since his retirement from active service in the North Mississippi Conference they had made their home in Memphis. Mrs. Lawson's body was laid to rest in the cemetery at Greenleaf Church, on the Cockrum, Miss., circuit—her home church. Bro. Lawson asks that he be remembered in the prayers of his friends.

NEW CHURCH AT MOORINGSPORT, LA., COMPLETED

A new $12,000 church and educational building was opened last Sunday on the Mooringsport charge, where Rev. Van. Carter is the able and aggressive preacher in charge. The new church is of red brick and conforms to a modified gothic design, with educational rooms forming an adjoining unit in the rear. The interior will seat 200 and there are eight class rooms, including a kitchen and social hall. The auditorium conforms to every canon of beauty and dignity and stained glass windows provide an atmosphere of reverence and worship. The ceiling is covered with white sound-proof material, the walls are of blended colors in panels, and the wainscoating is finished in darker woodwork. A cooling system and floor furnaces will maintain proper room temperature in all seasons.

Brother Carter preached the sermon at the opening service, using as his subject "The Everlasting Love of God." The auditorium was filled and the congregation included many friends and visitors from other communities. The church is practically debt-free, and Bro. Carter has announced a substantial sum already raised for a new parsonage near the church and facing the lake. The entire property will be landscaped and will provide a scene of rare beauty in this lovely setting, looking out from a gently sloping hill across the waters of Caddo Lake.

The brethren of the Conference know Bro. Van. Carter well and the lasting contribution he has made to the religious forces of this state through his earlier work in the International Sunday School Association. In 1941, after the death of his brother, Dr. Brisco Carter, Van. Carter was called to take up the mantle of the Carter family in the Louisiana Conference, and was subsequently admitted on trial and assigned to the Mooringsport charge. Soon after taking over the work, Bro. Carter found himself and his congregation without a church or parsonage, due to a storm that struck the community. Since that date the Methodist people have worshiped in the Masonic Hall and have worked diligently under the pastor's leadership to realize their dreams of a new church and modern parsonage.

REPORTER.



BISHOP GARBER RECEIVES ANNUAL ALUMNI AWARD OF BRIDGEWATER COLLEGE

Bishop Paul Neff Garber, resident Bishop of the Geneva Area of the Methodist Church, has been announced as the first recipient of the Annual Alumni Award of Bridgewater College. Bishop Garber is an alumnus of Bridgewater College of the class of 1919.

A plaque stating the fact of the award has been shipped to Bishop Garber at his temporary headquarters in Algiers, French North Africa, where he is residing for several months, awaiting an opportunity to establish his headquarters in Geneva, Switzerland. The formal award was made at the Alumni Association meeting, held at Bridgewater College on May 26, but due to the difficulty of communication with Bishop Garber, notice of the award has only recently reached him. Mr. Morley J. Mays, executive secretary of the Bridgewater Alumni Association, in forwarding the plaque, made the following statement: "Our purpose in establishing the Annual Alumni Award, of which you are the first recipient, was to provide a means of honoring an alumnus whose achievement in any one year makes him a Bridgewater 'Man of the Year; . . . you were chosen for the honor by overwhelming vote of the Board of Directors of the Alumni Association." In a further statement, Mr Mays indicated that the award was made on a two-fold basis—(1) Outstanding vocational activity, and (2) Loyal devotion to the College.

In addition to the A.B. degree from Bridgewater College, Bishop Garber holds the A. M. and Ph.D. degrees from the University of Pennsylvania. Prior to his election to the episcopacy he was dean of the Divinity School of Duke University, where he had been a teacher and administrative officer for twenty years.

Bishop Garber has written a number of articles to the Methodist press covering his activities in the Geneva Area. In recent weeks he has held the North Africa Annual Conference, a special meeting of the Belgium Annual Conference, and has traveled extensively in Italy, France, Germany, and Czechoslovakia. Several of these articles have already appeared in the columns of this paper.

CHAPLAIN GUIN CITED FOR MERITORIOUS SERVICE

"To Chaplain (Lieutenant Colonel) Howell G. Guin, 0412337, Headquarters 35th Infantry Division, for meritorious service in connection with military operations against an enemy of the United States in France, Belgium, Luxemburg, Holland, and Germany from 27 December, 1944, to 9 May, 1945. The selflessness and conscientious devotion to duty shown by Chaplain Guin throughout the period mentioned has been commendable. In order to insure himself of first-hand information of the problems and spiritual needs of combat troops, he has visited front line installations and has displayed a zealous concern for the welfare of the fighting men. His performance of outstanding services in all phases of his field of endeavors is worthy of praise, and reflects credit upon the Chaplains' Corps, and is in accordance with the high military tradition. Entered the military service from Michigan."

Chaplain Guin is a member of the Detroit Conference and entered the chaplaincy in 1942. He has been Division Chaplain of the 35th Infantry Division. Prior to entering the chaplaincy he was pastor of the Franklin Community Methodist church, Franklin, Mich.

MR. DULLES ON UNITED NATIONS CHARTER

Characterizing the San Francisco Charter as "a great document of human rights," John Foster Dulles, general adviser to the American delegation, pointed out that the future status of the Charter is dependent upon the will of the peoples to avail themselves of its great possibilities.

Mr. Dulles, presently on leave as chairman of the Commission on a Just and Durable Peace, agency of the Federal Council of the Churches of Christ in America, pointed out that the Charter was greatly influenced by the "Six Pillars of Peace," promulgated three years ago by the Commission.

"Of course, the Charter is by no means perfect," Mr. Dulles said in the July issue of Post War World,' the Commission's bi-monthly publication. "It is, however, a great document of human rights. It emerged through the democratic process of debate among 50 nations, large and small. It can serve to promote justice, well-being, and peace throughout the world. If the new organization fails it will not be primarily because of the inadequacies or defects of the Charter. It will rather be because the peoples of the world do not have the will to avail themselves of the possibilities which the Charter gives them. Under the circumstances, the first duty of our Christian people is to assure that the organization will come into being."

In a closer study of the principles outlined at San Francisco, Mr. Dulles emphasized the care with which the Conference met the nine objections, which the Cleveland Church Conference, held under the auspices of the Commission in January, had raised to the Dumbarton Oaks proposals, particularly as to the major emphasis upon the use of force by the Security Council to suppress aggression. That emphasis was shifted to the Assembly and to measures of a curative and creative character, which might eliminate causes of war, he said.

He outlined the final results, as incorporated in the Charter as follows:

1. The Preamble, Purposes and Principles now affirm basic purposes of justice, human welfare and self-determination which reflect the aspirations of the peoples everywhere.
2. The General Assembly is specifically directed to develop international law. The purpose being that, as said by the Cleveland Conference, there should be a "progressive subordination of force to law."
3. An international Court of Justice is provided. Legal disputes, as a general rule, be referred to it and from it advisory opinions can be obtained. Thus, a party to a dispute cannot vote in the Court or in the Security Council when it deals with the pacific settlement of its dispute. Veto power is given to the permanent members with respect to enforcement measures.
4. Provision is now made whereby the progress of colonial and dependent peoples is made an international responsibility.
5. Provision is made for the establishment of a Commission on Human Rights.
6. Considerable progress toward universality of membership has been made. Fifty one states can be initial members of the United Nations, and the remainder are to be admitted when the organization is satisfied of their ability and willingness to carry out the obligations of the Charter.
7. The limitation of national armaments is dealt with in a somewhat more adequate manner than under the Dumbarton Oaks proposals.
8. There is more protection of the smaller nations from possible subjection to the arbitrary power of the great. The Security Council is now bound to act in accordance with Purposes and Principles, which set up standards of justice and international law.
9. Changes in the Charter are facilitated. There is to be a "Constitutional Convention" to review the entire Charter, presumably in 10 years. If amendments adopted at such a convention are frustrated by veto of one of the Permanent Members, the Conference report points out that the other members can withdraw from the old organization. They can then continue on as a new organization under the amended Charter. Thus, the "dead hand" of a single nation cannot indefinitely prevent change.

In his article, Mr. Dulles emphasized that the influence wielded on the Conference by the "Six Pillars of Peace" was not "accidental," but represented the spiritual aspirations of all Christian peoples. "They have had a very large part in bringing that to pass," he said.

AMERICAN BIBLE SOCIETY COMPLETES ITS FIFTH YEAR OF WAR EMERGENCY WORK

The American Bible Society has distributed 8,213,070 copies of Bibles, Testaments, and portions of the Bible to the Army, Navy, and Merchant Marine during a five-year period that ended June 30, 1945.

More than five and a half million copies of the special edition of the New Testament, stream-lined to fit the blouse pocket, were requested over the years by the chaplains for direct distribution to the men who expressed an interest in the books.

Like bread upon the waters, one of those books has come home to the Bible House The little brown volume is musty, the pages are bent, and pieces of dirt and tobacco still cling to the leaves. "This book brought us through," is the story of two G.I.'s, Eugene J. Fehsal and Samuel B. Reichard, who were cut off from their battalion in an attack against Nazi positions and forced to hide in a foxhole a week before they were able to work their way back to the American lines. The food gave out the first day. From then on there was only the drifting snow, which provided drink, and the comforting presence of the little book, which they took turns in reading.

Although the Society's major activities in the war effort are now concentrated in the Pacific, a recent request from the U. S. Maritime Service Training Station in St. Petersburg, Florida, for 50,000 copies of the New Testament was filled. This, the Society considers a real opportunity, as the merchant ships carry no chaplains and no attempt can be made to provide religious facilities.

From the office of the Commandant of the Twelfth Naval District, San Francisco, has come the request for 10,000 New Testaments and 2,000 Bibles monthly. "The demand for New Testaments via this office is increasing," the Society has been notified. "Chaplains out in the fighting areas are relying on us more and more to supply their needs promptly."

"Blessed is the man who values his own time too highly to waste the time of others."
—Exchange.

PERSONAL NOTES AND INCIDENTS

Horace B. Rickey, son of Rev. and Mrs. H. W. Rickey, is probably on his way home from the European war theatre, and his son, Horace, Jr., is expected to be transferred to the Pacific theatre in the near future.

Rev. G. A. Morgan reports good progress in the work at Cedar Grove, Shreveport, La. All benevolent claims have been paid in full for the year and forty-six members have been received into the church since Conference.

Dr. Franklin N. Parker and his daughter, Margaret, have been spending a brief vacation in Louisiana. They worshipped at Rayne Memorial Church, New Orleans, last Sunday morning and returned to Atlanta on Monday.

Rev. R. A. Thornton, pastor at Artesia, Miss., informs us that he can hold some revivals during August either for churches or camp meetings. Bro. Thornton is thoroughly evangelical in his faith and Wesleyan in his loyalties.

Leslie L. Spinks, 325 East Street, Lake Charles, La., writes that he is open for meetings as a leader of song for the remainder of July and throughout August. Those needing his assistance may address him as above.

Mrs. Poole, wife of Rev. T. R. Poole, of the North Mississippi Conference, will reside with her parents at Indianola, Miss., while her husband is on duty as an Army chaplain. Chaplain Poole reported for duty in New Orleans on July 20.

Robert Earl Rickey, eight-year-old son of Robert S. Rickey, of Shreveport, La., and grandson of Rev. and Mrs. H. W. Rickey, of Biloxi, Miss., died on July 1, after a few days illness. Many friends will share the sympathy for the bereaved parents.

The editors of the Methodist press have been called to Chicago for a meeting to consider plans for the Year of Evangelism in the Crusade for Christ. The meeting will be held at the Stevens Hotel on July 27, and the editor of the Advocate expects to attend unless travel restrictions prevent.

Rev. H. C. Norsworthy will have the assistance of Rev. Chas. Assaf, of Jackson, Miss., in his meetings on the Hall Summit, La., charge. The meetings are to begin on Friday night before the first Sunday in August and to run consecutively on the five points of the charge.

Dr. and Mrs. H. L. Johns, of Rayne Memorial Church, New Orleans, will return this week end after a very pleasant and profitable stay at Union Theological Seminary, New York. Returning, they plan to stop for a brief stay in Washington, but will be back for the service next Sunday.

Chaplain David F. Tarver, chaplain in the U. S. Army and member of the Louisiana Conference, participated in a service for the Americans in University Church, Heidelberg, Germany, recently. At the time of his writing he was expecting that his unit might be moved further south. He sends his regards to friends in La.

REVIVAL ON OSYKA-FERNWOOD CHARGE

We have just closed our meeting at Muddy Springs, which started Sunday, July 15 and lasted through Friday night, having dinner on the ground Sunday and services each morning and night after Sunday. We had a good meeting, and everyone showed great interest. By request of the members, Bro. Westbrook did the preaching and, as the spirit directed him, he delivered some warm and helpful messages.

There was a special service for the young people, they having charge of the singing. They really did have a splendid service. Bro. Westbrook used for his text "Watch," and made it very plain for this young group. We also had special songs for several of the services by Misses Francis Westbrook, Bettye Ann Lenoir, and Margaruite Mixion. There was one infant baptized and one addition to the church by baptism.

We all love Bro. Westbrook and family, and he is doing a great work on this charge.

MRS. MARVIN LENOIR, Reporter.

MELOTT-TYSON MARRIAGE ANNOUNCED

Dr. and Mrs. W. A. Tyson, of Meridian, Miss., announce the marriage of their daughter, Doris, to Lt. Arden L. Melott, of Boyle, Miss., on July 20, 1945. This will be interesting news to many friends throughout Mississippi. Dr. Tyson is pastor of Central Church, Meridian.

CHAPLAIN PHIL H. GRICE RELEASED

Chaplain Phil H. Grice, U. S. Naval Reserve, has received official notice that he will be released to inactive duty about August 1. It is his plan to return to the Mississippi Conference for appointment. Until such appointment may be made he is open for service in revival meetings. His address at present is 427 Federal Building, New Orleans 12, La.

SEASHORE DISTRICT YOUTH CAMP

Under the authority of Rev. J. L. Neill, district superintendent, and Rev. E. E. Samples, dean of the Youth Camp, we are announcing that the intermediate camp for the Seashore district, and others who care to come, will be held at Camp Wilkes, on Back Bay, Biloxi, August 26-September 1.

Please send registrations to Mrs. Lee Rasor, Box 428, Biloxi, Miss.

THOMAS A. CARRUTH, Pastor,
Main Street Methodist Church.
Biloxi, Miss.

BILOXI CHURCH PURCHASES NEW SITE

At a recent meeting of the Board of Stewards and Trustees of First Church, Biloxi, Miss., the contract was signed for the purchase of a commodious site on the east side of Hopkins Street. The lot is 200 feet front by 197 feet deep and is a part of the old Hopkins homestead property on West Beach. The new site is centrally located as respects the membership and is sufficiently removed from the noises of highway and railroad traffic as to eliminate as nearly as possible such inconvenience. The price paid was $10,000, $1,000 cash and $9,000 within 30 days. The plan is to sell the present parsonage lot and to erect a modern parsonage on a part of the new site. Architectural plans are to be hurried to completion and the campaign for funds to erect a new church will be made at once. The old site and building will be sold as soon as the new one can be made available for the congregation. This enterprise is being carried forward under the leadership of Rev. Thomas A. Carruth, pastor.

FROM OUR MAIL

Dear Dr. Duren: Permit me to thank you for your editorial July 19th in the New Orleans Christian Advocate on "Shallow Views of the Church and Its Ministry." Your words are very, very timely. Unless there is a great change in the ministry of the Methodist Church very soon, we will be headed for the same conditions (as those) from which we came under Mr. Wesley. . . . . we now have preachers preaching in **robes**—which is a sign of the priesthood—with **high altars** with a **reading desk** on one side and a preaching desk on the other. Much of such thinking is coming out of our **theological seminaries** where almost all of the emphasis is placed on **method** and the truth about **sin** and salvation is out-moded. Yes, we are headed for the conditions which made the real Methodist Church a necessity.

Thank you for your editorial. Do it again.

FRED WILLIAMS HEADS ARIZONA INDIAN SCHOOL

Dr. Frederick G. Williams, former Methodist missionary and founder and principal of the famous Ushagram Schools, Asansol, India, is now Reservation Principal of Education, for the Pima Indian Agency, Sacaton, Arizona. There are eight schools, three of them being high schools, located on four reservations.

"The weather is hot and the temperature stays around 110 degrees in the daytime, but our homes and offices are air-cooled and very comfortable," Dr. Williams writes. "Why India has not learned this system of air-cooling is a mystery to me. It is simple and effective. The main part of our house is adobe, but it is beautifully finished with every convenience, including an electric range and refrigerator, with hot and cold water."

SPRING CONFERENCES REPORT INCREASED ATTENDANCE

Of 28 spring conferences so far heard from, twenty reported increases in Church School attendance aggregating 11,536, according to figures supplied by our Methodist statistical office in Chicago. Eight reported losses to a total of 3,753, leaving a net gain of 7,783 for the 28 conferences.

The significance of these figures is increased by the fact that in 1943-44 only six of these same conferences had attendance gains aggregating 2,831, while twenty-two suffered losses of 12,499, leaving a net loss for the twenty-eight conferences of 9,668. The figures for the past year, therefore, show an actual turn in the attendance tide from "down" to "up" of 17,451.

On the other hand, Church School enrollment in the 28 conferences continued to fall. Twelve of the 28 had increases aggregating 11,069, but these were swamped by losses of 26,042 in the other sixteen, leaving a net decrease of 14,973. The reason does not appear. Maybe revision of rolls had something to do with it. At any rate, we may safely assume that actual attendance is the best test of Church School vitality.

Simplicity and purity are the two wings by which a man is lifted up above all earthly things. Simplicity is in the intention; purity in the affection; simplicity tends to God; purity apprehends and tastes God.
—Mr. Wesley.

This life will soon be at an end; consider, therefore, ho wthy affairs stand as to the next. Man is here today; tomorrow he is gone. When he is out of sight, he is soon forgotten. Thou shouldst so order thyself in all thy thoughts and all thy actions, as if thou wert to die today.—Mr. Wesley.

Every man has a right to judge for himself, particularly in matters of religion; because every man must give an account of himself to God.—Mr. Wesley.

KINDLY LIGHT

BY JOSEPH R. SIZOO

Minister of the Collegiate Church of St. Nicholas, New York

DRAMA IN REAL LIFE—XXI

AS I CAME to the doorway of our canteen that Saturday night, a junior hostess drew me hastily into a corner.

"We've got a problem boy on our hands," she confided. "Please see what you can do."

Through the smoky haze of the dance room I saw a young sailor, with black curly hair and half-closed eyes. He stood by a window and his fists were tightly clenched, as if he had caught hold of something dreadful and could not let go.

A few minutes later, I touched him on the shoulder.

"How are you, sailor?"

"Good evening, sir." The voice was unexpectedly gentle and courteous as he looked at me briefly and then turned lowered eyes back to the window.

"Feel like dancing? I could introduce you—"

"No, thank you, sir."

"How about a smoke?"

"No, thank you, sir."

"Care for some coffee and sandwiches?"

"No, thank you, sir."

"Would you rather I piped down?" I asked, forcing a grin.

"No, thank you, sir."

It was like that, no matter what I said to him. Yet I couldn't walk off and leave him, solitary and grim, with those clenched fists; a man who has stayed in the ministry as long as I have is not easily discouraged.

After a while I tried again:

"You are English?"

"Cornwall, sir."

I had been in Cornwall in my youth. I spoke of St. Ives, Falmouth and Penzance. Yes, sir, he knew them. I extolled the beauties of rocky coast, stone castles and mysterious monuments; politely he concurred in my enthusiasm, but he would at no point push the conversation one sentence forward, nor did he ever once relax his mighty, sunburned fists.

Three or four times I had to excuse myself, to greet visitors, to award a prize to the best dancers of the evening, and other little tasks. Each time I came back to the sailor and tried to make dialogue, but it remained a monologue, punctuated with an antiphonal assent of "Yes, sir," and "No, sir."

As midnight came on, the rooms emptied; we were shutting up the canteen for the night.

"Look here," I said, "you've got some deep trouble; anybody can see that. I'm not curious and I don't want to pry—but you look to me like a man who can't sleep. Is that right?"

"Yes, sir."

"Well, that's because you can't find peace of mind, of course. It often happens if you get something off your chest, you feel better. We're alone here now; why don't you tell me?"

There was no relaxing of his tautness, and the look that he gave me was hopelessly impatient.

"All right, I'll tell you," he sighed, and sat down in a folding chair. Fists on his knees, he looked straight down at a small stain on the floor. His voice was a monotone:

"I grew up in St. Ives with a girl who lived next door. Her name was Janie. Her people were friends with my people, and we all thought a lot of each other. When the war came, I went to sea. I have seen a lot of war down in the South Pacific. One day I wrote Janie a letter and asked her if she would marry me. She wrote me right back she would be glad to. So we made plans, and finally I got back to Cornwall with five days' leave—all our own. We had a very pretty ceremony in the church we always went to. There was to be high tea at Janie's house after the ceremony, and then we were to go off by ourselves for the rest of my leave. But first I had a job to do; things were a little bit snarled up and it was my duty to report to the Admiralty Office that I was in town. The first chance I had was as soon as the service was over, so I went down to the office and registered. Then I started back for Janie's house. But it wasn't there."

I could hear the ticking of my wrist watch in that interval of silence. The sailor swallowed hard and went on in the same monotone:

"At first I couldn't believe my eyes. There was only a hole in the ground. Jerry had come over. The house was gone, and so was Janie, and her people and mine—not enough of them left to be worth burying."

I would have put my arms around him, but I knew it wasn't the thing to do. It is better not to touch a mortal wound. What could I say? There must be something one man can say to another in woe like that. Yet I couldn't think of anything. We just sat there in the brightly lighted dance room in the very darkest part of early morning, and both of us stared at the floor.

"Sailor," I proposed finally, "would you care to come home with me? You can have my son's room; he's overseas. My wife would be glad to bring you breakfast in bed; we'd both love to have you."

"No, thank you, sir."

I looked at him and grew desperate.

"If you like, I'll take off my clerical collar and we'll go to one of the late shows. It might distract you."

"No, thank you, sir."

"Well, my car is downstairs. Let's go for a long ride, and I'll drop you off later at your ship. A ride in the night air might help you to get some sleep."

"No, thank you, sir."

What did I have left? Only my faith; the one thing I had carefully avoided all evening, fearing that it would be unwelcome. We are often timid about the best of our gifts.

"Did you ever have much to do with the Church?"

"Yes, sir. I used to sing in the choir when I was a child."

"Remember any hymns?"

"Most of them, sir."

"What was your favorite?"

"I think it must be 'Lead, Kindly Light'."

"Could you sing it now?"

He was still staring down at the floor, and he did not alter his position as he began to sing:

Lead, kindly Light,
Amid the encircling gloom—

Stronger and deeper became his voice, possessed of new power and a feeling that had been unutterable except in music:

The night is dark,
And I am far from home—

Eyes wide open now, it seemed as if he were looking beyond the painted walls of our canteen, beyond space and time to a choir loft in a Cornwall church. The hymn ended, he turned and asked me:

"Do you know 'Abide With Me'?"

"I'll sing it with you."

Strangest of duets! My faltering, middle-aged voice and his firm, young one, lifted in praise and faith:

When other helpers fail,
And comforts flee,
Help of the helpless,
Oh, abide with me!

The hours passed and we did not note their passing as we went on from one grand old hymn to another.

At last, in the street below, day was groping its way with fingers of light. I looked at the sailor. His eyes were shining.

"Think you can sleep now?"

"Yes, thank you, sir."

Arm in arm, we walked out into the morning.

[*Above is the first article in The Reader's Digest, August issue*]



WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

At Lake Junaluska

The Mississippi Conference W. S. C. S. is being represented at the School of Missions at Lake Junaluska, N. C., this week by Mrs. E. V. Perry, Mrs. E. E. Dean, Mrs. E. E. McKeithen, Mrs. J. B. Cain, Mrs. Jesse H. Graham, and Mrs. Stanley Wilson.

Each of these women is taking work in connection with the promotion of her particular office and new plans will be brought back to the Conference. The fact that our Conference has progressed along all lines during the past years is due, in a large measure, to the opportunity for training given to those in charge of the work.

* * *

Africa

Next spring in the Mississippi Conference we will study about Africa. Miss Sallie Lou MacKinnon, who has charge of the work of the Woman's Division in Africa and Europe, has recently gone to that field. En route she wrote:

At Sea, May 8, 1945.

Dear Friends:

This is Victory in Europe Day, and we are on a Norwegian cargo ship off the west coast of Africa. There are nine passengers—five Americans, a Jewish couple from South Africa, a Belgian from the Belgian Congo. The crew is largely Norwegian, with a dotting of Canadians and Chinese. The captain is, of course, Norwegian. At his table where all the passengers sit there is enough difference of opinion to cause another war, but I trust enough desire for a lasting peace to contribute to that end. We shall not be able to hear any of the broadcasts, but we have a daily news sheet with the essential news, and Extras were issued yesterday and today.

Last night after the news came I sat for a long time on our blackedout deck and let my mind and imagination travel to all the great capitals of the world where friends are today. Even Tokyo and Berlin are included in that list. The poignant sense of joy and of tragedy helps us to rededicate whatever strength and intelligence we have to creating peace through the abiding ways of faith, hope, and charity. It would be good to be at home today, but it is also good to have the quiet and the space of the sea.

Our one bit of ceremony was impressive. At 1:30 p.m., the ship came to a complete standstill. Crew and passengers were gathered around the flag staff. The flag was raised, three guns were fired in salute, the Norwegian national anthem was sung, and then a minute of silence with bowed heads "in memory of those who have given their lives for the freedom of Norway." In the dining room the Norwegian flag has been placed on the table; the British, American, and Belgian on the three walls with a victory V on the fourth wall.

Our captain is one of the most charming men I have ever met. He has good stories from all over the world, a deep and broad sense of humor, a wit that is subtle enough to keep one on the alert, and withal he is singularly honest and straightforward. His mother and uncle have died under German domination, the uncle in a concentration camp. He has had no direct word from his wife and daughter in five years—and he adores them. The knowledge of all of this and of what V-E Day must mean to this Norwegian crew had me in tears during our brief ceremony.

As most of you know, I hoped to secure a priority to fly to Liberia and to begin the trip late in January. By early April I realized there was no hope, and rejoiced to secure passage on this boat. I always enjoy the ocean, and to date this has been a most restful and pleasantly uneventful voyage. My cabin mate is Miss Elma Ashby, one of our missionary nurses going to Rhodesia for the first time. There is one other missionary on board, a nurse for the African Sudan Mission. A lieutenant, Cargo Security Officer, is a Methodist from South Carolina, whose wife is the daughter of one of our ministers. The other passengers are all business men going to the Belgian Congo and Nigeria. One other left the ship at Dakar to fly to Algeria. Business knows that Africa is important in the immediate future. Some of these men have a real sense of mission about building international trade for America in the New World.

We were in port at Dakar three days. We had not known before we left New York that we would touch Dakar. I went to the American Consul there to inquire about possibilities of flying to Liberia. He said that he could get me on a plane for Monrovia, but that I would probably be months getting passage to proceed South, so I decided to continue on the ship as planned. I have cabled Bishop Booth and expect instructions from him as to where and how to join him and Dr. Archer. I hope to return home via Liberia.

Dakar is truly a cross-road for the world. The native Africans are pure Negro but show the Arab influence in dress and customs. I understand that many of them are Mohammedans. In the shops and post-office there are many Africans serving as clerks. I noticed in the post office that the French clerks always called on the Africans to help in the translation and understanding of English, and many of the children spoke both English and French. The laborers who loaded and unloaded the cargo certainly could swear like parrots in English, but they may have been just as expert in French and their native dialects.

Chaplain Murray of the army base heard that there were missionaries on board and came to call. He is a member of the Disciples Church and studied at Vanderbilt and Scarritt, married a Scarritt graduate who had been one of our home workers, Willie Maude Adams, whom some of you know. He took us three missionaries for a beautiful drive over the city and along the sea in a jeep. We also went with him to the camp to see "Keys of the Kingdom." Here a Lt. Aubrey, who is an active member of our Methodist Youth Movement, came to see me. We were surprised to find that we are near neighbors, Charlotte and Maxton, North Carolina. He was much interested in the Crusade for Christ—had heard Bishop Purcell speak on it in Charlotte and someone else in Florida. Chaplain Murray showed us a picture of the Dallas Scarritt Club, taken when President Stuntz was there.

These boys are certainly eager for the sight of American women. One boy picked us up in a truck and took us for a long, bumpy ride. A major brought us home from the camp. I talked to a number of boys in the army hospital and to the M.P.'s who were guarding the army cargo being unloaded from our ship. I was reminded of the story of the middle-aged woman asking a soldier if he did not want to go play with some of the young girls and he replied, "No, I would rather talk to you, for you remind me of my grandmother, and she is living, too."

In Dakar I called on the pastor of the French Protestant Church, M. de Bord. He was in another town, but Mme. de Bord and the daughter were most gracious. They told us that Pastor Boegner had passed through Dakar Thursday en route to the United States. No doubt some of you will hear him and meet him. He is there under the auspices of the World Council of Churches. M. de Bord is working particularly with the French Protestants, but a missionary of this church is expected soon to work with the Africans.

Tomorrow or the next day we will reach Takoradi on the Gold Coast, this time British territory. I shall mail this letter there.

Remember, this is to be a great year for Africa; in peace plans, in the M. E. M. study, and in Methodist circles, in the Week of Prayer program and gifts.

I am enjoying the laziness of this voyage, but shall be ready for work and friends, old and new.

With every good wish,

SALLIE LOU MacKINNON.

CHINA'S COLLEGE STUDENTS DOUBLE IN WAR

During the year 1944, China had a total of 141 universities, colleges, and technical colleges, with a total enrollment of 73,699 students. Most of the higher institutions are operated by Christian agencies or were founded under missionary auspices. China's interest in higher education is attested by the fact that despite the war the government has encouraged the enrollment of young men in college, and the total enrollment last year was an increase of 100 per cent over the 1937 enrollment.

Our civilization cannot survive materially unless it be redeemed spiritually.

—Woodrow Wilson.

An old Negro preacher once cautioned his flock, "When you're lookin' at your neighbor's melon patch, bredderin' you cain't keep you mouf from waterin', but you kin run."

—Expositor.

An enlightened knowledge of the Word of God will greatly contribute to the exercise of sanctified common sense. There can be no shifting of authority from the Scripture to the opinion of man. Opinions must be formed from, and action taken in accord with, the Word given.—J. C. Massee.



WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. M. E. ARMSTRONG, EDITOR, JONESTOWN, MISSISSIPPI

Starkville W. S. C. S., Circle No. 1

Report of C. S. R. and L. C. A.—Second Quarter

Mrs. J. W. Hollandsworth, the Conference secretary of Christian Social Relations and Local Church Activities, sends in the following report from the Starkville society, Circle No. 1. She says that this report is so good she is sure that others will want to know about it:

The group voted to assist the county health nurse if special calls were made in behalf of needy families. A tubercular family was visited and urged to take precautions to protect the younger children of the family.

The group voted also to study the problem of alcohol and to do something about it. A beginning was made by signing the petitions for Congress to pass the Bryson Bill, prohibiting alcoholic beverages from being sold or transported for the emergency period of the war and demobilization.

The circle joined in the study of the new Social-Economic Order. Members participated on the program in which practical problems of the post-war world were considered.

Action: A record of individual giving to social causes—magazines to Negro in penitentiary, $1.25; house rent and water bill for tubercular family, $5; telegrams to Washington asking support for Federal aid to schools, $2; graduation present to colored orphan (clothes), $4; to aged colored woman for medicine, $6; miscellaneous, 50 cents; aid to rural church to build Sunday School rooms, $47.

Church fellowship and recreational programs are observed once each month with family night suppers. The average attendance is 100.

This society studied "Christians and a New World Economy" last quarter.

* * *

Did You Do These Things?

July, 1945

1. Did you have a regular business meeting and plan the work for the third quarter? 2. Did you send cash or a box of supplies to one item in the Supply Department? 3. Did you have a monthly meeting with items from the **Methodist Woman**? 4. Did your secretary of Youth Work make a report to the society as to the summer program for Youth? 5. Did you begin a study on some phase of Christian Social Relations and Local Church Activities? Did you send a Negro woman to Holly Springs, July 1-620?

* * *

Food Relief for Europe

The following resolution was adopted by the Executive Committee of the Federal Councils of the Churches of Christ in America, May 15, 1945:

The restoration of order among European peoples is largely dependent upon food, clothing, medicines, and other supplies. As a result of the cumulative effects of the war, conditions in some of the liberated countries are now reported to be considerably worse than during the period of occupation. It is therefore urgent that food for starving and undernourished people should be provided at once.

The task must be undertaken mainly by governments because of its size. A major part of the supplies must come from America. The allocations for military usage can probably not be reduced in the near future. The allocations for civilian supplies must provide most of the extra help to feed European peoples until the next harvest can be garnered. It is within the competence of government authorities to divert from civilian consumption such amounts of food as may be necessary, but this will of necessity involve stricter rationing. American people need to make clear their willingness to accept continued rationing and further sacrifices that millions may live.

The Christian obligation is clear. We should provide an example of voluntary sacrifice at a time when many are unthinkingly preparing for expanded personal expenditures for food and other items.

First, we in the churches need to avoid the waste of food in our own homes. Secondly, we ought to help in every way possible to increase the production of food during this critical season. Thirdly, for the period just ahead, we ought to deny ourselves part of the protective foods available but in short supply, particularly meats, fats, and milk products, and use to a larger degree the more abundant foods. Our diet has generally been such that this self-denial will not injure our own health, but may make the difference between life and death for thousands in devastated lands. And, finally, we need to support more generously the agencies of relief, particularly our church agencies of relief and reconstruction.

* * *

Program Suggestions for August

"Methodists Cooperate in Latin America"

"Why is cooperation important in Latin America? . . . The Church of Christ must move forward as one Body against the force of Evil." (See Program Book, page75).

Not far by plane, not too distant by ship, but slightly longer by mule pack, are our sisters to the south. The gay strum of a Mexican guitar, the soft call of a lover to his senorita, the low morale of a South American woman bowed in superstition and grief—or the glorious uplift of a girls' choir singing in one of our schools beckons us through the door to the August meeting! What a time of year for such a colorful but challenging meeting!

Formal or informal program, indoors or out, will need either the elaborate or simple invitation: Newton Hamilton, Central Pennsylvania Conference Woman's Society of Christian Service Summer School, had a charming garden party for the faculty last summer. As we approached the garden we heard the fetching music of a marimba. Our hostesses handed us a little booklet which we passed to each other for autographs. Why not give each woman the name of our South American missionaries the week before the meeting? When autograph books are exchanged, ask women to sign not only their own names but the name of the South American missionary she has been given? (For help on missionaries' names, aside from those in Program Material for August, see Fifth Annual Report Book).

Authentic Mexican costumes, lovely shawls from South America, or simple broomstick skirt, gay blouses, beads and bracelets, rings and flowers, will give a festive touch.

Somewhere on an outdoor or indoor altar, place a picture of "The Christ of the Andes." Of course, tables of curios or Mexican pottery are enjoyed. I am thinking of groups who hold bazaars and who work hard on their tables in summertime; why not give that energy to make such a beautiful August program!

Program Ideas: (1) See pages 83-84, Program Book; the **Methodist Woman**, September, 1942, page 11; "Fun and Festival of Latin America," 25 cents, any Methodist bookstore. (2) Remember, our theme is "Methodist Cooperate." Invite key women of other denominations in community to tell what they are doing in South America. (See pages 77-78 for interdenominational effort). (3) See **World Outlook**, February, 1945, "Engineer in Brazil;" also June, 1943, pages 13-14.

Extra! Have you ever had a summer Christmas tree? This is an attractive way of bringing gifts to be sent to any designated project. Christmas tree lights on an outdoor evergreen, a manger scene, a few carols, a soloist (vocal or violin) singing "O Holy Night," and gifts laid at the manger, make a beautiful close to any summer meeting, especially under starry August skies. Other valuable help may be found in "The Latin American Circuit," by Dr. Wasson and Miss Lee.

"THE GOD GERMANY WORSHIPPED"

"There must be a strange feeling in the hearts of thousands of men who fled Europe and came to America to get away from universal military service, to find so much talk now in favor of a peacetime draft for all young men in America," says Dr. Hugh O. Isbell, of St. Paul's Methodist Church, Springfield, Mo. "That was the god which Germany worshipped. Now we have beaten Germany, and there are people among us who would set up the German god of militarism and worship it. Have we so far failed that we must have militarism in order to have discipline?. . . . The Romans knew better. No general with an army might approach closer to Rome than the Rubicon. Caesar crossed the Rubicon with an army, the die was cast, and Roman democracy fell. America, take warning!"

"No power in the world can keep a first-class man down, nor a fourth-class man up."
—Selected.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

Edited by The Executive Committee of Louisiana Conference

By Mrs. W. S. Row, Secretary of Organization and Promotion, Ruston District

School of Missions

The School of Missions for the South Central Jurisdiction was held at Mt. Sequoyah on July 2-12, with Rev. M. Earl Cunningham, Board of Education, Nashville, Tenn., as dean, and Mrs. Helen B. Bourne, secretary of Missionary Education, Joint Division, and Mrs. Peter Kittel, Jurisdiction secretary of Missionary Education and Service, directors.

Those attending from Louisiana were: Mrs. George Sexton, Mrs. Wiltz Ledbetter, Mrs. J. B. Pollard, Mrs. D. M. Campbell, Mrs. G. W. Dameron, Mrs. G. W. Pomeroy, Mrs. W. S. Row, and Miss Grace Lawson.

Courses of Study

Five courses of study were offered this year, each of which was well attended, and gives promise of interesting work in the local churches. One course, "Africa," was taught by Miss Anne Parker, of Birmingham, a former missionary to Africa. Miss Parker served fourteen years in Africa, and as a result of this had a splendid background for the work. Out of this study came a realization that Africa as a nation is coming to the front, and must in no way be overlooked in our planning for a more stable world.

The class on "The Church and Uprooted Americans" had as its instructor Miss Dorothy McConnell, daughter of Bishop Francis McConnell. Miss McConnell is editor of **World Outlook**, and was a consultant at the San Francisco Conference. Her thorough knowledge, her first-hand information and interesting handling of her subject, made the study a most interesting one. The consensus of opinion among the members of the class was that this is a most timely problem, and one that deserves a great deal of attention on the part of the women of the Woman's Society of Christian Service.

"Families in a New World Order," conducted by Dr. Henry G. Barnett, Professor in Florida Southern College, Lakeland, Fla., was of especial interest. Dr. Barnett is a man of remarkable sensitivity of mind and soul, and gave vision and inspiration to all who were privileged to hear him.

Mrs. Helen B. Bourne taught the fourth course offered, that of "The Fatherhood of God." Mrs. Bourne's knowledge of the Bible made her especially suited for this study, and splendid work was done in this class.

Miss Ruby Van Hooser, secretary of Children's Work, Joint Division, acted as instructor for "Missionary Activities in Children's Division." All persons working with her received valuable information, as well as inspiration for furthering the work of children in their Conferences.

Workshops

Four Workshops were held, each doing intensive and constructive work. These were directed by Division and Jurisdiction officers, and were as follows: Missionary Education and Service, Christian Social Relations and Local Church Activities, Missionary Education of Children, and Wesleyan Service Guild.

Missionary Personnel

An outstanding Discussion Group was that on "Missionary Personnel," conducted by Miss Marion Conrow, secretary of Missionary Education of the Joint Division. The great need for workers, the challenge to the women to find them, and the broad field for service, was the center of all her thinking.

Another group was that on "Youth," conducted by Miss Dorothy Nyland, secretary of Student Work of the Joint Division, and here the need was further stressed, but with the viewpoint more that of the proper contacts being made in our local churches, so that decisions for service will be a natural outgrowth.

Special Features

A Bible Hour, conducted by Dr. Wesley C. Davis, School of Theology of Southern Methodist University, was one of the high spots of the school. Dr. Davis used as his theme for the four lectures, "Unity," speaking on the Unity of Personality, Society, The World, and The Church, giving at each hour many thought-provoking and soul-searching problems to be faced by the people of the world.

Miss McConnell spoke on "Implications for the W. S. C. S. in the San Francisco Conference," at which time her listeners were held spellbound.

Miss Kathryn Bieri, Field Secretary of the Woman's Division, made a most intriguing report of her tour of the major mission stations of the world, giving first-hand information that was of keen interest to all her listeners.

Vespers

Vesper services at Vesper Point, were most outstanding. Mrs. Sid Anderson, missionary to China, set the pace for the entire school with her lovely service on Tuesday, July 3.

Dr. Barnett, with his marvelous flow of words, his projected personality and complete consecration, made of his service one never to be forgotten.

On Wednesday, July 11, our own Mrs. George Sexton brought the message and accentuated the needs, desirability, and benefits of a Christian character.

Wesleyan Service Guild

A very successful Wesleyan Service Guild Workshop and week-end conference was held under the leadership of Miss Marion Norris, National Executive Secretary, and Mrs. George Dismukes, Jurisdictional Guild Secretary. Eleven Guild secretaries were present with, seventeen Conferences represented.

Status of Women

A group meeting in the interest of the Status of Women was held, at which time more than one hundred women were present. At this meeting Division, Jurisdiction, and Conference officers took part on the program. The fact was stressed that this is a new day for the Status of Women, and the women of the Church are urged to have a part in the new world order.

Leaders and Consultants

Those attending the school are grateful for the many fine contributions made by those who so generously gave of their time. Dr. Sid Anderson, missionary to China, told of his many experiences of the early days of the present war in China, his subsequent internment, and his return home on the Gripsholm.

Miss Dorothy Weber, assistant secretary of Christian Social Relations and Local Church Activities of the Woman's Division, was invaluable in her work with the Christian Social Relations group.

Miss Bernice Burroughs, production manager of the **Methodist Woman**, made 420 Plum Street, Cincinnati, seem a very personal place instead of an address on an envelope.

Miss Mildred Wright, missionary to India, and Miss Cleo Barber, deaconess at Kingdom House, St. Louis, brought interesting accounts of their work.

One of the most steadying influences, and the outstanding woman on the Mountain, was Dr. Mary Shannon, former president of Isabella Thoburn College. Hers has been a full life, and her face radiates the beauty that comes only to those who have given much and therefore to whom much has been given.

GOOD TEMPLARS OPPOSE PEACE-TIME CONSCRIPTION

The regular triennial convention of the National Grand Lodge of the United States, International Order of Good Templars, in session at Worcester, Mass., on June 8-9, 1945, adopted the following resolution:

"The National Grand Lodge of the International Order of Good Templars, United States of America, in convention assembled, declare ourselves opposed to the adoption of peacetime military conscription in the United States.

"We consider military conscription, in time of peace, as unnecessary, undemocratic, and a danger to peaceful relations with other nations.

"We endorse the United States participating in a league of nations to safeguard against further wars and to promote friendly intercourse with other nations for economic and social advancements to all concerned. This league should at the earliest possible moment be made into a league of all nations.

"We realize that during the reconstruction period from war to peace, an armed united force will be necessary to guard against preparations for an outbreak of other wars. But, we believe that such a force can easily be obtained in the United States through voluntary enlistment.

"The real safeguard agains war is not force, but cooperation to the benefit of all. When such conditions are instituted between all nations, large and small, there will be no need of large standing armies.

"Resolved, that a copy of this resolution be forwarded to the President of the United States and to each of our Senators and Representatives in Washington."

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CHRISTIAN EDUCATION

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CHURCH SCHOOL LESSON, JULY 29, 1945

By W. C. Newman

AN EVERLASTING COVENANT

Lesson Text: Genesis 17:1-10.

Golden Text: I will establish my covenant between me and thee and thy seed after thee throughout their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee.—Genesis 17:7.



W. C. Newman

By the time these words appear we ought to be hearing something of what has happened at Potsdam, where the peace of the world hangs precariously balanced upon the possibility of three men reaching intelligent and unselfish agreements with each other for their people, and for all the people of the world.

Under such circumstances it ought not to be difficult to point morals about the whole matter of covenant making. Nor should this lesson from a very ancient time lack interest for us, who have proved ourselves no more adept at peace-making and peace-keeping than our earliest ancestors were.

Indeed, so timely is this incident in Abraham's life, so pertinent to our own life situation, that my first recommendation is that you read the whole biography of Abraham, first in Genesis, then in some dependable Bible commentary. Then read the rest of this lesson comment.

Every Man a Covenant Maker

Did it ever occur to you how much of your life is dependent upon covenants? Parents, by their act of bringing children into the world, covenant to give those children a chance to live and grow and learn and be happy. Cities and states covenant to protect you; friends covenant to love you; wife or husband covenanted to cherish "till death do us part." Even so prosaic a matter as business is pretty largely dependent upon this covenanting.

For no life can find the freedom, security, assistance, and satisfaction necessary to happiness without entering into solemn agreements with other men and with institutions.

But, strangely enough, we are extremely inefficient in this vital business of making covenants. Marriage vows are being broken in rapidly increasing proportions; the business world tells a sorry tale of broken promises; city and state "machines" make no secret of the fact that their campaign promises are made with no expectation of fulfillment.

We are covenant breakers—and therein lies much of the cause of war with its consequent disaster.

A Covenant is "We"

Tonight I said the ceremony prescribed by the Church for uniting together a man and woman in holy matrimony. Hundreds of times I have done that, as every other minister has. And for the many hundredth time I wondered how this covenant would eventuate. They left the church in gales of happy laughter. For today everything is perfect. But how will it be ten years from now? Well, that depends upon whether or not the both of them were sincere when they pledged their troth to each other tonight, and upon whether they both shall keep those vows inviolate as long as they live.

And this is the lesson the nations of the earth must learn—before peace can obtain, nations, like men, must keep their vows. "Scraps of paper" peace treaties, international charters that were made for high-sounding oratory during war, and to be ignored after war is over, the diplomacy of trickery and chicanery, the godlessness of military powers everywhere—these are the roots of our eternal wars. There is no chance for peace until these roots are dug out of our international life, and supplanted with honesty in the making of agreements together.

Making covenants means that we quit saying "I" and begin to say "we," and mean it.

You and I—and God

All of which is to say that no covenant is real until it has been sealed with the sacrament of God. In our land we commonly take our official oaths upon being inducted into office, or before a jury of our peers, or upon becoming a soldier, sailor, or marine in the armed forces, by making our promises of faithfulness and truth to end "so help me God."

This "lip service" which we pay by custom only, ought to be real and sincere. For no word of man is sufficient to bind anything upon earth or in heaven. It is only when that word is given in honor that it has value. The promise of a dishonest man or of a dishonest nation has no worth at all.

God ought to be in every covenant we make—marriage, parenthood, friendship, business, church, society, state, and whatever. You and I are not enough. Only when you and I are covenanted with God is the compact good and true. And that holds for nations as well as individuals.

RED CROSS DRAFTS PLANS NOW TO CHEER G.I.s AT CHRISTMAS

Looking months into the future, the American Red Cross has announced its plans to bring Christmas cheer to American service men around the world. A million and a quarter individual gift boxes will be sent overseas for distribution to service men in front-line units, camps, and hospitals.

Each box, in traditional Christmas design, will contain hard candy, chewing gum, milk chocolate with a special sugar-coating capable of withstanding extreme temperatures up to 120 degrees fahrenheit, memorandum book and calendar, identification folder, waterproof pocket case, miniature atlas, comb and case, pencil, six printed postcards, and a booklet of short stories or mysteries.

Groups and individuals desiring to help America's fighting men who may be in hospitals at Christmas time may send supplementary packages to them through the Camp and Hospital Council of their local Red Cross chapters.

One, prepared by the Junior Red Cross, will contain Christmas cards, tray favors, ice cream decorations, and three-dimensional cut-outs of Christmas motifs. The other, designed for use in Red Cross clubs and hospitals, will contain Christmas stickers, ribbon and gift wrappings, silver and gold paint, and construction paper of different colors. This kit also will contain victrola records of Christmas carols, a complete recording of Dickens' Christmas Carol, and other materials.

COMPULSORY MILITARY TRAINING

The resolution introduced recently in the House of Representatives by Congressman Joseph W. Martin, calling for an immediate international agreement to abolish compulsory military service throughout the world, was strongly endorsed here by Dr. Walter W. Van Kirk, secretary of the Department of International Justice and Goodwill of the Federal Council of the Churches of Christ in America.

In a telegram to Congressman Martin, Dr. Van Kirk said: "Speaking for myself, I strongly support your resolution calling for an international agreement to eliminate compulsory military service from the policies and practices of all nations. I am confident your resolution will receive the overwhelming support of the people of our churches."

Congressman Martin's resolution urges "that before the United States adopts compulsory military service, the President of the United States, the Secretary of State, and he personal representative of he President on the United Nations organization, Edward R. Stettinius, Jr., be and hereby are urged to work unceasingly for an immediate international agreement whereby compulsory military service shall be wholly eliminated from the policies and practices of all nations."

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THE CHRISTIAN FIRESIDE

HOW TO CATCH EAGLES

The Dakota Indians had to have eagle feathers for the elaborate headdress worn by the chiefs. The process of catching the eagles came to be almost a religious rite, accompanied with bathing and fasting. A hole three feet deep was dug in the prairie far away from an encampment, and the earth which had been removed was scattered widely, so there would be nothing to indicate a trap. Then after an Indian, previously ceremonially prepared for the long and difficult effort, had crouched in the hole, the top was covered with brush, and above was laid the carcass of a jack rabbit or some other prairie animal. Soon the small birds would begin to examine the bait, but they had to be kept from carrying it off until their activities had attracted an eagle soaring far off in he sky. It might be hours before such a bird approached the trap, and even then there would be need for extreme caution and quick, energetic action. When the eagle swooped down to carry off the carcass, the Indian was ready to thrust up his hands through the brush and seize the legs of the big bird. He held on against the fierce struggles of the eagle until the bird was weakened and he was able to wear it down and finally choke it to death.

The Indian minister at Cherry Creek, S. D., tells the story of a man who attempted to hold and capture two eagles who came down together on top of the thin brush screen above his head as he crouched in the hole. They were quarreling about possession of the bait, when he reached up and seized each of them by one leg. The first impulse was to fly, and the two powerful birds, by unexpected but very efficient team work, were able to lift the Indian right out of the pit and carry him on a swift and rather fearsome trip to the bottom of the hill. I did not learn whether this human flight by improvised biplane was earlier than that of the Wright brothers at Kitty Hawk, but it is one of the stories handed down in the Indian folklore.

—G. W. Hinman, in Exchange.

PAINTED CURBS

A man started to park his car in a vacant place along the curb. Vacancies were scarce along that street and he seemed quite satisfied with himself that he had managed to find an unoccupied spot. You could see the glee in his face as he stepped out of his car and closed the door.

Then he happened to see the curb. It was painted yellow. Unfortunately, he had parked in a forbidden spot. Rage supplanted joy in his face. He muttered and sputtered, and fumed. He looked around, not understanding the yellow paint. There was no fire plug or street car stop nearby, and he evidently could not understand why that particular place should be restricted from parking.

But he was a good citizen and did not tarry. He got into his car and drove away, still muttering to himself, and wondering why the law prohibited parking there.

He did not know that the yellow curb marked the entrance to a small private hospital. The way had to be kept open at all times for emergency calls and doctors' cars. If he had known the reason, he would have agreed and would not have complained.

That is the way with most rules and laws. Until we know the reason they seem useless and silly. But once we see the reason, they seem sensible enough.

Such laws as the Ten Commandments do not seem important or necessary to some people, and the laws are broken without any feeling of guilt. But behind every Commandment there is a reason—a reason that affects people physically, socially, or spiritually.

Laws in the Bible and elsewhere are like that painted curb. Until we understand them, they seem rather useless and we resent them. But once we understand the situation, we agree there is always a reason.

—The Friend.

NOT SO DUMB

I was just thinking about a certain boy who lived out in my home town. Nearly everybody considered him quite stupid. People found delight in offering him the choice between a dime and a nickel, for the lad always chose the nickel.

One day a stranger asked the boy if he chose the nickel because it was the larger piece. The boy replied, "Naw, not that. If I took the dime, they'd quit offering me money."

He was absolutely right and not a bit dumb, to my way of thinking. Those who always want the most for themselves usually end by getting nothing.—The X-Ray.

"KITS FOR EUROPE'S CHILDREN"

When V-E Day arrived, some 65,000 children from war-stricken European countries had found refuge in Sweden, where Raedda Barnen, the Swedish Save the Children Committee, rendered and is still rendering a notable service in providing clothing and other necessities of which these war victims have been deprived. In this work it has been greatly aided by our American Save the Children Federation, which has sent large shipments of clothing from time to time during the last year, not only to Sweden but to Holland, France, and other countries where children are in dire need.

Another undertaking for which the American Federation has accepted responsibility is a preject called "Kits for Europe's Children," intended to serve in countries where the need for help is so great. This provides parcels containing all the garments a little child needs for his comfort. There are layettes for new-born babies and kits for 12-month-old infants, as well as for 2 to 5-year-old boys and girls, with warm blankets, tooth brushes, tooth powder, and combs, and a sewing kit for the mother. Already over 3,000 of these "Kits" have been forwarded by the central office of the Federation at One Madison Avenue, New York City.

Throughout the country local chapters and committees of the Federation, which serves children regardless of race and creed, are cooperating, while individuals and local church and other organizations help by sewing and knitting, besides sending contributions to pay for materials and to meet the costs of handling and forwarding.

As a personal touch, a postal card bearing the name and address of the donor is included in each kit. This friendship card may some day come back to the sender with a message from a mother whose child was helped and perhaps saved. A correspondence and a friendship developed between the girls and the women of America and of Europe should help to build world peace.

WE THANK THEE, LORD

By Emma Wilson Emery

We thank Thee, Lord,
For everlasting arms
That shield our sons
On land and sky and ocean deep,
And if it be Thy will, dear Lord,
That some shall not return,
We thank Thee, then,
For everlasting arms
That hold them tenderly
In their last sleep.

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MISSISSIPPI CONFERENCE

Brookhaven District—Fourth Round

Foxworth, at Foxworth, Aug. 5, 11 a.m. and 2 p.m.
McComb, Centenary, Aug. 5, 8 p.m.
McComb, LaBranch St., Aug. 19, 11 a.m. and 2 p.m.
McComb, Pearl River Avenue, Aug. 19, 8 p.m.
Silver Creek, at New Hebron, Aug. 26, 11 a.m. and 2 p.m.
Bassfield, at Carson, Aug. 26, 8 p.m.
Tylertown, Sept. 2, 11 a.m.
Sartinsville, at Darbun, Sept. 2, 3:30 p.m.
Osyka, at Fernwood, Sept. 2, 8 p.m.
Crystal Springs, Sept. 5, 8 p.m.
Georgetown, at Georgetown, Sept. 9, 11 a.m. and 2 p.m.
Gallman, at Gallman, Sept. 9, 8 p.m.
Brookhaven, Sept. 12, 8 p.m.
Barlow, at Brandywine, Sept. 16, 11 a.m. and 1 p.m.
Adams, at Adams, Sept. 16, 8 p.m.
Scotland, at Bethel, Sept. 23, 11 a.m. and 1 p.m.
Wesson, at Wesson, Sept. 23, 8 p.m.
Utica, at Utica, Sept. 30, 11 a.m. and 1:30 p.m.
Hazlehurst, Sept. 30, 8 p.m.
Magnolia, Oct. 3, 8 p.m.
Bogue Chitto, at Bogue Chitto, Oct. 7, 8 p.m.
Harrisville, at Harrisville, Oct. 7, 11 a.m. and 1 p.m.
Summit, at Summit, Oct. 10, 8 p.m.
Prentiss, Oct. 14, 11 a.m. and 2 p.m.
Monticello, at Monticello, Oct. 14, 8 p.m.
Nebo, at Nebo, Oct. 21, 11 a.m. and 1 p.m.
Meadville, at Meadville, Oct. 21, 8 p.m.

Please have all nominations in triplicate. Trustees will present reports on church property according to the Discipline. VAN R. LANDRUM, D. S.

Hattiesburg District—Fourth Round

Hattiesburg, Broad Street, July 1, 8 p.m; Q. C. Oct. 18, 7:30 p.m.
Hattiesburg, Main Street, July 15, 11 a.m.; Q. C. Oct. 15, 7:30 p.m.
Bay Springs, July 22, 11 a.m.; Q. C. Sept. 12, 8 p.m., at Stringer.
Kingston Laurel, July 22, 8 p.m.; Q. C. Sept. 14, 7:30 p.m.
Heidelberg, at Sandersville, Aug. 12, 11 a.m.; Q. C. 2 p.m.
Bonhomie, at Dixie, Aug. 12, 8p.m.; Q. C. Oct. 3, 7:30 p.m., at Bonhomie.
Hattiesburg, Court Street, Aug. 19, 11 a.m.; Q. C. Oct. 9, 7:30 p.m.
New Augusta, at New Augusta, Aug. 19, 8 p.m.; Q. C. Oct. 4, 7:30 p.m.
Petal, Aug. 26, 11 a.m.; Q. C. 2 p.m.
Laurel, West Laurel, Aug. 26, 7:30 a.m.; Q. C. 4 p.m.
Ellisville, Sept. 2, 11 a.m.; Q. C. 2 p.m.
Moselle, at Soules Chapel, Sept. 2, 7:30 p.m.; Q. C. 4 p.m.
Waynesboro Circuit, at New Hope, Sept. 9, 11 a.m.; Q. C. 1:30 p.m.
Waynesboro, Sept. 9, 7:30 p.m.; Q. C. 4 p.m.
Bucatunna, at State Line, Sept. 16, 11 a.m.; Q. C. 1:30 p.m.
Laurel, First Church, Sept. 16, 7:30 p.m.; Q. C. Oct. 11, 7:30 p.m.
Montrose, at Louin, Sept. 23, 11 a.m.; Q. C. 1:30 p.m.
Richton, Sept. 23, 7:30 p.m.; Q. C. 5 p.m.
Taylorsville, at Taylorsville, Sept. 30, 11 a.m.; Q. C. 1:30 p.m.
Collins, at Collins, Sept. 30, 7:30 p.m.; Q. C. 4 p.m.
Magee, Oct. 7, 11 a.m.; Q. C. 2 p.m.
Mount Olive, Oct. 7, 7:30 p.m.; Q. C. 4 p.m.
Cross Roads, at Mount Zion, Oct. 10, 7:30 p.m.; Q. C. after.
Clara, at Clara, Oct. 14, 11 a.m.; Q. C. 1:30 p.m.
Sumrall, Oct. 14, 7:30 pm.; Q. C. after.
Hattiesburg Circuit, at Oak Grove, Oct. 17, 7:30 p.m.; Q. C. after.
Ovette, at Fairfield, Oct. 21, 11 a.m.; Q. C. 1:30 p.m.
Williamsburg, at Williamsburg, Oct. 21, 7:30 p.m.; Q. C 4 p.m.

The Hattiesburg District Conference will be held at Taylorsville, September 27, at 10 a.m. It will be a one-day district conference. If you have not elected your delegates, please do so and send me their names at once. B. L. SUTHERLAND, D. S.

The greatest successes in life have been made out of corrected mistakes. Many an old hand at the game sometimes forgets to learn the new rule.—Literary Digest.

MISS PATTIE LEWIS—A SISTER'S TRIBUTE

Our hearts are sad and we are grieved because the angel of death came on July 1945, and took home to God the spirit of our beloved sister, Pattie, second daughter of our sainted father and mother, Rev. Henry P. Lewis and Mrs. Rebecca Ann Tillery Lewis.

When our mother passed away in 1901, "Aunteen," as she was affectionately called by the family, felt it was her responsibility to hold the family together. She has been a mother to all of us, and she often told me that the nieces and nephews seemed like her grandchildren. All loved her, and on special days—Christmas, her birthday, and even Mother's Day—she always received cards from her loved ones. She had a happy, cheerful disposition and her heart was full of love of God, her family and her friends.

In early life she gave her heart to God, joined the Methodist Church, and was never happier than when she could play and sing in the church and Sunday School, and at home with us younger children gathered around the piano singing with her.

She began supporting herself in early life. When our father superannuated in 1909 they built a home at 826 N. West Street, Jackson- and to all of the children that was "our home." All of the children dearly loved to go to see Grandpa and Aunteen.

After our stemother's death in 1927, she spent most of her time with our younger brother, Rev. O. S. Lewis, but in 1932 went back to the home and remained there until the spring of 1940, when she again went to live with Osmond. Her health had failed and for quite a while she was confined to her bed, but finally got to where she could get around, and in 1943 spent several months with our brother Henry at Durant and at Belzoni later. She visited in McComb last spring and was so happy and cheerful. It was such a joy to have her around. Since I was confined to my bed most of the time she stayed at my brother Jim's. On Mother's day she was with us and we did have such a happy day She wanted to go back home again but knew she was not able. She felt that her days of usefulness were over, and on the 3rd of July wrote to us, saying, "This may be my last letter to you all, . . . I've prayed to God to take me home if I can't get well. . . . So maybe it is time for me to go and it is O. K. Lots of love to each of you, and God bless each of you.—P. L." It was her last letter. She was resigned and submissive to the will of God. She did much for her family, and did love all of us so much.

"She hath done what she could." We will miss her.

Her sister,
LELA LEWIS TERRY.

Because of increased burdens on all church members, NOW IS THE TIME to REDUCE your church expenses. Let us show you how you can reduce your insurance cost.

NATIONAL-MUTUAL CHURCH INSURANCE COMPANY
11 South LaSalle Street—Room 1533
Chicago 3, Illinois

MRS. de SOUZA, MISSIONARY, DIES IN INDIA

News of the recent death in Hyderabad, Deccan, India, of Mrs. Charles Wilton Ross de Souza, widow of a former missionary of the Methodist Church in India, has been received by the Board of Missions and Church Extension.

As Mande Eleanor Gay she was born in Hyderabad, September 9, 1881. She was the daughter of W. E. Gay, physician to the household of Salar Jung Bahadur, former Prime Minister of the State of Hyderabad. She received her education in St. George's Girls' Seminary, Hyderabad, the Wellesley Girls' High School, Naini Tal, and was graduated from Isabella Thoburn College, Lucknow, in 1899. She was married to Albert Marrett, who died in 1907. For two and a half years she taught in the government Zenana School of Hyderabad; and on June 21, 1911, she was married to Charles W. Ross de Souza, a missionary of the former Methodist Episcopal Church. Together they joined in work at the English Church, Hyderabad, and in vernacular work on the circuit, until Mr. de Souza's death in April, 1919. Since that time Mrs. de Souza had continued to make her home in Hyderabad.

CHILDREN, TRAGEDIES OF WAR, HOPE OF PEACE

Children the world over have been the greatest sufferers from the World War, and yet the future of the world and the future of the peace depend largely upon what happens to the children now left in the world, Dr. Leslie B. Moss, of the Church Committee on Relief and Reconstruction, points out.

Among the tragedies of the war he enumerates: the undernourishment of millions of mothers, mothers-to-be, and school children in occupied Europe (900 instead of 2,900 calories of food per child in Belgium); the massacre and imprisonment of university and high school students and teachers in Czechoslovakia; many thousands of Polish children reported dying from starvation and systematic draining of their blood "for military purposes;" the necessity to send selected Dutch children to England for dietary rehabilitation; the death rate of French children eight times that of the German; the death of perhaps a million children in the war-produced famine in Bengal Province, India; the death, through starvation, of other millions of Chinese children, mostly refugees.

"The children are the living and fragile foundations upon which the future world will be built. Can we do better than to recognize how critical for all plans for a world order is our attitude and purpose toward the child?"

METHODISTS SERVE SOLDIERS AND FILIPINOS IN MANILA

Methodists are continuing to serve not only Christian Filipinos but many hundreds of American service men in the badly-bombed city of Manila, P. I., using the Knox Memorial Church, which is still standing, though damaged, as the center of activity. The Knox Church and the Central Student Church unite there under the leadership of the Rev. Francis W. Brush, recently out of internment camp.

"Our work at the Knox-Central Church continues to grow in scope and interest," writes Miss Roxy Lefforge, of North Manchester, Indiana, also recently freed from internment camp. "It is a full-sized job alone and an encouraging one, too. You would get quite a thrill if you could be in our 10:30 Sunday forenoon service and hear the 400 and more service men and the equal number of Filipino members sing the grand hymns of the church that lifts one out of himself.

"Some of the men are so homesick that they don't know what to do with themselves, and often they wander in to talk with us, and when we can we have them in to a meal. Last night a couple of them came in, and when I asked them if they could come in for supper on Thursday evening of this week, one of them replied with his face all alight, 'You are darned right we can'

"I usually have from fifteen to thirty of them in my young people's Sunday School class along with an equal number of Filipino young people. Last Sunday after the class, one of the G.I.'s came up to me and said, 'I never knew that we did know as much about Paul as you told us this morning. He was some man, wasn't he?'

"The Y. M. C. A. is running a canteen in the social hall of our church, and during a single day anywhere from 1,200 up of G.I.s go through for a sandwich or coffee, or a place to read and write, or maybe lie down on a church pew or a cot for a little rest. We meet many a fine young fellow or an older one as we go in and out of the church; and sometimes we run across men from home—our own town or section of the country. So we are ministering to a great many people in a good many ways, and it is intensely interesting. There is no end to the things that can be done, if we have the strength to do them."

CZECHOSLOVAKIA MISSION BUILDINGS INTACT

A radiogram message from the Rev. Vaclav Vancura, Methodist missionary in Prague, Protectorate of Bohemia and Moravia, to Dr. R. E. Diffendorfer, of the Board of Missions, conveys the greetings of the Czechoslovakia Mission "to the bishops, the church leaders, and church members" in the U. S. A.

"We are saved from war's ravages," says Mr. Vancura, adding that church buildings are intact; that the Methodist work in Pilsen is self-supporting; that the Rev. Ferdinand T. Wagner, a preacher of the Conference recently serving in Valvary, is dead; that assessments for church work are 60 per cent higher than in 1940; that Bishop Paul Garber recently visited Pilsen; and that the annual session of the Czechoslovakia Conference will be held in September.

Mr. Vancura also makes a plea, on behalf of the Conference, for the early return of the Rev. John P. Bartak to Prague. Dr. Bartak, Methodist missionary to Czechoslovakia, was released from a German concentration camp three years ago and is now in the United States.

"We are hungry for literature, for food, and for clothing," says Mr. Vancura, and he refers to Psalm 24.



SUPPRESSING GAMBLING IN LOUISIANA AS A PUBLIC NUISANCE

Act 192 of 1920 as Amended by Act 120 of 1940. **This Act as it now stands permits 10 or more tax payers, whether natural or artificial persons, and whether citizens or non-residents, to petition the Court for the abatement of the nuisance created by gambling houses and permits the closing of the building in which the gambling takes place, for one year.**

This Act does not depend for its enforcement on the Governor, the Sheriff, Policeman, District Attorney, or any other sworn officer of the law. The Tax Payers file the suit and the Act further gives preference to the case "over all other matters" and shall "be heard continuously day after day," until finished.

The Act covers all forms of gambling, including slot machines and places where betting is permitted on horse races.

The case of Collins J. Dupuy, et al versus Frank Tedora, No. 37179 of the State Supreme Court (recorded in 15 Southern 2nd series, page 886, 204 Louisiana 560), decided Monday, November 8, 1943, with Judge Odom writing the opinion, is really interesting and you should read this case. Any attorney will look this case up and let you read it in his office from his book. It will open your eyes to the real friend we have in the State Supreme Court.

The ease of enforcement and the certainty thereof removes all excuse for those who want to enforce the law, as the Plaintiffs need not be residents of the Parish where the suit is filed.

For instance, if you want to stop ambling at Lafayette, where the college is situated, or at Baton Rouge, Ruston, Hammond, or, for that matter, any place, whether it has a college or not, the Plaintiffs need not be residents of the Parish where the gambling is situated. The Plaintiffs, as their excuse for bring the suit—if they really need one to justify publicly their position—simply aver in one of the paragraphs that they are interested in Southwestern College, etc., or that they have sons or daughters attending the School, etc.

This warning however: Any suit you bring should have five or six more Plaintiffs than the ten absolutely necessary, as after the suit is filed efforts will be made to get some Plaintiff to withdraw his or her name so as to make the actual Plaintiffs less than ten.

Places like Laplace, Erwinville, Port Barre, etc., situated along the paved roads where travelers stop for gas, should not be overlooked.

July 12, 1945.

Rev.A. C. Lawton,
Baton Rouge, La.

Dear Brother Lawton:

I give you my answers to the questions propounded to me by you.

Question 1. Does Act 182 of 1920, as amended, apply to the city of New Orleans and the Parish of Orleans?

Answer: Yes, Section 3 provides "That 10 Taxpayers . . . shall have the right to file a suit in any District Court of this State, or in the **Civil District for the Parish of Orleans,** to abate the nuisance created by such gambling house.

Question 2. Is this act applicable to houses of prostitution and houses of improper conduct as well as gambling houses?

Answer: No. The act does not apply to houses of prostitution or houses of improper conduct as such. Nevertheless, the act would apply to a house of prostitution or improper conduct if gambling were carried on therein.

Question 3. What about places like combined restaurants, saloons, and gambling halls along our state highways?

Answer: The act would apply to such places if gambling is carried on therein. The fact that other forms of vice than gambling, or even legitimate business, are carried on in a place would not take it out of the operation of the act.

The title of Act 192 of 1920 sets forth that its object is to carry into effect article 188 of the constitution (Section 8 of Article 19 of the Constitution of 1921), which declares **"Gambling is a vice and the Legislature shall pass laws to suppress it."**

The act has been amended by the following subsequent acts of the Legislature: Act No. 75 of 1922, amending Section 5; Act. No. 49, of 1938, amending Sections 3 and 10; Act No. 120 of 1940, amending Sections 3 and 10.

It has been interpreted by the Supreme Court of Louisiana in the following cases: Cristina vs. ODwyer, 203 La. 103, 13 So 2d 481; Dupuy vs. Tedora, 204 La. 560, 15 So 2d 886; Womack vs. Varnado, 204 La. 1019, 16 So 2d 825; Mongogna vs. O'Dwyer, 204 La. 829, 16 So 2d 829; Terry vs. Womack, 206 La. 1069, 20 So 2d 365.

Section 10 of the Act, permitting the issuance of a temporary injunction prohibiting the use of the place for any purpose pending the trial and determination of the rule to show cause was declared unconstitutional by the Supreme Court in the case of Mongogna vs. O'Dwyer, 16 So 2d 829. This decision, however, does not interfere with the right of ten citizens to secure a rule to show cause and the eventual abatement of the nuisance, and the closing for one year of the premises declared to be a nuisance.

Very truly yours,
L. A. HINES,
Attorney-at-Law.

Baton Rouge, La.

MISSION LEADERS WOULD RATIFY WORLD CHARTER

The Board of Missions and Church Extension of the Methodist Church, in a statement signed by its presidents and by the presidents of its four divisions, meeting in New York on June 21, called "for immediate and spontaneous ratification of the World Charter," petitioned President Truman for favorable action on the Charter, and urged the Senators of the United States to ratify it "in the immediate future."

The statement was signed, on behalf of the Board, by Bishop Arthur J, Moore, of Atlanta, Ga.; Bishop G. Bromley Oxnam, of New York; Bishop A. Frank Smith, of Houston, Texas; Mrs. J. D. Bragg, of St. Louis, Mo.; and Dr. John W. Hawley, of Pittsburgh.

In the statement the Board points out that because of "our avenues of service extending into the most remote of distant lands (we) appreciate the need for immediate action;" and that "from former years other nations and peoples have a sensitive right to question either the sincerity or desire of the United States to enter into and finally accept her rightful place in a world organization for peace."

The statement in full follows:

"Whereas, the United States has been and is acting host to the most important gathering of world statesmen in recorded history, men and women whose one purpose seems to be a consecrated desire to find a way ward permanent peace for all peoples, work being done even amidst the continu shedding of blood around the world.

"Whereas, time is of the very essence victory for peace for smouldering fires misunderstanding may break into flames wrath and warfare with slight provocati not only is the whole of the earth interes and mutually involved, but especially do of this Board of Missions and Church tension of the Methodist Church, with avenues of service extending into the remote of distant lands, appreciate the for immediate action.

"Whereas, from former years other tions and peoples have a sensitive right question either the sincerity or desire of the United States to enter into or finally accept her rightful place in a world organization for peace; and,

"Whereas, the United States can by immediate and spontaneous ratification of the World Charter not only give definite and positive evidence of our interest in and obligation for World Peace, but will largely determine the course of history for centuries to come. Therefore, be it

"Resolved, by the General Executive Committee of the Board of Missions and Church Extension of the Methodist Church, that we send a petition to the President of the United States and to each Individual member of he Senate, and pledge our personal commitment to an appeal to the gentlemen who represent the States from which we come, respectfully requesting but firmly insisting that the United States shall ratify the World Charter in the immediate future following its official reception."

SAFE FOUNDATIONS

By Charles E. McLean

I saw the surging gale sweep by,
Through forest, brake and field;
Saw brittle trees snap sharply off—
The shallow-rooted yield.

The flimsy things that man had made
Were splintered all around;
And useless chaff was blown away—
Swept clean from off the ground!

I saw the creature, Man, come forth—
The storm had scarcely gone—
To know what, now, must be rebuilt;
What seeds must be re-sown.

I've felt the storm beat in my soul
In wild, confusing might;
I've seen the dark and sullen cloud
Shut out the Heavenly Light.

I've stood amidst my shattered dreams
Which counted not His law;
Seen aspirations broken down
Because of earthly flaw.

I've seen the littered spots within
My inmost heart swept clean;
But that my Lord had blessed in me
Was standing there, serene!

I'm thinking of His sayings now;
I'm building on a Rock,
The House my Heavenly Father says
Will bear the tempest's shock!

Crowley, La.

New Orleans
CHRISTIAN ADVOCATE

Methodist Crusade Christ

THE LIVING CHURCH

To warm and cure, to clothe and feed
They stoutly put to sea.
And since that men of them had need
Made light of jeopardy; . . .
Full well they knew what risk they ran,
But still were strong to give;
God's grace for all the Little Ships
Who died that men might live.
—Hilton Brown.

THE PRAYER-ROOM TODAY

I thank Thee, Lord, for the strength that lies in Thy remembered call, and for the reassurance of moments when I again can feel Thy hand upon me. Help me always to know, beneath all changes of mood and feeling, that I am Thine. And as in Thy love and wisdom Thou hast chosen me, and by Thy mercy called me and made me answer to Thy call, so by Thy patience keep me, that I may be among Thy faithful ones, in whom Thou hast crowned Thy choice and Thy call by Thy gift of persevering grace. Amen.

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Archbishop Temple's Legacy

The Methodist Recorder of July 5 gave an editorial discussion of Evangelism based upon the recent report of the Anglican Commission on Evangelism. That report stated of Archbishop Temple, "on every aspect of Evangelism he had already said better what we wished to say" and expressed the view that the document is "the most important ever presented to the Assembly." The editor said, "It may well prove to be Archbishop Temple's richest legacy to the Christian Church."

These brief excerpts are culled from the editorial: "If we have to choose between making men Christian and making the social order more Christian we must choose the former. But there is no such antithesis." (Temple) "Conversion is not an unusual type of experience which did not occur and need not occur in the lives of normal and sensible Christians such as are members of the Church of England." (Temple) "The foundations of the Gospel are sure and unchanging. There are no half-truths, nor is there any suggestion of compromise. The Nature of God, the Meaning of Sin, the Fact of Judgment, the Work of Redemption, the Fellowship of the Church are set forth in plain and unequivocal language. Evangelism is the compelling work of the whole Church and all its membership—lay and ministerial, men and women—must be mobilized to this end." "A large proportion of regular worshippers are only half-converted." "To all the Churches there comes today the call to evangelism. The voice cries aloud in every land where Christ is preached." "On the Methodist Church a heavy responsibility rests. By the grace of God, and in the heart of every individual, there must be an eager response."

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EDITORIAL

THE JEW—MYSTERY MAN OF CIVILIZATION

The Jew is necessarily of profound interest to every Christian. His history is intertwined with Christian beliefs, without him there is no satisfactory explanation of the Man of Galilee, and without "the law and the prophets," transmitted through him, Christian faith would be shorn of every divine connection and Christian ethics robbed of its underived and permanent authority. He is an indispensable factor in the history of monotheistic religion.

The Jew is also the center of mysterious interest. What could be more intriguing than the study of his many exiles and dispersions? What more unexplainable than his survival of those ruthless transplantings? He has shown himself to be adamant against the attritions and the social pressures of populations of which he was but a small fraction. For nearly two thousand years he has been the "Wandering Jew"—the outstanding example of a "Man Without a Country." It is not easy to explain him as the wholehearted champion of democracy when in his social and religious life he is the antithesis of all that he preaches to others.

Jewish sensitiveness toward any suggestion or incident which may seem to impinge on the integrity of his race is not easy to analyze. He resents a "want ad" which is limited to race or religion, but he does not seem to realize that the very same principle is involved in "Dietary laws strictly observed" and "Kosher cooking." One indicates a clientele, the other invites a clientele. Not long ago a distinguished Jew died in Paris. Some years before his death, he had been received into the Roman Catholic Church. At the time of his death, one of his fellow Jews denounced him as a "traitor" to his race and a religious "renegade." Every virtue and every achievement of the man's life went for naught because he had felt constrained to accept another faith. This sensitiveness is manifest in the constant recitals of the scientific and social achievements of Jews. There is even a resentment of the story of the Crucifixion because of the uncomplimentary part played by the Temple authorities. Why?

A Jewish writer recently made an appeal for tolerance and a creative attitude toward the situation in which the Jew finds himself. He said: "The sickness of American Jewry has many forms, none more dangerous than its receptivity to ideas destructive of its organic health, and its hostility to unfashionable ideas that are creative. Its self-defensiveness has made it rigid in its orthodoxy, even more rigid in its effete liberalism. It excludes its own creators, and refuses to confront the creative elements of the Gentile world because they are Christian. If this rigidity continues it will become **rigor mortis.**" He said further: "Israel has survived in the past, because organic insight—creative religion—was a dimension of its politics." He said of Palestine, as a Jewish homeland, that he favored it but, "it will create more problems than it solves" and "may provide more anti-Semitic fire than it quenches." That was a man inside the Jewish race trying to evaluate the most difficult hour and opportunity in Jewish history. For reward, he received a barrage of bitter criticism at the hands of his own people.

We know that a measure of anti-Semitism exists. The saturnalia of Jewish suffering in the ghettos and concentration camps of Europe is proof of that, but we do not believe that every statement and attitude, so interpreted, is inspired by such feeling. We believe that the blanket defense, "anti-Semitism," has a tendency to provoke the very thing which it challenges. It certainly is not a cure for it. In history, in religion, and in life, the Jew presents great problems of interpretation for all non-Jewish peoples. He is truly the mystery man of civilization—in many respects a racial, religious, and social paradox.

SIGNS OF CHANGE IN GERMANY

We have noted recently reports of German resistance to the military ideology which brought upon that unhappy country a situation which could scarcely be worse. We do not refer to this evidence of change as in any sense a plea for softening, or even influencing the terms of peace which may be imposed. We leave the arrangement of terms with those who should know quite better than we what may be necessary to destroy the German military machine that it may never again threaten the civilization of the world. We are not inclined to be soft, but we do desire to be just.

One bit of evidence, which indicates German susceptibility to reformation in the direction of peace, is the discovery of various camps where conscientious objectors were imprisoned. One such camp was at Wewelburg, where only forty-one survivors of an undetermined number of internees remained to tell the story. Dr. Emil Maurer, of Vienna, told of the camp at Buchenwald, where he was interned in 1938. Of six thousand prisoners there, twelve hundred were "Bible students"—German Jehovah's Witnesses. Dr. Maurer says further that

most of the Bible student internees were offered release if they would join the army, but practically all of them refused. In addition to these, there was a camp for women conscientious objectors at Mecklenburg. This was a pre-war resistance to German militarism.

In a recent news item it was stated that these same Bible students had gone underground and had made phenomenal increase during the progress of the war, despite the vigilance and brutal treatment of the SS troopers. It is encouraging, to say the least, that the most uncompromising pacifist sect, without prestige of any kind, has made impressive gains in winning the people of militant Germany to the ways and the ideals of peace. The Germans have been accessible to a leadership with the courage to back its faith with its life.

TEN HOURS IN CHICAGO

On Wednesday evening of last week we left New Orleans aboard the "Rebel" and we developed into a first-class rebel when we missed our connection by twenty minutes in St. Louis. We were forced to take a coach train at midnight, and thus lost a whole night's sleep after sleeping poorly the night before. We arrived in Chicago exhausted, disreputable looking, a little calmed down, but not cooled off. After tidying up and a hasty breakfast, we reached the Editors' Meeting on time.

Under the direction of Dr. Roy L. Smith, who was the convener of the meeting, we spent more than five hours considering the part of the Church press in the evangelism of the months ahead—the next phase of the Crusade for Christ. Nearly all of the editors were present, as were Dr. Harry Denman, Rev. George H. Jones and others of the Board of Evangelism, and Dr. Manning Potts, of the Crusade for Christ Commission, and Dr. Ralph Stoody, of Methodist Information. We will write more of the meeting later, but we feel that we should say now that we do not remember an evangelistic campaign to which our Church looked with more earnestness and seriousness of purpose. Reports indicate that the entire Church is deeply concerned for the triumphant carrying out of the Evangelistic part of the Crusade for Christ. There appears to be a general realization that this is the day of opportunity and hope for our Methodism.

There were necessarily some differences among us as to techniques—the incidentals of the program. There was no difference as to the necessity for a great evangelistic upsurge if we are to prove ourselves worthy of the glorious history which is our heritage. Many things will have to be ironed out before every unit of our organization can be perfectly geared to the great task, but we are on our way and we feel that a glorious victory is ahead, a victory in which every Methodist in the land must and will have a worthy share.

THINK THESE THINGS OVER

Revolutionary changes in England, as respects drinking, are shown by the fact that the proportion of women drinkers in industrial areas is now three times as great as in 1938. The proportion of those under twenty-five who frequent saloons has risen to about six times the pre-war figures. These figures are taken from a survey of Juvenile Dinking in 1943.

The Eighteenth Amendment to the United States Constitution is said to have closed 177,000 saloons. The Twenty-first Amendment is said to have opened 136,000.

There were 2,799,623 persons in 1940 in the United States who had not completed one year of schooling and 7,304,639 with but from one to four years of formal education.

TOLERANCE

Any democracy, if it would succeed, must practice tolerance. In our government, tolerance means that we, the people, must have respect for the judgment of others. It means forbearance in our relations with other people, regardless of political differences, religion, social status, race, or culture. Tolerance is a conscientious and definite effort to understand the beliefs, customs, and habits of others without necessarily accepting these as our own.



B. P. Brooks

Tolerance doesn't mean that we have to be "me, too" persons and it doesn't mean that all the judgments of others are supportable and all divergences of opinion are acceptable. It does suggest that one's principles and standards should be tempered with patience and with a willingness to subject them to conditions through practical experimentation, but certainly it does not suggest that one should have no principles or standards.

There are some things that true Americans and real Christians cannot tolerate. We cannot countenance flagrant lawlessness. We cannot tolerate treason. We should fight to the death any attempt to overthrow our government or our family altars. Gross and continued ignorance should not be countenanced.

Tolerance, therefore, is a virtue to be tempered by intelligence. Good common sense is required by the people of a democracy in exercising true tolerance, for it is hard in these days to determine who are intentionally and maliciously out to destroy our way of life, or who are simply ignorant. Great matters of international importance are before our people today. There are differences of opinion. Are these differences due to bigotry and intolerance, lack of sympathy and understanding, or pure ignorance, or are they honest and conscientious differences of opinion? Certainly, before assuming that we are right and all who differ from our point of view are criminals and heretics, we need to study facts as well as people. Considering the crisis which our country is facing today and the importance of true tolerance in the success of a democratic government such as ours, the crying need for tolerance is seen in a hundred departments of our social order. We must not be content to admire tolerance in the abstract. It is needed in the home, in government, in business, in the church, in every activity of human endeavor. Progress can be made toward making America more nearly the home of tolerance if more emphasis is placed upon this principle as an essential factor in education.

B. P. B.

PERSONAL NOTES AND INCIDENTS

Rev. A. A. Collins, now in his first year at Opelousas, adds to a business note: "We are enjoying living in Opelousas very much."

Rev. R. G. Moore, pastor at Amory, Miss., says that he is continuing his services during the summer and that interest and attendance have been very good. A Vesper Union Service is held on Sunday evenings.

Chaplain K. I. Tucker, of the North Mississippi Conference, sends us his corrected address and adds: "All is well and I am vacationing in the Bavarian Alps. Wonderful climate, beautiful scenery, but I wish I was there."

Mrs. J. W. Collins, Route 2, Winnfield, La., in requesting the continuance of her Advocate, says that to her way of thinking it gets better all the time and she does not want to miss a copy. We appreciate her interest and loyalty.

From reports reaching this office we learn that Rev. O. C. Stapleton, Gueydan, La., is at home again and slowly regaining his strength after a period of illness. It is expected that he will soon be able to resume his program of work.

A note from Pfc. Courtney L. Coffing, confirming his address, states that he is receiving the Advocate with fair regularity and is well pleased with it. He adds: "It is good to observe familiar names and places and activities which you have known."

Friends of Mrs. Hightower will be sorry to learn of the serious attack suffered by her husband, Bro. C. C. Hightower, recently. He has been ill for some time, but had a renewed attack last week and is still in the hospital.

Sergeant Rufus Hemphill, a Methodist from Bude, Miss., and an employee of the New Orleans Public Service at the time of his induction in the Army, was awarded the Bronze Star recently. The citation was for "meritorious service under fire."

Following the death of her husband, Rev. S. A. Brown, Mrs. Brown will make her home with her youngest daughter, Mrs. Frank N. Taylor, 812 Woodward Avenue, Gulfport, Miss. Friends will be able to contact her at that address.

Friends of Dr. D. B. Raulins will be interested to know that he is in a hospital in Ruston, following an operation, and that he will be there for perhaps five or six weeks. Dr. Raulins, according to report reaching us, is doing very well.

In the absence of Rev. C. T. Shaw, Melville, La., Rev. C. B. Powell, a former pastor, has been conducting the services at Palmetto. They have a beautiful little church, recently built. Bro. Shaw is doing a very fine work and is much loved by his people.

Rev. W. L. Hamrick, pastor of the Hawkins Memorial Church, Meridian, Miss., sends a list of 21 subscriptions, most of them new. He reports a good year, with 36 additions to the church since Conference, about half of them on profession of faith.

Rev. Hilary S. Westbrook reports that he is having the best year of the three that he has had on the Osyka-Fernwood charge. He reports two good meetings in which he had the assistance of Rev. Earl C. Presley at Holmesville, and he did his own preaching at the Muddy Springs Church.

Rev. A. M. Martin is engaged in a revival meeting at the Indian Bayou Church, and the preaching is being done by Rev. James V. Reid, of Fort Worth, Texas, evangelist and missionary leader. The meeting will continue through August 5, with services each evening at 8:30 o'clock.

A card from Rev. Henry A. Rickey, pastor at Bogalusa, La., indicates that he and Mrs. Rickey are finding the Yale School of Alcohol Studies, New Haven, Conn., very interesting. Bro. Rickey states that he is the only one of any denomination from the entire Arkansas-Louisiana area at the School.

We regret to report that Mr. A. J. Grievish, who has been critically ill for some time, has not improved. His condition is now so critical that blood transfusions have become necessary. Bro. Grievish is the father of Mrs. C. I. Jones, of New Orleans, with whom he and Mrs. Grievish make their home.

Rev. J. O. Ware, of East End Church, Meridian, Miss., begins his Advocate campaign with a good list of subscriptions and says of his efforts to place the Advocate in the homes of his people: "It is a real pleasure to help people do something worthwhile for themselves. This is no task, but a pleasure."

H. H. Youngblood, of Meadville, Miss., writes that he is expecting to return home some time in September. Naturally, he is looking forward with great anticipation to the day when his military service will end and he can return to the way of peace and normal living.

Rev. Warren Pittman has just concluded a meeting at Williamsburg, Miss., with Rev. J. O. Ware, of Meridian, doing the preaching. Three adults were received into the church. Bro. Pittman seems to be in good favor with his people and has the work of his charge moving along in a satisfactory way. According to reports, "He and his talented young wife make a very fine team."

Mr. John E. McClurg, druggist of Vaiden, Miss., and well-known to many preachers who have served the Vaiden-West charge, has been confined to his bed for some time on account of illness, according to report reaching the Advocate office. We trust that he may soon be well on the way to recovery of his accustomed health, for no man is more of an institution anywhere than he is to that little city.

Rev. Lloyd C. Brown local preacher of the Lake Charles district, has been serving the Eden charge in the Mississippi Conference for the past few weeks, but is returning to Louisiana and Eden is again without a preacher. The district superintendent writes that things have been going remarkably well on the charge; $1,500 has been raised for improvements on the parsonage, substantial repairs have been made on the Eden and Pleasant Hill churches, and repairs will begin on the Fletcher's Chapel Church in the near future.

EIGHT PAGES THIS WEEK—EXPLANATION

The failure to receive the copy for all the Woman's Society of Christian Service pages has upset our plans for the paper. Since we were in Chicago and out of the office until Monday, we could not make adjustments for a full paper. We are choosing, therefore, to issue an eight-page paper rather than fill sixteen pages with hodgepodge material. All the local matter is included in this issue, and it is reduced only because of the emergency created by failure to receive material for which space is always reserved. We are sorry.

ALDRIDGE-HOGAN MARRIAGE

Mr. and Mrs. Robert Newton Aldridge have issued invitations to the marriage of their daughter, Sarah Adams, to Major Alex Ames Hogan, at the Presbyterian church, Leland, Miss., on Saturday, August 4, 1945. Major Hogan is a son of Mr. and Mrs. F. L. Hogan, of Starkville, Miss. He had a long prison experience in Germany after his plane was shot down, and was liberated by the conquering armies of the Allies in the closing days of the war. The editor and his wife have no better friends than the Hogan family and we know none whom we esteem more highly. We join many friends in wishing everything good for the bride and groom in the years ahead.

MISSISSIPPI CONFERENCE CHANGES

On account of the lamentable death of Rev. Wesley Ezell, who was pastor of the Meadville and Bude charge, the following changes in appointments have been made in the Brookhaven and Seashore districts:

Brookhaven District—Meadville and Bude, C. S. Schultz.

Seashore District—Purvis, C. F. Haigh.

Pending the arrival of Rev. C. F. Haigh from graduation at Boston University, Rev. Winston O'Neal supplied the Purvis charge.

Jackson District—Chaplain U. S. Navy, J. D. Wroten, Jr.; Jackson, West Park, Phil Harold Grice.

Sincerely yours,

OTTO PORTER.



REV. S. A. BROWN GOES TO REST

It is with sincere sorrow that we record the passing of Rev. S. A. Brown, retired member of the North Mississippi Conference. Death came to him at his home in Moorhead, Miss., on July 14, and his body was laid to rest following funeral services at First Church, Columbus, by Rev. J. D. Wroten, who was assisted by Rev. S. H. Caffey, Rev. J. A. George, Dr. V. C. Curtis, and Rev. T. E. Gregory. We quote from a letter by his minister-son: "The peace of God that was his through the years was his also at the last, and God's presence and grace were of great comfort to all of us in the family. Above all, he loved Christ and the Church. His life of service has been and will be of constant inspiration to me and others."

Truly, "Steve" Brown lived the life triumphant and he has entered into the reward of the pure in heart who gave their lives in faithful ministry to others. A suitable memoir will appear in these columns later.

REVIVAL AT PLEASANT HILL

Friday night, July 20, we closed a revival meeting at Pleasant Hill Church, in which our district superintendent, the Rev. C. H. Gunn, did the preaching. His sermons were definitely evangelistic and very forceful. The attendance grew gradually day by day from the beginning of the meeting. As a result of the meeting the church was greatly edified, and one was added to the church on profession of faith.

A Vacation Bible School was held in connection with the meeting. Seventy-six were enrolled in the school, and most of them attended regularly. One unique feature of the school was: There was a class of adults, in which twenty-one were enrolled. They were so favorably impressed that they are asking for a similar school next year.

T. J. O'NEIL.

3722 5th St., Meridian, Miss.

MISSISSIPPI CONFERENCE YOUNG ADULT FELLOWSHIP

The second annual Mississippi Conference of the Young Adult Fellowship of the Methodist Church was held July 20 through 22 at Roosevelt State Park, Morton, Miss., with Horace W. Williams, Nashville, Tenn., leading the discussions about the uprooted people in the home, the church, and the community. There was an increase in both the districts and churches represented over last year.

Aims for the next year as set forth in the recommendations of the Steering Committee were read by the chairman of the committee, H. N. Bruner, Millsaps Memorial Church, Jackson. Some of the aims are that the churches represented at the conference will organize Y. A. F. groups in their districts and that every district in the Conference will have a delegate for next year.

Officers for the new year are Rev. J. Melvin Jones, of Ellisville, president; Herbert Noel, Galloway Memorial Church, Jackson, vice-president; and Mrs. Curtis H. Myers, First Methodist church, Gulfport, secretary and treasurer. W. L. Johnson, of Main Street Church, Hattiesburg, Conference president, presided at all the meetings, and Mrs. P. M. Ratcliff, of Millsaps Memorial Church, secretary-treasurer, served as registrar.

The conference closed after the Sunday morning worship service led by Rev. J. D. Slay, of Jackson, vice-president of Millsaps College.

Discussions were held in the morning and evening sessions with the afternoons being given over to softball ,swimming, hiking, boating, and watermelon cutting.

MRS. CURTIS H. MYERS,
Secretary.

REPORT OF VACATION SCHOOL, NATCHEZ, MISS.

Jefferson Street Methodist Church School, Natchez, Miss., had a most enjoyable Vacation Bible School the first two weeks in June. Washington, Miss., church School, located just six miles east of Natchez, joined in and the spirit of cooperation on the part of both pupils and teachers was most beneficial.

There was an enrollment of 184 pupils and 41 teachers and helpers, not all working on the same days. Dr. Henry M. Bullock, pastor at Natchez, assisted with the handicraft of the Intermediate Boys, renovating an antique pulpit stand that was used in the sub-story of the church when it was first built about sixty years ago. Mrs. Henry Bullock superintended the Intermediate boys and girls and did a splendid piece of work with this group, teaching "World Friendship." This group of girls made twelve beautiful dish towels and presented them to the church kitchen superintendent.

Mrs. W. E. Cooke very ably superintended the Junior boys and girls. The course, "What is in Your Bible," was splendidly taught by Mrs. S. J. Greer, of Washington, Miss., and is a course that would do any group good to study. The junior girls made towels, pin-cushions, etc., for their mothers, and the junior boys sanded and enameled a table and two matching benches for the nursery of the Church School.

Mrs. Laura Booser, our faithful regular Primary superintendent, assisted by a splendid group of workers from Washington and Natchez, had charge of the Primaries. The first week's study was "The Creation Story," and the second week's course was "Outdoors in Palestine." The handicraft of this department consisted of making a "Creation Booklet" the first week and the second week the children constructed the "Market Places, the Road to Jerusalem, and a Palestinian Village."

Mrs. David Deterly superintended the Beginners. The children here were taught new songs, Bible stories and character stories. Their handicraft was the construction of paper churches and animal booklets by each child present.

Each morning of the ten sessions was full, beginning at 9 a.m. and running through 11:30 a.m. The routine for each department was worship periods, study classes, activity periods, play periods, and bench periods.

Mrs. W. B. Anderson, assisted by five or more ladies, served ice-cold fruit juices and cookies or sandwiches every day to all pupils and workers.

A most interesting closing program was rendered on Sunday night by the various groups in the church auditorium and certificates awarded to the pupils. The art exhibits in the different departments were enjoyed by two hundred or more visitors.

MRS. J. N. COOPER,
Supt. Children's Division.

A thinking man is the worst enemy the Prince of Darkness can have.—Thos. Carlyle.

CENTENARY COLLEGE SURVEY

A committee of four nationally known educators is now engaged in making a comprehensive study of the educational program and plant and equipment of Centenary College, of Shreveport, La., according to an announcement by President Joe J. Mickle. This survey, which was arranged for by the Board of Trustees and the Administration of the College, is expected to provide facts and expert advice upon which the administration may base its plans for future expansion of the college to meet the educational needs of the Arkansas-Louisiana-Texas Area in the immediate future, and in the post-war period.

The committee, which is making this study, is made up of outstanding educators, selected because of their long and successful experience as college administrators and educational advisers. Dr. John O. Gross, secretary of the Department of Educational Institutions, Board of Education of the Methodist Church of Nashville, Tenn., is chairman of the committee. Other members are: Dr. John L. Seaton, president of Albion College, Albion, Mich.; Dr. Goodrich C. White, president of Emory University, Atlanta, Ga.; and Dr. David A. Lockmiller, president of the University of Chattanooga, Chattanooga, Tenn.

President Joe J. Mickle, in an interview recently, said, "The administration of the college feels that it has secured the services of the best educators in the field to make this survey. We have requested that these men examine Centenary's educational program and make suggestions for improvement and expansion of the program. We have also asked the committee to bring to our attention any new fields in which the college may serve the needs and interests of this area."

The committee's report is expected to provide the answers to several pertinent questions concerning Centenary's future program, including the following five:

1. In what educational fields should Centenary serve the area in which it is located?
2. Should the college include such fields as engineering, medicine, law, agriculture, physical education, and adult education, in its expansion program?
3. What student enrollment should the college plan to accommodate to meet the educational needs of the Tri-State area during the next 25 years?
4. What will be required in the way of new buildings, equipment, increased endowment income and additions to the faculty to meet the needs of the area?
5. What should the college do to maintain and increase its academic standards in connection with its expansion program?

The committee spent several days in Shreveport, making a first-hand study of the educational needs of the Tri-State area. The committee also made a careful appraisal of the physical plant, equipment, and present educational program of the College.

The committee's recommendation will be presented to college officials early in September and is expected to serve as a guide for the officials charged with the responsibility of preparing a master plan for Centenary's future expansion and development.

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MT. SEQUOYAH

All Camps and Conferences at our Western Methodist Assembly have been well attended this summer, the largest ever. Our Young People's Conference will be August 2-14 and it will close our conferences for the summer, but we will keep the cafeteria and cottages open until September 1. If our friends desire to come for a vacation and rest for the last two weeks in August here in the heart of the Ozarks we will be glad to have them.

S. M. YANCEY.

CORRECTION—BIBLE READING IN THE PUBLIC SCHOOLS

According to information just received by the American Bible Society, the status of Bible reading in the public schools of America is as follows:

Required in 11 States—Alabama, Arkansas, Delaware, Georgia, Idaho, Kentucky, Maine, Massachusetts, New Jersey, Pennsylvania, Tennessee.

Prohibited in 3 States—Illinois, Louisiana, Wisconsin.

Permitted but not required in 34 States.

A PERSONAL TELEGRAM TO THE SECRETARY OF STATE

Honorable James F. Byrnes,
Secretary of State,
Washington, D. C., U. S. A.

Dear Mr. Byrnes:

Why was the Nazi Franco government of Spain allowed recently to have 120,000,000 pounds of scarce American sugar with which to make brandy? The Federal State Department of the United States did this over the protest of Chester Bowles of the O.P.A. I cannot believe you approved this unpatriotic order.

England's sugar stock pile is twice her ordinary peace-time supply, yet she refused this dictator Franco, who was set up by Hitler, this sugar. Our State Department, knowing that our sugar supply was less than half of peace-time normal, granted this butcher of his own people and an axis sympathizer and cooperator, 60,000 tons of American scarce sugar recently. Why did the State Department try to keep this from the American citizens?

Our housewives are tearing their aprons, our bakeries and restaurants are closing, our candy makers and soft drink manufacturers are cut fifty per cent, our fruit is rotting by the ton in our orchards, our children are hungry; yet our State Department gives our enemy 120,000,000 pounds of sugar from our scant supply. Franco, the one who received it, is such a disreputable character that the New World Organization in San Francisco refused to admit Spain as a member among decent nations until Franco is overthrown.

This scroundrel and imp of Hitler is persecuting the Protestants in Spain just as the Jews were persecuted in Germany, and to think that the State Department of our overwhelmingly Protestant country let this Nazi have sixty thousand tons of scarce sugar and one hundred thousand tons of fine steel.

If our American boys have to go into Spain to overthrow this murderer, this fine American steel will be used on them in the form of bombs and bullets. Italy could not have ravaged Ethiopia if she had not obtained American oil. Japan could not have fought us nor would she be killing American boys today if she had not been richly supplied with American iron. Is our State Department going to allow another slaughter of American youth? What will our Allies—Russia and France—think about us helping their enemy Franco? How do we know but what Franco, the Japanese and axis collaborationist, will not forward these materials on to Japan?

When Secretary Anderson, of the Agriculture Department, told a United States Senator he thought it foolish to give sugar to Spain when our children needed it for food, the State Department demanded a retraction of his statement, didn't it? He retracted, didn't he? Yet Mr. Anderson is the man our elected Congress placed in charge of our food. The only excuse for the sugar deal with Spain was, Spain needed liquor. Will it be imported back to America making a great profit for this Nazi?

Were not hundreds of thousands of pounds of rubber tires loaded on ships in Texas ports this week labeled, "For Spain?" Rubber is still rationed to Americans, isn't it.?

How many millions of feet of grade one lumber have gone from us to Spain recently? Signs on the lumber mills in America say, "No lumber for sale." Of course, that means to Americans.

In God's name, how will you explain these acts of our State Department to American parents and wives, whose sons and husbands have been killed? How can you explain it to the legless, armless, and sightless GIs?

Sincerely yours,
LOUISIANA MORAL AND
CIVIC FOUNDATION.
REV. A. C. LAWTON, State Director.

RED CROSS ANNOUNCES CIVILIAN BLOOD DONOR RECRUITING PROGRAM

American Red Cross chapters throughout the nation will be permitted to recruit blood donors for civilians under a program announced by National Chairman Basil O'Connor. Under this project, any Red Cross chapter may take part in the operation of a donor center for civilians sponsored by a recognized medical or health agency. The blood collected and the blood derivatives produced will be made available without cost to physicians, hospitals, clinics, and patients.

This civilian program is entirely separate from the Blood Donor Service operated by the American Red Cross for the armed forces, Mr. O'Connor said, and chapters in the 11 metropolitan centers where the Red Cross is now recruiting donors for the Army and Navy will not participate in it. These are: Los Angeles, San Francisco, Oakland, Portland, Ore.; San Diego, Chicago, New York, Brooklyn, Boston, Philadelphia, and Washington.

The formal announcement of the new program stated in part:

"The need for provision of blood and such derivatives as blood plasma and immune (measles) globulin in amounts sufficient to meet civilian needs is very real and great. Their unique and vital place in medical practice, so strongly emphsized by the war, is becoming widely recognized by medical and health agencies throughout the country, and many of these agencies already have developed or are planning programs to insure the provision of blood and its derivatives to meet civilian needs. The American Red Cross is now preparing to help its chapters to assist in this essential service."

Assistance in establishing standards and conducting a civilian program will be made available to chapters through the five Red Cross area offices. The new project will be supervised by an advisory committee of specialists to be appointed.

"I WAS AFRAID"

"I was afraid and went and hid my Lord's money." This is the stamp of shame that Jesus set upon a man in one of his parables. Jesus was kind-hearted, sympathetic and full of pity, but he was not a coward. And he cannot use a man who is afraid. Any Christian preacher who is afraid should without delay surrender his credentials and get out of the fellowship of brave men. Some seem to think the clever thing and the safe thing for them to do is to trim their sails to every breeze. But the ship of Zion is no sailboat. It is a great liner that drives ahead through tide and storm, and if you have not learned this, jump overboard.

YOUR TIME

Time is the inexplicable raw material of everything. With it, all is possible; without it, nothing. The supply of time is truly a daily miracle, an affair genuinely astonishing when one examines it. You wake up in the morning, and lo! your purse is magically filled with twenty-four hours of the unmanufactured tissue of the universe of your life! It is yours. You have to live on this twenty-four hours of daily time. Out of it you have to spin health, pleasure, money, content, respect, and the evolution of your immortal soul. Its right use, its most effective use, is a matter of highest urgency and of the thrilling actuality.

—Arnold Bennett.

MISSISSIPPI CONFERENCE

Vicksburg District—Fourth Round

Woodville, at Woodville, Aug. 19, 11 a.m. and 2 p.m.
Gloster, at Crosby, Aug. 19, 8 p.m.
Washington, at Washington, Aug. 26, 11 a.m. and 2 p.m.
Centreville, at Liberty, Aug. 26, 8 p.m.
Louise & Holly Bluff, at Holly Bluff, Sept. 2, 11 a.m. and 2 p.m.
Rolling Fork, at Cary, Sept. 2 8 p.m.
Silver City, at Silver City, Sept. 9, 11 a.m. and 2 p.m.
Satartia, at Satartia, Sept. 9, 8 p.m.
Eden, at Bethany, Sept. 16, 11 a.m. and 2 p.m.
Yazoo City, Sept. 16, 8 p.m.
Crawford Street, Sept. 23, 11 a.m.; Q. C. Oct. 14, 7:30 p.m.
Oak Ridge, at Porter's Chapel, Sept. 23, 3 p.m.
Anguilla, at Catchings, Sept. 23, 8 p.m.
Roxie, at Roxie, Sept. 30, 8 p.m.; Q. C. 4 p.m.
Lorman, at Lorman, Sept. 30, 11 a.m. and 2 p.m.
Edwards, at Edwards, Oct. 7, 11 a.m. and 2 p.m.
Mayersville, at Fitler, Oct. 7, 7:30 p.m.
Natchez, Oct. 14, 11 a.m. and 2 p.m.
Gibson Memorial, Oct. 14, 8 p.m.
Port Gibson, Oct 21, 11 a.m.
Hermanville, at Sarepta, Oct. 21, 4 p.m.
Fayette, Oct. 21, 7:30 p.m.

Reports are expected from all organizations, including the trustees of Church property. Have nominations of officials in triplicate.

District conference at Natchez, Sept. 26, 9:30 a.m. If you have not yet elected your delegates, do so and send names to me at once.

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MILSAPS COLLEGE—1892

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON, AUGUST 5, 1945

By W. C. Newman

OPPORTUNITIES BRING RESPONSIBILITIES

Lesson Text: Genesis 24:10, 15-20, 34-36, 61-67.

Golden Text: I have a goodly heritage. —Psalms 16:6.

There is no better way to begin this lesson than to get your Bible and read the entire story of Isaac's life from his birth, which was the fulfillment of a promise of God, to this romantic chapter, in which his wife is selected for him by the quaint custom of the Hebrews, and with the help of God.

For behind this lesson there is something more needful than merely moralizing. To become thoroughly acquainted with these Biblical characters, as our forefathers were; to know these scriptural stories "by heart;" to fill our minds and our language with the language of our own sacred Book; to have the consciousness of God awakened within us by actually studying His Word—these are objectives far more important and far-reaching for us than just to discover and restate certain moral truths that may be associated—sometimes very indirectly—with the suggested subject.



W. C. Newman

So it is a good time to read your Bible. Begin with the 12th chapter of Genesis, and read right through to this 24th chapter. It will be time well spent.

Every Man's Life a Plan of God

If you do as I have suggested, you cannot fail to see how, even from before his birth, Isaac had a place in God's plan for the nation, and for the world. He was not always to live up to God's expectations, nor in every case to carry out his part of the plan faithfully. But in spite of these failures, Isaac was definitely in God's plan, and filled a most important function in God's building of his kingdom among the Hebrews.

And so it is with every living man. God has a plan for each life. It is not only ministers that he calls into his service. He calls every man. True it is that some do not hear the call, and some who hear refuse to answer it. But God calls nevertheless, and blessed be he who hears, and answers, and takes his place in God's plan.

You who read this lesson, and every one who shall sit in Sunday School to be taught it, nothing in the lesson is truer than this: God has a plan for you. Your most vital need is to discover what that plan is and follow it.

You Need God's Help in Every Choice You Make

Modern sophisticates, with their free loving and worldly-wiseness, will laugh at the naivete of these ancient courtships. To seek a wife through prayer and the guidance of God? Not after being saturated with the cheap romance and sorry ideals of the motion picture marriages of our day. Rather go to a glorified saloon, and after drinking sufficiently to lose all sense of morals and judgment, grab a woman who is as beautiful and seductive as she is senseless and Godless, haul her off to a sleepy justice of the peace who will say a sorry desecration of a ceremony.

That is the Hollywood pattern, portrayed over and over in countless movies, and being imitated by thousands of American people every day.

Consequence? All divorce records broken, and broken again every year. Besides innumerable lives ruined, morals gone, children left bewildered, and our whole social life in a state of wildest chaos.

If ever there was need for the guidance of God, and the blessing of God, it is upon marriage. Here man and woman make a choice that decides almost the whole of the rest of life. Here we have been making the sorriest mess in recent generations.

But not only in marriage, but in every choice of life, we ought to seek God's guidance. "In all thy ways acknowledge Him, and He will direct thy paths." Some of us could testify that our greatest failures have been failures at that point—trusting our own judgment, or rather following our own wishes, instead of the will of God.

Great Destinies Hang Upon Small Events

When God promised Abraham that he would have a son (Genesis 17), and that his descendants should become a great nation, that seemed about the most unlikely thing that could have been thought of. For Abraham was old, and Sarah was old, and they had no children at all. Even Abraham laughed at the idea. Then God repeated his promise in the most lovely words. Concerning Sarah, he said, "I will bless her, and she will be the mother of nations; kings of people shall be of her."

That promise was fulfilled literally. But I can imagine that at one time God himself must have waited breathlessly to see whether even he could fulfill it. For when a wife was to be chosen for Isaac, Sarah was dead, and there was no other way for God to achieve his purpose to make a great nation of her descendants except through Isaac. Suppose Isaac had rebelled against God's plan for him?

For even a man can frustrate God, since man is free to choose his own way.

The truth is that fateful consequences await that man who refuses to allow God to work in his life. Consequences not only for him, but for others, sometimes for a whole family, a whole community, or a whole nation.

Look how one man, Hitler, changed the shape of things for the whole world. Suppose he had followed God?

Well, proportionate consequences hang upon your decision. Some small choice on your part may fix the destiny of your children, or of your descendants, for generations.

It is a fearful responsibility. So dreadful, indeed, that I do not see how we dare face life without the sense of God being with us.

But we do. And therein we blunder stupidly. We do not need to do so, however. We, too, can have God's guidance. And if we would, all life, for us and for all whose destiny is dependent upon us, would be vastly better.

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THE REGISTRAR

ADVOCATE CAMPAIGN REPORT BY DISTRICTS

Louisiana Conference

District.	Dist. Supt.	1944	1945
Alexandria	R. R. Branton	522	220
Baton Rouge	V. D. Morris	500	188
Lake Charles	Guy M. Hicks	565	168
Monroe	H. M. Johnson	500	333
New Orleans	W. W. Holmes	483	233
Ruston	J Louis Hoffpauir	400	180
Shreveport	A. M. Freeman	300	125

Mississippi Conference

District.	Dist. Supt.	1944	1945
Brookhaven	Van R. Landrum	312	153
Jackson	Otto Porter	552	412
Hattiesburg	B. L. Sutherland	463	328
Meridian	C. H. Gunn	233	195
Seashore	J. L. Neill	616	645
Vicksburg	O. S. Lewis	424	158

North Mississippi Conference

District.	Dist. Supt.	1944	1945
Aberdeen	W. B. Baker	172	234
Columbus	V. C. Curtis	303	168
Corinth	L. P. Wasson	236	134
Greenville	J. D. Wroten	120	76
Greenwood	R. G. Lord	459	196
Sardis	C. A. Parks	144	135

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To cold impersonal judgment, these millions are the masses who crowd the bus and railway stations during wartime. But to the eyes of religion, the crowds are broken up into individuals: the boy going to join the Navy; the defense worker going to take a new job; the veteran returning to civilian life; some parents going to visit a veteran's hospital; a war bride going to join her husband; a businessman traveling to sell his products in a distant city.

Traveling, you see, has a serious aspect nowadays. The travelers are making decisive changes. Regardless of exteriors, the travelers are busy with settling life and death issues . . . that Naval recruit with how to keep up his courage in a new and strange place . . . that defense worker with how to hold his home together while he wins bread in a distant factory . . . that soldier with how to start life anew in his small village community . . . those parents with what to do for a maimed and lonely son. . . .

They pass the magazine racks. Cheap papers point escape. The advertisements offer shallow answers on how to live.

But the Church is in the station, too. At last, it is here where the people are—here to speak sanely and positively about the questions that matter most.

Yes, these are some of the realities back of Readers Service, the new effort of the General Board of Education to provide free leaflets to travelers in every railroad and bus station in the United States and in your own church vestibules.

The little leaflets are now ready. They are designed to help that war bride build a Christian home, those old people to discover the Christian victory over death, that defense worker to find the Christian solution to his family problem, that businessman to follow the way of honor in his hard market. . . .

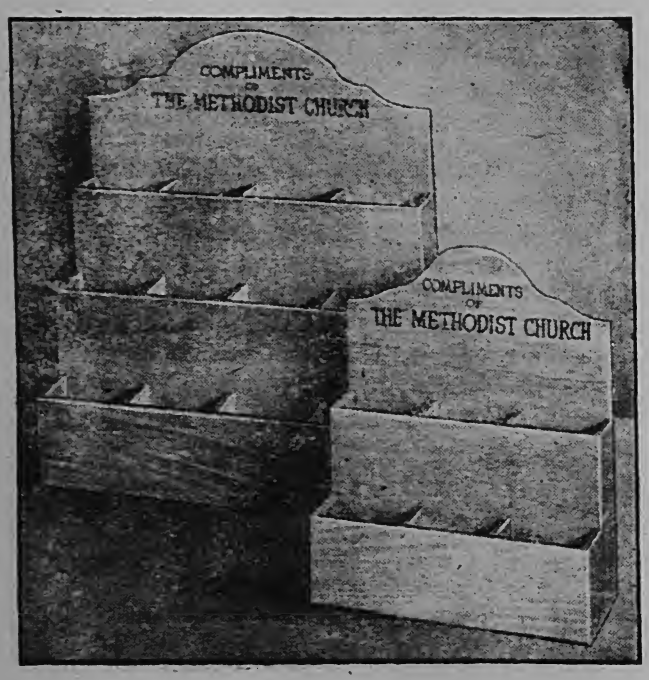
The subjects are varied: from labor's role in wartime society to the Christian view of marriage; from the Christian's ethics in politics to the best ways of gaining freedom from fear; from the meaning of prayer to Christian race relations. Twelve leaflets are for men and women in the armed forces. Eight others are for the general public. In addition, there are four cards addressed primarily to young adults. These discuss the duties of Christian citizenship.

The leaflets are simple, direct, positive. In them there is no extravagance, no attempt at coercion, no stooping to sensationalism. The grammar school graduate and the college professor both can read them to their profit. The leaflets were written by religious leaders of broad understanding and profound faith.

Holders are provided. These are made of plywood, finished in maple. Two sizes are available and more than 150 have already been ordered. One holder has 12 compartments and sells for $4.00. The other has 6 compartments and costs $3.50. With each holder, there is a film strip: "Compliments of the Methodist Church." Use of this strip is optional, of course.

The leaflets are low in price—100 for 50 cents. (More than 150,000 have already been ordered).

Why don't you see that your bus and railway stations are stocked with them? Just arrange to have someone be responsible for placing the holder in the stations and for keeping them filled.



Why Not Enlist in This Service Now?

An adult class, or young adult class or youth department may order the holder and place it in church vestibule, in Railroad or Bus Station and keep it filled with leaflets. Send money with your order.

PRICES OF HOLDERS

No. 1. 6 Compartments—$3.50 postpaid
No. 2. 12 Compartments—$4.00 postpaid

PRICES OF LEAFLETS

Eight different for the general public
Twelve different for the armed forces
Four cards primarily for youth and young adults. All leaflets and cards, 50 cents per 100 postpaid
Remittance must accompany the order.

READERS SERVICE

DEPARTMENT OF CHRISTIAN EDUCATION OF ADULTS
THE DIVISION OF THE LOCAL CHURCH
810 BROADWAY, NASHVILLE 2, TENN.

New Orleans
CHRISTIAN ADVOCATE

Methodist
Crusade
Christ

THE LIVING CHURCH

The Church as an organized society is not an end in itself, though we are always tending in practice, if not in theory, to make it an end in itself. It exists for the sake of the world, and it is fulfilling the purpose of its existence in the measure that through its worship it is alive and operative in the world.—Dr. Joseph H. Oldham.

THE PRAYER-ROOM TODAY

My Father, teach me more and more of what it means to be Thy child, brought home to Thee through Christ my Saviour. And help me to know that all the privileges of my sonship are but given me that I may share them with others. Lay upon my heart the burden of those other children of Thine, who have sold their birthright and forgotten their Father. Let Thy love in my heart send me out after them, in the spirit of the Elder Brother by whom I myself have been sought and found. Amen.

Vol. 92. No. 32.
NEW ORLEANS 12, LA.
THURSDAY, AUGUST 9, 1945

Because

By Clyde Edwin Tuck

Because I carry beauty in my soul
I find it in all seasons and all climes,
Wherever I may go, and at all times,
As I see nature's changing scenes unroll.

Can we not find some good in everything?
The vilest face I meet a trace still wears—
None ever falls so low but someone cares;
A word of cheer may make some sad heart sing.

If my own heart is filled with love, always
I find that others, too, would love express,
Returning kindness offered in distress;
To all who love life has few dreary days.

Because of flowers that deck the greening sod,
The universal urge to higher things,
And hope that lifts the soul on buoyant wings,
I know the source of all life is in God.

WALLET OF THE WEEK

THE FORD MOTOR COMPANY formally opened its River Rouge assembly line on July 3, with Henry Ford II presiding. Under the present allotment of the War Production Board, the company will manufacture thirty-nine- thousand nine hundred and ten motor cars during the remainder of 1945. The assembly line in building "B" had not been dismantled, but had been "put away" three years ago in anticipation of the day which has now arrived. This is but the first step in Ford reconversion which will reach full scale some time in 1946.

* * *

PROSPECTIVE EXPORTS FROM PALESTINE are scarcely less than amazing. It is estimated that the annual export trade will include enormous quantities of citrus fruit juices and foodstuffs; shoes and clothing for men and women by the millions; vast quantities of tent material; tons of soap and shoe polish; thirty million razor blade units; half a million shaving brushes; one hundred thousand tooth brushes; and three million tubes of tooth paste. To one who has been over the land, it seems incredible that it could be made to produce so much for export.

* * *

NON-SECTARIAN RELIGIOUS INSTRUCTION in the high schools of Lexington, Kentucky, met a withering refusal at the hands of the Attorney General recently. A movement, sponsored by the Lexington churches, proposed a two-hour non-sectarian religious program, to be financed by the churches, was declared to be illegal. The Attorney General held that any use of public school buildings for religious instruction is illegal in Kentucky. We presume that the teaching of religion is illegal, no matter who chooses the teachers, or by whom they may be paid.

* * *

A LACK OF THOUGHT PROGRESS, according to a writer in the **Christian Register** (Unitarian), is one of the serious faults of modern preaching. Besides the lack of consecutiveness, the sermon is too often " a string of stock phrases hitched together." The writer warned that the minister should "Never hunt around for something original, something new to say. There is nothing new under the sun, nothing so trite as truth. Above all things, remember you are not running a holy show." His idea was that a minister should think and then organize his thought—not just ramble around waiting for the clock to strike.

* * *

MEMBERSHIP LOSSES IN BRITISH METHODISM, according to the **Methodist Recorder**, have averaged approximately four thousand a year since 1908, and since Union in 1932, the losses have averaged seven thousand a year. The total loss in the thirteen years since Union is listed as 93,705, and since 1908, the total loss has been 144,000. According to the editorial quoted, the Methodists have gained approximately fifty per cent in one hundred years, or an annual gain of one-half of one per cent. There is no use to look for statistical leaks, there is something radically wrong when such a record continues.

AN ORIGINAL WALL of the Edgware parish church of St. Lawrence Whitworth was discovered by some workmen making war-damage repairs. It appears that the original building was erected in the time of Henry VIII, and it was rebuilt by the Duke of Chandos in 1715. At that time the old walls were covered over. The color designs and paintings on the walls are still visible. It was in this original church that Handel, the great composer, served as organist. This is but one of a number of marvelous finds which have been a result of world-scale military operations.

* * *

THE TAXATION OF CHURCH PROPERTY was the subject of a recent decision by the Supreme Court of Oklahoma. The Court held that all property owned by churches, other than the church building and parsonage, is taxable. It is said that many buildings owned by the church have been escaping taxes on the ground that they are church property. This decision takes a view widely different from a decision of a California court where a sweeping exemption of church properties was decreed. In the California case, the decision will save one body one hundred thousand dollars annual taxes.

* * *

THE GERMAN EVANGELICAL CHURCH plans to put into effect at the earliest possible moment a widespread reorganizational plan. The Evangelical Church is credited with forty million members, thirty-four million of whom are Lutherans. It is expected that certain changes will be made in the organization of the body for the purpose of giving it greater "fluency." Whatever else may happen, it is to be hoped that faith in God may be restored to German thinking and that the rationalism which has swept the country to the brink of disaster more than once may be abandoned.

* * *

THE CONTRAST OF CULTURE between Roman Catholic and Protestant is very marked, according to a comparison made by the **Missionary Digest.** North of the Rio Grande, which is largely Protestant, illiteracy is about six per cent, while south of the River, predominantly Catholic illiteracy ranges from sixty to eighty per cent. North of the Rio Grande, the ratio of illegitimate children is 2.4 per cent. South it is 25 to 50 per cent. The remark was made that the "open Bible policy" makes the difference. It is difficult to believe that such a margin of difference could exist where only a river divides one from the other.

* * *

THE CHURCH OF SCOTLAND, according to a recent report, gained one thousand one hundred and forty-seven members during the last church year. Its total membership is now 1,264,125, which means that the year's gain was less than one-tenth of one per cent. The total Sabbath school enrollment was less than twenty per cent of the total membership. The income of the church was three million pounds, or approximately twelve million dollars. This is said to represent a substantial growth, but the membership and Church School enrollment do not seem encouraging to us.

New Orleans
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Associate Editors: ALFRED P. HAMILTON, H. T. CARLEY, D. D., B. P. BROOKS, HUGH N. CLAYTON (In the Service)

EDITORIAL

"SOME, EVANGELISTS; AND SOME, PASTORS"

Most of us have doubtless treated St. Paul's list of spiritual gifts as irrelevant verbiage, not as a catalog of ministerial relations with either practical basis, or the authority of divine recognition. It would seem that the evangelist has been so merged in the church technician as to make him an indistinguishable part of the ecclesiastical mixture. It happened in much the same way that the failure to magnify the call to preach dulled the sense of prophetic mission. Paul may have felt that unity must be achieved through results rather than in an office, but he may have had in mind the possibility that the evangelistic craftsman might be lost in the man of all work—preacher, pastor, functionary, and key man in drives—whose very popularity and success might militate against Christian life at its fullest and best. The pastor need not be deficient in character, but because of his lack of gifts necessary to meet the complete objective of the church, he may fail to develop all the resources of his flock.

Any discriminating student of Methodist history knows that Mr. Wesley stoutly insisted upon the recognition of differences in ministerial gifts and offices, especially in the employment of his lay preachers. On this matter he said: "We received Thomas Maxfield and others as prophets, not as priests. We received them wholly and solely to preach, and not to administer the sacraments. And those who imagine these offices to be inseparably joined are totally ignorant of the constitution of the whole Jewish, as well as the Christian Church. Neither the Romish, nor the English, nor the Presbyterian churches ever accounted them so. Otherwise we would never have accepted their service. . . . And if any preacher had taken the step (to administer the sacrament or exercise the priestly office) we should have looked upon it as a palpable breach of this rule, and consequently as a recantation of our connection." It is easy to dismiss Mr. Wesley's words and the rule against lay usurpation of priestly prerogatives as a badge of his high churchmanship, but the criticism might be less than just.

The Church of England, to which Mr. Wesley belonged, through its Commission on Evangelism, recently gave tacit recognition to the distinction in Christian ministries. The report urged the need for changing the emphasis of the work of the Anglican Church from the pastoral to the evangelistic. From time immemorial all the ministerial offices have been combined in one person with the result that the dynamic of progress has been destroyed. The Church has been served by men who have known more of ecclesiastical machinery than of the Nature of God, the Meaning of Sin, the Fact of the Judgment, and the Fellowship of the Church. Apart from these fundamental factors, neither the evangelist nor evangelism has any meaning. In suppressing the evangelist, Anglicanism naturally became a Church without evangelistic witness.

Two hundred years ago, that condition resulted in the emergence of Methodism. With that background of history, it is not surprising that the Anglican Communion should now wish to assess the effects of merging the priest and the evangelist in its economy. In justification of its position, the Commission is quoted as saying: "A large proportion of regular worshippers are only half-converted." Even that does not apply to the unevangelized masses. This report can only mean that merging of priest and evangelist has resulted in practical failure, and that the resultant functionary has no sufficient message for men mastered by sin, facing the Judgment, and in conscious need of a great Salvation. So the evangelistic leadership now proposes to adopt the course of Mr. Wesley, and to employ its lay resources as "shock troopers"—men without theological training, but with a conscious experience of salvation.

As we have already made clear, the Methodist Church had an evangelistic origin, but have we escaped the ills of man-power economies? Before we make a rash claim, it might be well for us to look at the hundreds, and even thousands, of charges in our Methodism which, in 1944, reported no additions on profession of faith. Like our predecessors, we seek to channel the "Good News" through instruments without the passion of Gethsemane or the devotion of the cross. Through shallow disparagements of emotion, we have exchanged the fire and fervor of Pentecost for an ecclesiastical iceberg of our own devising. It is not just to berate the pastors for this situation. They accepted the Church as they found it, and they have done the best they could under the circumstances. Like our Anglican friends, Have we not come to the forks of the road? We need less of the stately and the formal atmosphere of the cathedral and more of the freedom and the unconventionality of the open spaces—the areas where our consecrated laymen are at home, and the problems of whose people they understand. Techniques are unimportant. What we need is an Evangelism that shall bring into the Church an enriching tide

of men and women with a definite experience of personal salvation from sin. Unless that may be achieved, the Crusade for Christ will have failed in all that is permanent and worthwhile.

HEARSAY FAITH AND EVANGELISM

An Anglican Bishop recently offered the suggestion that a purely formal faith may be a parochial enlistment rather than a dynamic religion. He intimated that a creed never comes to flower or fruit until it becomes rooted in the convictions and the emotions of the individual. In support of that view, he instanced the fact that on the day victory in Europe was proclaimed, unprecedented multitudes thronged the churches throughout the land, and that many of them literally sat upon the floor. They had conscious cause for gratitude to God and they refused to permit any inconvenience to deprive them of making devout acknowledgment of His part in the victory. Besides those who thronged the churches there were multitudes of others who in their homes and even on the streets fell upon their knees under the passionate impulse of a faith that had become incontestably real.

It is much the fashion of our time to speak disparagingly of creeds. It is said that they promote second-hand religion. Such criticism loses sight of the fact that a creed may be a perfectly adequate and sound exposition of revelation and Christian experience and that the failure is with the individual. The Bishop referred to the fact that when Jesus answered Pilate's question, "Art thou the king of the Jews?" with the, "Sayest thou this of thyself, or did others tell it thee of me?" He really put at him the thought that words have no personal value until they actually represent the heart and mind of the questioner. That is the problem which confronts all classes of men and women in the Christian Church. Do we really believe, or are we seeking to ride into the blessings and privileges of the Church upon a theological escalator, and in that way to escape the toils and sacrifices which gave the Church its universal pattern?

The situation might be illustrated by one who should go to his haberdasher and purchase a suit properly styled, but several sizes too large for him. It would be without point to criticize the suit if the fault lay with the purchaser. So one appears well in his creedal suit when he brings its historic styling out by a perfectly adjusted personal relation behind it. If, in the Evangelistic Crusade, our creed may catch fire on the altar of our hearts, great days are ahead for the Methodist Church, but Church-wide activity based upon hearsay knowledge of the Christian tradition will just as surely fail.

WINSTON CHURCHILL

There is an old Greek story which has a meaning for our times. In Athens it was customary to vote on the ostracism of certain citizens who had been prominent in public life if they had become unpopular. And so Aristides, called the Just, was being voted upon one day, and as he walked about the city an illiterate citizen brought him his **ostrakon**, or oyster shell (hence the term ostracize), and asked him to scratch the name Aristides upon it. Aristides knew he didn't recognize him, so he wrote his own name upon the shell, returned it to the man and asked him why he wanted to banish Aristides. The man replied, "Oh, I am just tired of hearing him called the Just."

'Twas ever thus in a democracy. The same man is one day the idol of the populace and tomorrow trampled in the dust.



Dr. A. P. Hamilton

So it was with Woodrow Wilson after the other war; so it is now with Winston Churchill today. As someone said the other day, commenting on the election in Britain: "Seldom have so many owed so much to one man," paraphrasing his own famous epigram.

It was so with the prophets of old and so with Jesus.

It is a common phenomenon in politics especially, but it always astonishes us.

It may be true that the people felt Mr. Churchill would be out of step with post-war reform programs, that he would be behind the times in his policy toward India, Greece, and other pressing problems.

Well, if all this be granted, it still remains a fact that Churchill is the towering figure of this period, that he has done perhaps more than any other single person on earth to stem the tide of barbarism that threatened our Christian civilization and the democratic way of life. At best, he has only a few more years of active life remaining, and it does seem as if his people could have put up with him a little longer just for the sake of what he has done. There is no personality in the world today that can compare with him for sagacity, breadth of vision, courage, or any of the qualities that make men great. He compares favorably with any of the long list of Britain's great prime ministers. There is no doubt about his place in history, but it is his place in contemporary history and politics that gives us pause and makes us wonder if there is any such thing as gratitude in a democracy.

A. P. H.

THE PROMISE TO FAITH

How often have decent kindly folks when overtaken suddenly by tragic loss or stunning agony cried out—"What have I done to deserve this? Why should God allow this to happen?" Plainly this reveals an entirely un-Christian philosophy of life. An easy road and roses all the way was never the promise of the Father even to the well-beloved Son. The very symbol of Christian faith is the Cross—not an ornament but an instrument of pain.

Experience comes to good men and bad quite impartially. The same weather tests houses built on rock and on sand. The rain descended and the floods came and the winds blew on both houses. When the storm was over the wisely-founded house survived. And does anyone fail to recognize that this is equally true of persons? Jesus has survived many storms—the same yesterday, today and forever. For all possible conditions there is guidance here. The place for this compact unerring counsel to every man is not merely on our shelves, but in our souls. Here indeed is the key to recovery.

—Presbyterian Tribune

GERMANY AND GERMAN METHODISM

By Bishop Paul Neff Garber

I have had the privilege of seeing Germany one month after V-E Day. In connection with an official visitation of Methodist chaplains I spent nearly two weeks in the American Zone or Occupation. This brief visit does not make me an authority on German affairs, but I am happy to share some observations with friends back home. Germany is a land of lost opportunities. It is a beautiful country and has great material resources. It once produced great educators and religious leaders. Since Germany had so many opportunities to become a constructive leader in modern civilization it is very difficult to understand why the people accepted the false panaceas offered by Hitler. In adopting Nazism Germany certainly sold its birthright for a mess of pottage.

One is struck immediately with the great destruction of German cities. Aachen is almost totally destroyed. There is hardly an inhabitable house in Julich. The main streets of Cologne have been cleared, but a jeep could not even enter some of the side streets. It is estimated that eighty-five per cent of Frankfurt-on-Main has been wrecked. Munich, the birthplace of the Nazi movement, is in ruins, with grass growing on miles of dirt and rubble. Since Nuremberg was to be the world center of Nazism it perhaps received special bombing, and in many sections no buildings remain standing. I did not see all the German cities, but according to reports there has been similar destruction of property in Berlin and other places. There is much truth in a recent editorial in the **Stars and Stripes** stating that the non-fraternization policy is hardly necessary as a lesson to the Germans. The editorial held that the Germans have only to look at their shattered cities and long lines of dusty, tired Wehrmacht men walking home to convince them that Germany has suffered a defeat as no other nation in modern times has experienced.

On the other hand, the German people have nicer clothes than the people in North Africa, Italy, France, Belgium, and Czechoslovakia. While with the Third Army I was billeted in a German home in Erlangen which showed signs of affluence, the house being far better furnished than most American homes. Some of the loot from the conquered European countries is in private homes in Germany. Food may become scarce in Germany next winter, but now the people seem well nourished. Except for the bombings, German civilians do not appear to have suffered seriously from the war. Slave laborers were servants in many homes not previously able to have servants.

After a visit to a German concentration camp, one is convinced that the German atrocity stories are not propaganda. I visited the Dachau concentration camp. It was the most horrible place that I have ever seen and I hope never again to witness another such scene. I saw the crematory where human bodies were burned in furnaces; the gas chamber where under the guise of being given a shower bath the prisoners were killed by gas; the room near the crematory with marks on the wall showing where corpses had been piled like cordwood to be burned; the barracks where men and women lived like animals in those cramped quarters; and where because of semi-starvation persons slept with corpses in order to get the food rations of the dead persons.

It is difficult to believe that human beings could mistreat fellow human beings as was done at Dachau and other concentration camps. Something terrible happened in German life in recent years. Something was basically wrong with a nation that would follow, glorify and almost deify a leadership that was responsible for these concentration camps and other cruelties. The typical answer now of the German citizen is that he did not know about these atrocities, that he is as surprised as we are about them. That is difficult to believe with thousands of Storm Trooper guards living in homes outside the camps.

The absence of smoke from the factories and lack of trains is very noticeable. The continued bombing finally wrecked the industrial life and transportation system of Germany. I had seen many damaged factories from jeeps, but while with the Fifteenth Army I was taken in a cub plane over the Rhine and Ruhr industrial areas. In the Ruhr valley, once the Pittsburg of Germany, one sees only ruined factories. The great Krupp factor at Essen is a scene of almost complete destruction.

I saw many refugees, slave laborers, and displaced persons traveling back to their homes. There are many Displaced Persons Camps, with the flags of the nations represented flying from the windows. It is difficult to realize that human slavery was being practiced in modern civilization, but millions of Czechs, Poles, Belgians, French, Danes, Norwegians, and others were in bondage in Nazi homes, mines, and factories. My pilot over the Ruhr area told me that one of his duties when the American armies entered Germany was to locate slave labor camps. He found twenty-two such camps in or near Essen. These people are now being returned home by the Allied officials. and whenever they passed us Americans they smiled and waved their flags, for freedom now has a real meaning for them.

It is sad to see so many destroyed churches. A Roman Catholic chaplain told me that there was not a single church building of his denomination available for use in Weisbaden and that the Protestant churches had suffered in like manner. The beautiful Cologne cathedral is wrecked. The walls still stand, but it will take years and millions of dollars to restore the cathedral. I endeavored to find the churches of Frankfurt but there, as in other cities, the usual answer was "caput."

I was unable to locate all the Methodist churches in the various cities, but Dr. J. W. E. Sommer, president of the Methodist Seminary at Frankfurt, gave me much valuable information. This Seminary is owned jointly by the Germany Central Conference and the Switzerland Conference.

The significance of the terrible Nazi system came home to me in a clearer way as I talked with Dr. and Mrs. Sommer. Dr. Sommer, although a German, is a graduate of Cambridge University and had visited America as a delegate to the General Conference. He has been connected with the Seminary since 1920. Mrs. Sommer is a most charming English lady. They are wonderful Christians and theirs was a happy home until the advent of the Nazi regime.

Tears came to my eyes as I listened to the sad story of how Hitlerism had affected this home. Dr. Sommer was called before the Gestapo eight times and only the arrival of the American army prevented his arrest by the Gestapo. The husband of one of the daughters is now a prisoner in Russia and no message has come from him for two years. A son, a Doctor of Philosophy, was forced against his wishes to become a Storm Trooper. He is now a prisoner and because of his having been a Storm Trooper may not be released for many years. A younger daughter was forced to join the Hitler Youth Movement and for a period had to serve in a Hitler Youth labor camp. Dr. and Mrs. Sommer were compelled to stand helplessly by and watch the Nazi system endeavor to destroy the Christian faith and other virtues of their children.

Then for years Dr. and Mrs. Sommer witnessed the bombing of their city and later the partial destruction of their home and Seminary by artillery. They were forced to live much of the time in the basement of the Seminary. When the Allied forces entered Frankfurt, Polish soldiers and slave laborers looted the home, taking nearly all of the clothing. Mrs. Sommer told me that she had only two garments left after the looting. The older daughter; a secretary, was unable to secure a position with the Allied Military Government because of lack of decent clothes.

The Methodist Theological Seminary, which has been the center of Methodist theological education in Europe since 1858, is located in the suburbs of Frankfurt. It did not suffer much from bombing but artillery fire damaged the property. The chapel, which served also as a Methodist church, is so wrecked that religious services must be held in the dining room of the Seminary. I am very happy that the valuable library was not damaged. Dr. Sommer estimated that $25,000 will be required to repair the Seminary. It would be a very friendly act for the American Methodist theological schools to provide these funds for their sister seminary.

Preachers, professors, and theological students were not exempted from military service under the Nazi regime. As a result the enrollment of the Seminary declined sharply after the outbreak of the war. In 1944 the enrollment was three and now there is only one student. Dr. Sommer has appealed to General Eisenhower for the release of Methodist theological students now prisoners of war. In his appeal Dr. Sommer states: "The Methodist Church in Germany, as part of the world-wide Methodist Church, the source and center of which is in the United States of America, appeals to you for help in restoring its work for the furthering of the kingdom of God that has been so sadly hampered by the years of oppression and the war that lie behind us. We believe that never before was the preaching of the gospel so necessary and so ready to meet with a response in Germany as at the present time. As many of the ministers have fallen on the battlefield or been killed by the bombing of the cities, the training of young ministers is of prime importance. The Theological Seminary in Frankfurt-on-Main is the only training school for ministers of the Methodist Church in the whole of Central Europe. Although it has been severely damaged by the cannonade incident to the taking of Frankfort, we should, nevertheless, be able to start work in the part of the building remaining intact, but for the fact that probably all our students are prisoners of war." He filed a long list of former students now known to be prisoners of war and added: "None of these men belong to the Nazi Party, or any of its formations nor have any members of the faculty ever belonged to it."

Dr. Sommer estimates that two-thirds of all German Methodist churches, and other property, have been destroyed. He stated

(Continued on page 16)

CONFERENCE NEWS AND PERSONALS

New Orleans Christian Advocate

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W. C. NEWMAN.....Church School Lesson Writer
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Rev. C. Karlos Smith writes that everything is going fine at Mangum Memorial Church, Shreveport, La. Considerable money is being raised for a new building some time in the near future.

Rev. J. E. Roberts reports good meetings in progress of the Caledonia, Miss., charge. All obligations for the charge are paid to date and an improvement program is being carried out at the same time.

Rev. L. E. Alford, of the Mississippi Conference, spent a few days of his vacation on a visit to his sister in New Orleans, Mrs. D. M. Hayes, and remembered the Advocate office by a brief and appreciated visit.

Mrs. Barry, wife of Rev. A. B. Barry, Gulfport, Miss., desires to express her thanks for the letter received during the illness of Bro. Barry. She says that she cannot find the time to make individual responses.

Rev. Porter M. Caraway, pastor at West Monroe, La., is in the midst of his Advocate campaign and his church calendar indicates that he is carrying through the program of work in detail and with great effectiveness.

Rev. Jeff P. Paul sends a check for his quota from Sterlington, and said he was embarking for a trip to Mississippi and was being crowded by the clock. He gave us only the check and no details of plans for the Mississippi trip.

Rev. J. W. Holliway, pastor of the Vaiden-West, Miss., charge, was in a meeting at Bowling Green Church last week, in which he had the assistance of Rev. A. Y. Brown, of Lexington. Good attendance and splendid interest were reported.

Rev. J. L. Neill, Rev. J. W. Sells, and Rev. Thomas A. Carruth attended the Clinic on Evangelism founded by the late E. V. Moorman, member of the Board of Evangelism, and an outstanding Christian worker. The Conference was held at Albion, Mich., July 31-August 9.

Rev. J. G. Snelling, a member of the Legal Conference, will represent that Board in the settlement of the affairs of the Southern Conference of the former M. E. Church at a meeting in Houston on August 7. Eighth Street, New Orleans, is interested in the settlement.

Hon. C. V. Hathorn and his grandson, Karl Rossoll, of Columbia, Miss., paid a much appreciated call upon the editor on Tuesday of last week. It was scarcely longer than was necessary to "pass the time of day," but we are always glad to be remembered by our friends.

Rev. M. J. Peden, pastor at Calhoun City, Miss., remits for thirty-nine subscriptions, fourteen of them new. He adds a message to the effect that the people responded splendidly in his Advocate campaign and that all goes well in the work which he is finding very enjoyable.

Chaplain J. A. Alford, of New Orleans, is in the Baptist Hospital where he underwent an operation a few days ago. He was reported to be doing very well at the time the report reached us, but it will be some time before he will be able to resume his chaplaincy duties at the hospital.

Bro. Lee M. Hill, Route 2, Pascagoula, Miss., and a member of the Orange Grove Church, on the Kreole charge, paid the Advocate office a visit on Friday of last week. He works at the International Paper Mill and was on a vacation visit to his brother who lives in New Orleans.

A letter from an officer in the armed forces says: "I have thought on several occasions about writing you with reference to the fine editorials which appear in the Advocate. Particularly do I admire your stand with regard to military preparedness and the vices of formal and ritualistic religion."

Rev. T. D. Lipscomb reports a good meeting at Hopewell Church, on the Kinder charge, with Rev. Otis Spinks doing the preaching. He has held three Vacation Church Schools at Kinder, Oberlin, and Hopewell, respectively. He is holding a meeting now at Pine Grove, with Rev. D. W. Poole assisting

Mrs. Valcour Randolph McDonald and her Mother, Mrs. J. A. Randolph, have moved from Nashville to Memphis, and they are now domiciled at 1757 Galloway Avenue, Memphis 12, Tenn. They are within a block of Trinity Church, where they worshipped when Chaplain Randolph was in service overseas, 1917-1919.

Bro. T. F. Cowart, formerly of Pascagoula, Miss., but now of Caswell Springs Church, Wade, Miss., is a member of the forthcoming district and Annual Conferences. He reports that the new church building at Caswell Springs is well under way and that the church and charge will make a good report at both Conferences.

A letter from Bishop Hoyt M. Dobbs, Junaluska, N. C., where he and Mrs. Dobbs are spending the summer, says that "the Assembly is well attended, the program is standard as always, and the spirit is in keeping with the days we are living." We appreciate Bishop Dobbs' letter and also his fine attitude toward the editor and the Advocate.

Rev. W. L. Watson, pastor at Grand Cane, La., has been awarded a scholarship at Southern Methodist University and he will enter Perkins School of Theology next month, for his Bachelor of Divinity degree. He holds the B. A. degree from Centenary College, and he is the son of Rev. and Mrs. B. D. Watson, now serving Wynn Memorial Church, Shreveport, La.

Rev. Howard E. Pfost, pastor at Ringgold, La., charge, reports a very successful revival at Rocky Mount Church. He is now engaged in a revival at the Grand Bayou Church, with services at night only. Both of these churches are afternoon appointments and at both of the meetings the pastor did his own preaching. The Rocky Mount Church has paid its World Service acceptance in full, and raised the pastor's salary 60 per cent, and electric lights have been installed in both churches. Rev. W. D. Milton, pastor at Franklin, La., is engaged to hold a revival at Ringgold beginning October 4. Bro. Pfost reports 41 additions to the church since Conference, 9 of them on profession of faith.

NOTICE TO MEMBERS OF MILLSAPS CLUB OF MISSISSIPPI CONFERENCE

The annual dues for your membership in the Millsaps Club are due as of August 1. Send your dues ($1.25) as soon as possible to Rev. R. M. Matheny, Richton, Miss. This will greatly facilitate matters as we look forward to our meeting at the Annual Conference, October 24-28.

R. M. MATHENY.

THE DAYS OF REVIVALS ARE NOT OVER

Rev. Charlie L. Moore, Calhoun, La., former pastor of the Pioneer charge, has just closed one of the greatest revivals ever witnessed at the Floyd Church on the Pioneer charge, Rev. E. W. Corley, pastor. There were twenty-three additions to the church, twenty coming by conversion and three by letter. Also four infants were baptized.

God truly blessed our efforts, for which we are grateful.

REPORTER.



BRUSHWOOD CHURCH MAKING A RECORD

At Homecoming Day Brushwood Church raised in cash and subscriptions $1,000 to repair or, if possible, build a new church. The new church idea, under the lead of Mr. Philip Holley, seems to be preferred and the above amount has increased to $1,400. There is beautiful native rock near, but definite plans for the kind of church or how soon it can be built have not been made. Incidentally, Brushwood has paid its budget for the Conference year, except a small amount due on pastoral support and it is ahead in that also. A generous pounding by both churches was no small part of the happy surprises we have enjoyed lately.

C. M. MORRIS, Pastor.

MISSISSIPPI CONFERENCE ENTERTAINMENT

This early in the year many requests for entertainment are coming to us. We give you this information:

Rooms in private homes as good as hotel accommodations at $1 to 2 for each person, two per room. Address Central Church, Meridian, Miss.

Great Southern Hotel—$1.40 to $2.50 for each person; two to four per room.

Lamar Hotel—$2:50 to $3.50 for each person; two to four per room.

Meridian Hotel—$1.25 to $2 for each person; two to three per room.

Union Hotel—$1.25 to $2 for each person; two to three per room.

Motel Tourist Court—17 private rooms, bath and garage for each, new, clean, quiet, for 34 people at $1 for each person, $2 per room. Fill this. You will have nobody but preachers and it will be congenial.

Central Church and Meridian Methodism extend a cordial welcome. It has been some time since we had the pleasure of being host to the Conference; it will be a blessing to our church.

W. A. TYSON, Pastor,
Central Methodist Church.
Meridian, Miss.

REV. H. D. MARLIN ADDRESSES ROTARIANS

(Special to the Christian Advocate)

Rev. H. D. Marlin, pastor of First Methodist church, Hammond, La., was the chief speaker at the meeting of the Hammond Rotary Club on Wednesday, July 25, in which he made a resume of a sermon delivered the previous Sunday. He was given appreciative attention by the Rotarians and many guests and was praised for his remarks.

Rev. Mr. Marlin said in part:

Shall Our Nation Lead?

One of the questions foremost in many of our minds is, "What place shall our nation take in the post-war world?

Of the Big Three, who have been most important in the World War, two have been dropped from the political headlines—Roosevelt and Churchill.

But it is quite apparent that more depends upon the close cooperation of Russia, Great Britain, and the U. S. than ever before.

But cooperation between these three does not necessarily mean that we shall always agree 100 per cent.

There has been much loose talk about what our attitude toward Russia and Great Britain should be.

Most of such talk has been done by irresponsible and ignorant people, at least ignorant about the matters of State they dare discuss.

But just recently there has been added the voice of one who speaks from experience, ex-president Herbert Hoover.

Mr. Hoover says that while we must continue a friendly cooperation with these two other members of the so-called Big Three, we should be firm in our demands for a program of fairness.

Always there has been this problem of maintaining a proper relationship among nations and individuals.

Let us look back in an old Book, the Bible. In Zechariah 8:13 we find a good bit of advice to Israel, "Fear not, but let your hands be strong."

Thus does Zechariah represent God as speaking to Israel; and I am sure he is speaking to the U. S. A. today, probably through the voice of ex-president Hoover, a similar message.

Another part of the message God gave Zechariah says, "Execute true judgment, and show mercy and compassion, every man to his brother; and let none of you imagine evil against his brother in your hearts."

CAMPAIGN NOTICE

In our next issue, August 16, we plan to publish the Advocate campaign report by charges. This will be a preliminary report and the final report by charges will be published on September 13. We print this notice now so that every charge may be advised as to its approximate standing and not be taken unawares by the final report. It will be seen from the preliminary report that many charges have quite a little to do if the Advocate position of a year ago is to be maintained.

If we in America would adopt this advice, and quit being suspicious, and imagining evil against everyone we do not understand, we might, have a happier fellowship with the other peoples of the world.

And we believe that ex-president Hoover is right in insisting that we shall be firm in our relations with other nations, but fair.

Our biggest task is to educate the youth of Germany so they may grow up to have a proper appreciation of the right way of life.

For twenty years they have been taught that might makes right. They have been told over and over that Germans are supermen, and that all others should be their slaves.

We are not occupying Germany merely because we have defeated her in battle, but her people are sick, mentally and spiritually, and we are trying to heal them.

But not until they are convinced that they are sick, will they voluntarily ask for a physician.

The people of Germany are filled with sorrow and remorse today, not because they promoted an unjust war, but because they lost it.

Therefore, we must teach them to have a proper respect for the wrath of God, as we operate as His agent in administering a just punishment upon them for their atrocities.

For twenty years the German people have been taught to minimize the importance of the individual, and to magnify the importance of the State.

But now, if we would have them become a nation of right-thinking men and women, we must incorporate into our curricula of their schools a course in the Four Freedoms so forcefully expressed by our late President Roosevelt.

"Fear not, but let your hands be strong."

BOOKS BY BISHOPS IN THE METHODIST CHURCH, SOUTH

W. A. Candler: "Practical Studies in the Fourth Gospel," "Current Comments on Timely Topics," 1926; "The Christ and the Creed," 1927; "Easter Meditations," 1930; "Young J. Allen, the Man Who Seeded China," 1931.

William Capers: "Autobiography," "Catechisms," "Short Sermons and True Tales."

Collins Denny: "Analysis of Davis's Elements of Deductive Logic and of His Elements of Psychology," 1916; "A Manual of the Discipline of the M. E. Church, South," 1920 (17th Ed.), 18th Edit. 1924, 19th Edit. 1930.

H. M. DuBose: "Rupert Wise, a Poetic Romance," "Unto the Dawn," "Planting of the Cross," "Margaret, An Idyll," "The Symbol of Methodism," "The Men of Sapio Ranch," "Life at Its Best," "Consciousness of Jesus," "The Bible and the Ages."

O. P. Fitzgerald: "Christian Growth," "Glimpses of Truth," "Centenary Cameos," "A Life Study," "Bible Nights," "Eminent Methodists," "The Whetstone," "The Epworth Book," "Judge Longstreet," "The Day and the Word," 1898; "Sunset Views," 1900.

C. B. Galloway: "Handbook of Prohibition," "Open Letters on Prohibition" (Controversy with Jefferson Davis), "Methodism a Child of Providence," "Christianity and the American Commonwealth."

J. C. Granbery: "Bible Dictionary," 1885; "Twelve Sermons," 1896; "Experience the Crowning Evidence of the Christian Religion," 1900.

A. G. Haygood: "The Monk and the Prince," "Sermons."

E. R. Hendrix: "Around the World."

J. C. Keener: "Studies of Bible Truths," "The Garden of Eden and the Flood."

Paul B. Kern: "A Methodist Church and Its Work" (with Worth M. Tippy).

R. G. Lambuth: "Side Lights on the Orient," "Winning the World for Christ," "Discipline of the Japan Methodist Church" (Ed. Eng. Edit.).

E. D. Mouzon: "The Pioneer Bishop of American Methodism," "The Fundamentals of Methodism."

H. N. McTyeire: "Jesus the Worker."

J. J. Tigert: "Theology and Philosophy," "The Preacher Himself," "A Voice from the South," "Episcopal Methodism," "The Journal of Thomas Coke."

Seth Ward: "Texas Methodism and the 20th Century," "Educational Movement—A Handbook."

A. W. Wilson: "Missions."

Note: The books listed above are wanted by Bishop W. C. Martin, 810 National Bank of Topeka Bldg., Topeka, Kansas. Anyone having any of the numbers listed should write him as above.—Editor.

There will be no lasting peace until all men learn that the only way to durable peace is to live God-directed lives in which the love of God and the Golden Rule is the supreme motive of life—the supreme act of everyone.—Dana W. Canfield.

A. J. GRIEVISH PASSES

Mr. A. J. Grievish, a member of Rayne Memorial Church, New Orleans, died at a local hospital on last Sunday morning. He had been in failing health for a long while and his condition became serious several weeks ago. He had an attack at church and was never more than temporarily improved. He is survived by his wife, and by Mrs. C. I. Jones, a daughter, with whom he and Mrs. Grievish made their home. Funeral services were held on Monday and burial was in New Orleans.

LOT FOR UNIVERSITY CHURCH

At a meeting of the Board of Supervisors of L. S. U. Saturday, August 4, authority was voted for the sale to the Methodist and Presbyterian Churches of two or more acres of ground on Dalrymple Street. This will be an ideal spot for our church and student center.

Rev. E. C. Gunn, chairman, has called a meeting of the Executive Committee of the Commission, to meet on Thursday, August 16, at Y. M. C. A., New Orleans.

REV. AND MRS. J. P. BONNE CARRERE THANK FRIENDS

Rev. and Mrs. J. P. Bonne Carrere take this method of thanking their friends for their many letters and messages in the experience of sorrow which came to them in the death of their son and during the time of the serious illness of their daughter, Frances, following the birth of her baby girl. The number of letters is too great to be answered while the daughter remains so seriously ill, but they do appreciate all the thought and kindness of all who remembered them.

REV. JOHN L. SUTTON DEAD

Rev. John L. Sutton died at his home in Jackson, Miss., on Friday, August 3, following an illness of more than a year. He was a native of Arkansas and attended Centenary College at Jackson, La. He was admitted on trial in the Louisiana Conference in 1903 and was appointed chaplain of the State Prison Farm at Angola, in which position he remained until the latter part of 1908, when he was sent to the Superintendency of Boys Orphans Home on St. Charles Avenue, New Orleans—now Waldo Burton Memorial Home. In 1920 he was made Superintendent of the Mississippi Children's Home and he later transferred to the Mississippi Conference, of which he was a retired member at the time of his death.

Bro. Sutton was twice married. About 1905 he was married to Miss Susie Chapman, of Baton Rouge, La., who was the mother of his five children. After the death of his first wife, he was married to Mrs. Freeman Brougher, of Jackson, Miss. While Bro. Sutton was a Methodist preacher, his entire ministry was spent in social work. He literally gave his life to the criminal, the delinquent, the aged and the helpless. He kept a monthly preaching appointment at the Federal jail in New Orleans until he was no longer able to travel. Despite the nature of his work, he became neither cynical nor soft, but as his understanding of the unfortunates deepened, he grew more sympathetic and more appreciative of human values. He was widely known and greatly beloved.

He is survived by his wife, two daughters, Alice, now Mrs. Ross Moore, of Jackson, and Elizabeth, Mrs. Virgil Wheeless, of Greenwood; two sons, John, an executive of the Delta Airlines with headquarters in Atlanta, Ga., and Billy, who has been somewhere in the Pacific since 1942; and four grandchildren. One son, Carre, died ten or twelve years ago. Funeral services were held on Saturday and his body was laid to rest beside that of his first wife in Jackson.

THE SOUTH CENTRAL JURISDICTION, THE METHODIST CHURCH

Recommendations for Consideration from the Jurisdictional Council

1. A correlated program of Evangelism and Church School enrollment and attendance be presented through each group meeting.

2. That data to be secured by the Woman's Society of Christian Service in the friendly Community Survey include information about both evangelism and Church School enrollment and this data be available to the Boards of Education and Evangelism.

3. Enlarged Evangelistic opportunities through baptisms, training classes in church membership, and more effective Home Department.

4. Establishing a more uniform plan for counting Church School enrollments. (This is a matter of interpretation and education).

5. "Evangelism" receive particular emphasis in all educational rallies and leadership schools.

6. Checking the Annual Conference Statistical reports for obvious errors before going to printer.

7. Working with the Board of Missions in locating new churches and Church Schools in each Annual Conference.

8. A united approach to "The Christian Family:" Evangelism, Education, Woman's Society of Christian Service, Lay Activities. a. Strengthen the home life .b. Entire family participation in church activities. c. Family in Christian community activities.

9. Place particular emphasis upon the worship services of the church, as well as upon the Church School. Planning for the "Morning Church." Increasing the numbers who "stay for preaching."

10. Mailing to Jurisdictional Office copies of all reports—goals, gains, plans—relative to Crusade for Christ for purpose of Jurisdictional unity and publicity.

11. Working toward a correlated and united, where possible, Annual Conference program of the several Boards involved. A united Council planning group; a worker's conference for all Board members, or other suitable plan.

12. All educational projects within the Annual Conference be held under the direction of the Board of Education in harmony with Methodist policy.

PAUL D. WOMELDORF,
Executive Secretary.

CAMPAIGN NOTICE

In our next issue, August 16, we plan to publish the Advocate campaign report by charges. This will be a preliminary report and the final report by charges will be published on September 13. We print this notice now so that every charge may be advised as to its approximate standing and not be taken unawares by the final report. It will be seen from the preliminary report that many charges have quite a little to do if the Advocate position of a year ago is to be maintained.

NORTH MISSISSIPPI CHURCH SCHOOL GOALS

The Board of Education of the North Mississippi Conference announces the following tentative goals in the current Crusade for Church School Advance:

An increase of 19,000 in Church School enrollment by the end of 1948; 10,000 pupils won to Christ and Church membership; 1,800 new teachers; 150 new Sunday Schools; 50 extension Sunday Schools.

Commenting on these goals in the Board's July Bulletin, Executive Secretary A. C. Bishop says: Our first impulse is to say, 'It can't be done.' But on second thought it can be done. Consider how God wants this good thing accomplished. Consider that only from 38 to 40 per cent of the people of North Mississippi are what may be called 'church people'—a small per cent of those regular attendants at Sunday School. Consider how all people need a true knowledge of the Word of God, a wholesome Christian experience. Consider that we already have in the field 150 odd ministers, 405 Sunday Schools, 3,630 officers and teachers, more than 81,000 church members. If we let God lead us, this great good thing will come to pass."

THERE ARE METHODISTS IN LAUNDA

By Linwood E. Blackburn
Launda, Angola, Africa

The Launda Methodist church, in Launda, West Africa, is one of the greatest of African churches. It seats 1,000 people, but the Africans pack in many more! Pastor Julio Miguel reported a membership of 2,125 at the recent Annual Conference.

The present church building was erected between 1914 and 1917, at a cost of about $8,000. The exterior is in keeping with the best Portuguese architecture. It is of stone, with tile roof and flooring.

Worship services consume a big portion of each Sabbath and the church is usually filled—African style. From 8:30 to 9 is a testimony meeting and prayer service. At 9 is the regular morning worship, and pastor Julio is usually in charge. At 3 there is Sunday School, with an attendance of 1,00 or more. There are the regular classes as well as ones for the different language groups; for example, the Bilundus, from the south of the Colony, who may be in Launda for work or other reasons. After Sunday School, at 4 p.m., there is another worship service. During this time a junior church is in session for the boys and girls. On each Thursday night the weekly prayer meeting is held.

These regular services are augmented by special ones when the occasion arises. The church joined with the churches of the world in the Week of Prayer. The pre-Easter services were a spiritual blessing to many.

Something akin to the old Methodist "class meeting" has grown up here out of the expanding work of the church and the needs and desires of the people.

Near the city, in and around the "Native City," where live most of our Methodist people, there are fifteen small chapels—classes where the people can come for worship during the nights of the week. They meet for prayer, singing, Bible study, and instruction in church worship. Each class has its own leader, a Christian layman, member of the church, who is willing to give his time and service free. He has a committee to help with the services, and to visit sick and absent members. The supervision of the classes is in charge of the pastor of the church. He visits the classes, assists in the activities, and holds Bible study hours. Once a month or more he has a meeting of all the class leaders for worship, study, and work.

The chapels are erected and maintained by their members. At times, especially when a new class begins or in case of emergency, the Conference aids in a material way. Sometimes the site is purchased by the Conference to insure permanency. The structures vary from those with mud walls, cement floors, and tin roofs, to those entirely of mud and straw—depending upon the means and ingenuity of its members. Membership varies from 50 to 200. This activity of our church is an interesting example of lay leadership and growth in church membership.

The operating expenses of the church, in the main, are borne by the Africans through Sunday offerings and tithes. The monthly contributions, members and others, are about $80—one-half of this given by tithers. The outstanding items of expense for each month are: Pastor's salary, $32; help on school expenses, $16; cleaning church, $2; lights and water, $2.50.

Each Sunday one side of the church is filled with women. These women are faithful in their church attendance as well as in the other phases of their Christian life. Many do not understand Portuguese; so each Friday, out in one of the chapels, they hold a meeting of their own in their native language, Kimbundu. They have a president and other officers. They pay their dues. They have various committees to visit the sick and poor, to plan programs, finance, etc. Some of their funds are used to help young pastors out in the "bush," whose congregations cannot support them; others to help the needy in the church here. This organization might well be called a Woman's Society of Christian Service.

The pastor-in-charge is a consecrated African Christian, an ordained minister, Julio Joao Miguel. His degrees as such are nil; however, he is a well-educated and trained leader. He has a Portuguese Teaching Diploma; he is a tailor by trade; he speaks excellent Portuguese, and his native language is a joy to him and to these who do not understand another; he reads English and speaks it some. African life and customs continue to interest him, and he knows many stories and legends of his people. He is married and has a family of five boys and a girl. His wife is a Christian mother as well as a trained teacher.

Julio was born in the then un-Christian village of Colomboloca about 1907, and became a Christian through the influence of an uncle. His first public testimony of the Christian life was at the age of 7; since that time all his family, including mother and father, have become Christians.

Now Colomboloca has a church and many of her sons have entered the ministry. At the age of twelve, Julio entered the home of a missionary as helper, table boy, gardener, etc. Here and in the mission schools he received his formal education. At seventeen he became a teacher in one of our schools. He has held pastorates in many bush or out-stations before coming ot the important work here in aLunda.

THE VACATION CHURCH SCHOOL OF FIRST CHURCH, LAUREL

On Friday night, July 20, at the closing session of the Vacation Church School of First Methodist church, Laurel, Miss., the workers felt quite humble in the task they had undertaken and carried through with the boys and girls.

The theme of the school, which was held from July 9-20, was "The Church." The Beginners, Primaries, Juniors, and Intermediates studied, respectively, "Happy Times in Our Church," carrying the theme through in all their activities; "Learning About Our Church," and if you could have watched them it would have been quite obvious how much they were learning and doing; "The Story and Work of the Methodist Church," in which not only John Wesley but many of the other great men in our Church came to life and influenced the things we now do; "Our Living Church," in which we investigated through study and visits the Catholic Church and the Jewish Synagogue as well as our own Church, which we also sketched.

The fun and fellowship were strengthened by the refreshments served each morning by a circle of the Woman's Society of Christian Service. It was much fun to watch as well as engage in the singing of folk songs and playing of folk games with the Intermediates.

Each morning an offering was taken (also at the closing session at night), the total of which, $49, was sent to the Methodist Home in Jackson, Miss.

The following poem, a copy of which was presented to each of the workers, was read on the last night by the director of the school, expressing in the words of Leslie Pinckney Hill, the spirit with which everyone accepted and carried out his responsibility in the Vacation Church School:

"Lord, who am I
To teach the way
To these here today?
I teach them knowledge;
But then I know how faint the flicker
And how low the candles of my knowledge glow.
I teach them power to will and to do,
But now I discover all anew
My own great weakness through and through.
I teach them love for all mankind;
And to all God's children—but now I find
My own great love lags too far behind.
So now, Lord, if I still their guide must be,
Help these today to see
This, Thy servant, leaning hard on Thee."

REPORTER.

FILLING THE GREAT CHASM

By William G. Phelps

Once upon a time, as legend tells us, a small crack was noticed in the midst of the Roman forum. The citizens were horrified when it gradually widened until it became a great chasm. Believing that the gods were angry, the anxious Romans applied to the soothsayers for advice and were told that the chasm would not close until they should cast into it their most treasured possessions. So they brought their money, their jewels of gold and silver and precious stones and threw them into the deep abyss, but all to no avail. The chasm still remained open and there seemed to be no help for their desperate situation. But suddenly a fine young noble, Mettius Curtius, appeared in full armor, riding on a richly caparisoned steed. He shouted to the despairing citizens that their most precious possession was the flower of their youth and, without further ado, he spurred his horse into the yawning cleft. As he disappeared from view the chasm immediately closed over the voluntary sacrifice.

Today there is a great social and spiritual chasm which divides our **One World.** In attempting to fill it we are casting into it our most valued material wealth in staggering amounts of billions of dollars, but such contributions by themselves are just as futile and inadequate as the smaller amounts in Roman times. We, too, are having to sacrifice that which is vastly more precious than multiplied millions of money. We are giving the flower of **our** youth, not **one** Mettius Curtius, but millions of them. We are giving money and lives for destructive purposes. If we had spent just a generous fraction of these huge amounts of money for constructive ends, for building reservoirs of good-will in the **One World,** perhaps this present outpouring of **blood, and sweat, and tears** might have been avoided.

While we must lament the indifference of many church members toward foreign missions, we can hope and expect that when our G. I. Joes return to the homeland, they will have some fine lessons to teach us concerning their experiences in places where head-hunting cannibals once lived. But they found that brave and courageous men and women had lived dangerously on these islands in obedience to the Great Commission of the Master Teacher of Galilee. Because such savage head-hunters had been transformed by a renewing of their minds, they are now saving the lives of our boys by giving them the necessities of life and concealing them from their barbarous Japanese foes. And what is more, they are teaching our boys to pray. If we read a recent article in the Christian Advocate and and repeated in the **Readers Digest,** July number, we shall find how each of three American soldiers said of the kindly inhabitants of such an island: "They made a Christian of me." It was very interesting to note that one of the boys, Lt. Edward Peck, was a neighbor of ours in Shreveport. I have noticed in passing the Peck home that there are four stars in the service flag in the window. No doubt some parents who read this article have learned that their own boys have been saved physically and spiritually, because brave missionaries have transformed savage men and have made them humble followers of the Master.

Another article in the Christian Advocate of July 12 tells of the splendid work of the Y. M. C. A. in war-torn lands. The brave "Y" secretaries have done much to fill the chasm of hate and suspicion between peoples of different races. A few months ago an article appeared in the **Readers Digest** telling of the great work of a "Y" secretary in Mexico, Dr. Spencer Hatch. He works in poor backward villages, teaching the natives how to raise better stock, better gardens, better crops, and live better lives. He had spent many years in like work in India. Dr. and Mrs. Hatch have been especially trained for such work and they have been very successful in making life richer and better for families who have been on the verge of starvation. They have won the love of those whom they have helped. They have

(Continued on page 12)

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

Southeastern Jurisdiction School of Missions and Christian Service

With the Board of Missions and the Board of Education cooperating, the 1945 School of Missions and Christian Service of the Southeastern Jurisdiction was held July 23-31, at Lake Junaluska, N. C., with an enrollment of 356.

On the Lake-side this year was the largest group ever attending the church directed activities. We do not have the figures for the attendance of the young people. Before another summer, facilities will have to be enlarged to care for the increasing attendance.

Courses of Study

The course on "Africa," with the text, "The Cross Over Africa," by Bishop Newell S. Booth, was taught by the wife of the author of the text. From her experiences in Africa and from recent letters from the Bishop, Mrs. Booth gave additional information and the very latest developments in this field. Mrs. E. E. Dean, our Conference secretary of Missionary Education and Service, was in this class and will share her information with the women of the Conference during the January seminars and conferences, since we will use this study during the second quarter of 1946.

"The Church Among Uprooted Americans," with the texts, "These Moving Times," by Hermann N. Morse, and either "The City Church in the War Emergency," by Douglass, or "Rural Americans on the Move," by Tripp, was taught by Miss Lena O. York, defense worker, of New York. Having close contact with the "uprooted" Americans," Miss York added her personal observations to the material in the texts. Since this accredited course was offered in our own Mississippi Conference School of Missions, no one of the Conference group enrolled for it. However, all of the group attended the seminars in which Miss York spoke.

"Families in a New World," with a packet by the same title as the text, was taught by Dr. Henry Barnett, of Florida Southern College. From his association with young people, Dr. Barnett has had an opportunity to evaluate the influence of family life and the grave responsibility of the Church for its ministry to the family was stressed. Mrs. Stanley Wilson, Conference secretary of Christian Social Relations and Local Church Activities, studied in this class, for although a seminar was conducted in our own school of missions, it was felt that a wider knowledge was needed. These additional helps will be given to the women of the Conference through the page in the Advocate.

"The Fatherhood of God," with the text, "The Bible—the Divine Fatherhood," by Dr. Henry Bullock, was taught by the author of the text, who is pastor of our Jefferson Street Church, Natchez. Dr. Bullock made the teachings of the Bible very real in connection with our everyday living. Mrs. E. E. McKeithen, our secretary of Spiritual Life, and Mrs. Jesse H. Graham, our secretary of Wesleyan Service Guilds, were members of this class and will share their information with the women of the W. S. C. S. and the W. S. G. when this study is used early in 1946.

"Missionary Activities in the Children's Division" was a course taught by Miss Ruby Van Hooser, of the Joint Division of Education and Cultivation. The coordination of this program was studied and this valuable information will be given to our Conference women by our own secretary of Children's Work, Mrs. J. B. Cain, who was a member of the class.

Mrs. E. V. Perry, Conference vice-president, attended the school in the place of the president, Mrs. W. F. Mahaffey, and studied in Dr. Bullock's class. Mrs. Perry attended seminars in every phase of the work of the W. S. C. S. and many conferences in connection with the work of the Southeastern Jurisdiction.

Workshops

The Mississippi Conference group studied as members of the workshops: Mrs. Deen, in the one on Missionary Education and Service; Mrs. McKeithen, Spiritual Life; Mrs. Wilson, C. S. R. and L. C. A.; Mrs. Graham and Mrs. Perry, Missionary Personnel; Mrs. Cain, Children's Work. New plans for these different departments and special emphases for the coming year will enable these officers to lead our Conference more intelligently.

Among the resource persons for these workshops were: Mrs. W. M. Alexander, Division secretary of Spiritual Life; Miss Katherine Bieri, field secretary; Dr. Chas. F. Boss, Jr., executve secretary, Commission on World Peace; Mrs. B. F. Godfrey, field secretary; Miss Dorothy Nyland, Division secretary Student Work; Dr. Emory Ross, Foreign Missions Conference; Dr. Hugh Stuntz, president Scarritt College; Miss Marion Conrow, Division Secretary Missionary Personnel; Dr. Geo. Mitchell, Southern Regional Council.

Among the missionaries: Miss Susie Mays (China), Miss Ruth Wolfe (North Africa), Miss Mabel Nowlin (China). Home workers: Miss Grace Thatcher, defense worker; Miss Arline Tyler, rural worker; Miss Harriet Seibert, worker with the W. A. C.

The Week-end

Preceding the school there were two week-end features: The conference of the Wesleyan Service Guild and the retreat of the Spiritual Life secretaries.

Mrs. Jesse H. Graham and Mrs. Stanley Wilson attended the week-end conference of the Wesleyan Service Guild, which was conducted by the Jurisdiction secretary, Mrs. K. W. Warden.

Miss Jane McDonald, director of social activities of the Guild, and Miss Mabel Nowlin, secretary of C. S. R. and L. C. A. of the Guild, assisted Mrs. Warden. All of the missionaries and home workers who attended the school came for this week-end conference and were available as resource persons.

All phases of the Guild organizations, its work and its problems, were discussed, which will enable those attending to advance this newest part of our work in the Southeastern Jurisdiction.

Mrs. E. E. McKeithen, Mrs. E. V. Perry, and Mrs. J. B. Cain attended the week-end Spiritual Life Retreat, led by Mrs. W. M. Alexander, of the Division, and Mrs. W. L. Mullikin, of the Southeastern Jurisdiction. From this Retreat new features will be introduced into our Conference Retreat, to be held at Millsaps College August 28-30, 1945.

Auditorium

Each evening an outstanding person who was attending the school in a resource capacity, spoke to the assembled group.

On Saturday evening the feature was the crowning of the Queen Junaluska, an annual feature of the summer at the Lake. This is the first year that a Mississippi Conference group has been privileged to witness this very beautiful spectacle.

* * *

The Memorial Chapel

Members of the Mississippi Conference W. S. C. S. who go regularly to the School of Missions and Christian Service, held at Lake Junaluska, eagerly look for improvements made since the last year.

This year ye found a lovely little chapel, seating about 100 persons, just back of the platform of the auditorium, where there was formerly just a sort of storage room, and in place of the flapping curtain, a substantial wall beautifully finished.

At Mission Inn, the dining room has been enlarged and a lot of paint used.

We recall the struggle for this property:

"The Lake Junaluska Assembly is the gift of laymen to the Methodist Church. More than a thousand men met at Chattanooga in April, 1908, in the first general meeting of the Laymen's Missionary Movement of the Methodist Episcopal Church, South, and they adopted a resolution of historic importance, 'That it would be well for the Methodist Episcopal Church, South, to have a great assembly ground . . . for the gathering together of our forces at stated times,' etc.

"Various sites were considered for the location . . . and the decision was made in favor of a spot on Richland Creek about three miles east of Waynesville, N. C. It was stated that this spot 'has in it the rarest combination of beauties and conveniences to be found in a similar compass anywhere.' The institution was called the Southern Assembly, the place was named Lake Junaluska. It was officially opened on June 25, 1913. After that the growth was steady.

"Its history was marked by troubles, too. Most serious were its financial difficulties. . . . To transfer it to the Church free of debt was a difficult matter, but . . . it became the property of the Church by official action in 1938. The finances were stabilized and in the following years it has been successful."

Now that the Assembly has become established, we look forward to making it not only a beautiful spot, but one marked by its beautiful buildings. The plans have been perfected to build a Memorial Chapel, of Gothic structure of native stone. It will be made as beautiful and worshipful as it can be made with the money secured and will be used especially for worship, prayers, the holy communion, and other devotional pur-

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WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. M. E. ARMSTRONG, EDITOR, JONESTOWN, MISSISSIPPI

Mississippi Leadership Training School, Mississippi Industrial College, Holly Springs, Miss., July 16-20, 1945

The Mississippi Leadership Training School opened Monday morning, July 16, with an enrollment of 150, of which 99 were women.

The General Board of the C. M. E. Church, the North Mississippi Conference Board of Christian Education, and the Woman's Society of Christian Service make possible this school, as they are the contributing factors in its support.

Courses Offered

The following courses were offered for credit: "Personal Religious Living," "The Life of Christ," "The Book of Job," "How to Administer the Vacation Church School," "My Life Work," "Helping Leaders Improve Their Work," "Christian Women and the Present Crisis," "Common English Usage."

Program Features

Monday afternoon, the first classes were held. In the evening the people of the local churches gave an interesting program of entertainment and welcome, at which time the faculty was introduced. On Tuesday night, Dean H. G. Williamson brought a most challenging message on the subject, "Power of the Church." For the Wednesday evening platform hour, Dean P. R. Shy, of Lane College, Jackson, Tenn., brought a helpful message on "Present Day Conditions." Thursday evening the young people presented a pageant, "The Holy Grail," which challenged the audience, sponsored by Miss Cora Lee Glenn and Miss A. E. Kelly.

District Attendance

The societies sending delegates are as follows: Aberdeen District—Aberdeen, Amory, Fulton, Tupelo. Columbus District—West Point, Louisville, Brooksville, Columbus, Starkville. Corinth District—Booneville, Baldwyn, Corinth, Etta, Guntown, Holly Springs, New Albany, Waterford. Greenwood District—Durant, Winona, Greenwood. Greenville District—Coahoma, Cleveland, Duncan, Tunica. Sardis-Grenada District—Oxford, Sardis, Hernando, Water Valley, Grenada, Senatobia. Other places represented were Prichard, Meridian, Jackson, and Collierville, Tenn.

Vacation School Work Shop

In connection with the course on the Vacation Church School, a Work Shop was conducted by Miss Core Lee Glenn, which will prove helpful to the leaders in operation of Vacation Church Schools in their local churches.

Delegates

Of the 99 women present, 30 were sent by the Woman's Society of Christian Service of the Methodist Church; the others were sent by Presbyterian Auxiliaries, the C. M. E. Church, Home Demonstration County Councils, and a number of the women paid their own expenses. There were three from the Mississippi Conference and one from Tennessee.

Bishop Moore

Bishop J. H. Moore, presiding bishop of the Sixth Episcopal District, delivered the message on Friday morning and had charge of the communion service at that time.

Excellent School

On Friday morning, at the close of the class sessions, certificates were awarded to all who had satisfactorily completed the courses. The work of this school is of a high standard, all courses being accredited except Health and Handicrafts. These were under the competent leadership of Mrs. Alice Carter Oliver and two assistants, Mrs. Daisey M. Lewis and Miss Alice Thompson, from the State Extension Department. This school means to the Colored Methodist Episcopal Church what the Training School for Pastors and Christian Workers at Wood Junior College, held at Mathiston each June, means to the Methodist Church.

MRS. R. P. NEBLETT,
Shelby, Miss. Counselor.

* * *

Tupelo Zone Meets

The Tupelo zone of the W. S. C. S. met at the Fulton Methodist church on Tuesday afternoon, July 7, Mrs. Enoch Davis, Sherman, presiding.

There were twenty-five present, including the Conference officers, as follows: Mrs. L. K. Carlton, Corinth District secretary; Mrs. D. H. Hall, treasurer; Mrs. Clyde Hall, secretary Youth Work, and Mrs. E. L. Jernigan, secretary Life Memberships.

The devotional service was conducted by Mrs. Jones, Fulton, whose Theme was "Fellowship" and "Love." She used as an illustration the life of Dr. Albert Schweitzer.

Rev. E. L. Jernigan spoke on "The Place of the Church in Tomorrow's World," and placed the responsibility for tomorrow's world on the Christians of today.

Group discussions on different phases of the work of the Society were led by the Conference officers, and the Conference recommendations were presented.

At the conclusion of the business session there was a consecration service, led by Mrs. Davis, which was closed with sentence prayers by the members gathered at the altar.

Refreshments were served in the dining-room of the church by the members of the Fulton auxiliary.

MRS. C. T. HUMPHREY,
Zone Secretary.
115 Woodlawn Ave., Tupelo.

TELLING THE GOSPEL TO CHILE'S MAPUCHES

By Randall L. Crawford
Neuva Imperial, Chile

Long before the Spanish conquerors came to South America, the Mapuche Indian people had a civilization and a beauty of life, stories of which came down to their descendents in legend form to this day. Mrs. Lamnen Collio, the Mapuche president of the Woman's Society of Christian Service, in Catrianche, has been telling me of this very old and of the later beliefs of her people; and I think in them I see something very similar to the stories of the Old Testament.

I began to compare the Mapuches of a century or more ago with the ancient people of Jehovah of the Old Testament, their decline with the development of civilization in the Holy Lands just before Christ, and then the coming of the Child Jesus as the dawning of a new day.

We might compare Mapuche life before the Spanish era to the time of King Solomon, David, and Saul, when the people lived in relative peace and prosperity, and there were many flocks of sheep, cattle, and plenty of land. They, by means of their feasts, and led by their priests, worshipped their God, Jehovah. They had songs, dances, and sacrifices, all of which we look upon as primitive procedures today. Their God was their particular Jehovah, much as the Mapuches have their own name for God (Guneichen, dominator of men), who particularly speaks to and for them.

The ancient Mapuches sought their God, and with their sacred wine they drank, prayed, and sang to him. They called their seasonal religious meetings Ngillatunes, or petitions to God. In form of songs and dances they appealed to God for rain, good harvests, or whatever they needed. The woman priest (Machi) added a bit of mystery by climbing the sacred totem pole and throwing herself to the ground in a trance. That is the first picture—primitive man worshipping and searching for his God.

The second period is that of the Prophets, when civilization entered and they began forgetting their God, drinking wine until drunk—a period when things went from bad to worse. So it was in the time of the Old Testament, and so it has been with the Mapuches in recent years. Mrs. Collio told me that her people "now drink much wine and have lost the value of their prayer festivals. In addition, the women priests are very bad."

How many times have we read in the Old Testament how Jehovah's people forsook him, and even the priests degenerated to a sinful and vulgar life? Even now there is a prophecy among the Mapuches (they call it a dream, "ni umaq") which calls them back to their God, to the Ngillatunes and the drinking of only the sacred wine (Mudai). If they do not return, leaving the drinking of wine, stealing, bad living, etc., their situation will get worse and worse until they gradually vanish from the earth. The dreamer is the unknown prophet of the Mapuches, the prophet who is calling to them to give up their evil living and return to their Jehovah.

The third period began at the same time for all human beings—with the coming of Christ, the new Machi, the Redeemer of all mankind. The Good News of this new Redeemer, sent personally by our Heavenly Father to show us how we might change

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WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

Edited by The Executive Committee of Louisiana Conference

Wesleyan Service Guild,
Miss Grace Lawson

Wesleyan Service Guilds of the Monroe District Meet

The Wesleyan Service Guilds of the Monroe District held a one-day conference in Monroe on Tuesday, July 15, with the Guilds of First Church, Monroe, and First Church, West Monroe, acting as co-hostesses. Registration took place in the Hotel Francis and the group attended the morning worship at the First Methodist church.

Following the luncheon which was served in the church dining-room, the group met in the church auditorium for the afternoon session. Miss Frances Langford presided. Roll call showed five Guilds represented, with a total attendance of fifty-eight. This attendance included eight Conference and district officers of the Woman's Society.

Mrs. Glenn Lasky, of Ruston, the Conference recording secretary of the W. S. C. S., was the guest speaker, and delighted the conference with an address entitled "The Unique Privilege of Being a Methodist Woman." She emphasized the challenge offered the Methodist women today.

Miss Grace Lawson, Conference secretary of the Wesleyan Service Guild, was present. She brought greetings from the Guild Workshop Group at Mt. Sequoyah and read a list of Guild goals for the quadrennium.

Miss Myrtle Johnson, of West Monroe, was elected district secretary. Mrs. E. C. Gibson, of Monroe; Mrs. C. R. Brown, of Lake Providence, and Mrs. Mosie Berry, of Winnsboro, were elected to serve on the district Guild committee. Each Guild in the district will be represented on the district Committee by a member of their own choosing. The names of the representatives are to be sent to the district Guild secretary as soon as they are chosen. The meeting closed with the singing of "Blest be the Tie."

Park Avenue Wesleyan Service Guild Installs Officers

With the assistance of the newly-organized Guild committee, a Wesleyan Service Guild has been organized at the Park Avenue Church in Shreveport. The officers of this new unit were installed with a beautiful candle-lighting service, which was held at the church on July 8. There were about fifty people present, including the district Guild committee. Mrs. R. W. Smith, district Guild secretary, presided at the meeting and Mrs. Lee Tidwell, district secretary of the Woman's Society of Christian Service and a member of both the Conference and district Guild committees, brought a very inspiring message. Mrs. E. A. Holly led the installation service and Mrs. J. E. Thompson presided at the piano. The officers who were installed at this service included: Miss Viola Brown, president; Mrs. Opal J. Sims, vice-president; Miss Dorothy Parsley, secretary; Miss Virginia Rector, treasurer; Mrs. Gertrude Norris, chairman of Spiritual Life; Mrs. Ruby Bowery, chairman of Missionary Cultivation; Miss Phoenell Lynch, chairman of C. S. R. and L. C. A.; Miss Janie Stampley, chairman of Social and Recreational Activities; Miss Doris Marie Foster, Publicity chairman, and Miss Elizabeth Joiner, membership chairman.

On July 20 this group held their pledge service.

* * *

Guilds of the Baton Rouge District Meet at Bluff Creek

The Wesleyan Service Guilds of the Baton Rouge District met at the Bluff Creek Campgrounds on Sunday, July 29. Representatives from both of the Amite Guilds, First Church Baton Rouge; Bogalusa, Franklinton, and Kentwood, were present. Following a lunch served in picnic style in the dining-hall, the group assembled in the Chapel for the afternoon meeting. Mrs. F. F. Woody, president to the Guild at First Church, Baton Rouge, served as chairman of the planning committee and presided at the meeting.

Miss Grace Lawson, Conference Guild secretary, presented some information about Guild work and conducted a brief forum.

Miss Mary Margaret Watts, of the Franklinton Guild, was elected district Guild secretary.

Mrs. J. B. Pollard, of Alexandria, president of the Louisiana Conference Woman's Society of Christian Service, was the guest speaker and brought a very inspiring message.

FILLING THE GREAT CHASM

(Continued from page 9)

helped to fill the chasm between races. And yet some people say: "I don't believe in missions. Charity begins at home." Such ideas of isolation are no longer tenable. This is **One World.**

The article in the Christian Advocate to which we referred states that youth organizations which have stayed close to the church are looking forward to the new world lying beyond the Charter written near San Francisco Golden Gate. Let us hope and pray that the sacrificial work of such youths will help to implement that great document and make it something more than a scrap of paper or a set of New Year's resolutions. The Charter must be put into action and operated according to Christian teachings. A columnist recently stated that there was no doubt in his mind that that document was exalted nonsense, pompous piety, and global gush. He didn't believe it would ever work. But he had no substitute. We might ask what his alternative is. To our mind, it will have to be the implemented Charter or chaos. Until something better is found the interracial chasm will still remain open. The key to the situation will be found in putting into effect the spirit of the Good Samaritan everywhere in this **One World.** It is the challenge of the Church of the living God to redouble its missionary efforts.

Evangelism is that presentation of Jesus Christ, in which He is so set forth as the Savior from sin and the Lord of Life that men and women are moved to commit themselves to Him and His cause. This involves redemption from sin, dedication of life to Christ, and the fulfillment of the individual in the fellowship of the Church.

—John A. Mackay.

PEACETIME CONSCRIPTION OPPOSED

Lake Junaluska, N. C., July 31.—Representative Methodist young people of nine Southern States assembled in a 12-day Leadership Training Conference which closed on July 31, adopted, without a dissenting vote, resolutions expressing strong disapproval of the proposed policy of peacetime conscription and asking Congress to reject it.

The measure, according to the resolutions, 'would be a departure from the traditional policy of our government," and would threaten the country with "the establishment of military ideology and domination." It would "cause fear of America on the part of other nations," the resolution said, and "would not be in keeping with the ideals of the United Nations' Charter, which stresses world cooperation."

Other grounds of opposition expressed by the resolutions were uncertainty as to the future needs of the country pending the making of peace and the absence abroad at this time of many who are entitled to a voice in shaping the nation's peace-time policies.

The position of the Conference, the resolutions asserted, was in accord with the teachings of Jesus and the general policy of the Methodist Church and the Federal Council of Churches of Christ in America.

A similar resolution, registering opposition to peace-time conscription, was passed by outstanding Methodist women attending a South-wide School of Missions.

A BECOMING LOVE

By H. B. Urquhart

When I survey the wondrous cross
On which the Prince of glory died.
Insatiate flows from founts of grace
A quenchless flame of burning love.
My soul exults, my praises rise
In endless round to him my God,
As happy I that now his grace
Reveals a Father's pard'ning love.

Every time you absent yourself from worship you deliberately cheat your own heart, and cause your soul to shrivel. The church also is injured—one absentee definitely robs the entire congregation of potential spiritual strength and vision. The early church gained the baptism of the Holy Spirit only when "they were all of one accord in one place." More than that, the absentee causes the progress of the kingdom of God to be retarded. Omit one brick and the structure is not complete. Then, too, surely the heart of God is pained by the careless, indifferent, willful absentee.

—D. Carl Yoder.

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MILLSAPS COLLEGE—1892

CHRISTIAN EDUCATION

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CHURCH SCHOOL LESSON, AUGUST 12, 1945

By W. C. Newman

GOOD-WILL IN ACTION

Lesson Text: Genesis 26:19-33.

Golden Text: Blessed be the Lord God, the God of Israel, who only doeth wondrous things.—Psalm 72:18.

Are you a Christian? How searching that question is; how difficult to secure a straightforward answer to it. Some will say, "I think so;" others, "I hope so;" still others, "I am trying to be."

And perhaps some bold, self-satisfied Pharisee will cry indignantly, "Of course I'm a Christian."



W. C. Newman

But being a Christian is something more than just being moral. There are many difficult things required if a man is to walk with Christ. And one of them is good-will.

How hard that is—to maintain good-will to all men at all times. How much easier it is to talk about orthodoxy and evangelism, and to sing sweet, sentimental songs, then go on loving our friends and hating our enemies just as we've always done.

But that isn't Christian. The very first enunciation concerning Jesus was "Peace, good-will." So that instead of asking "are you a Christian?" we might very well ask, "How good is your will to men?"

Good-will requires Self-effacement

How in the world could Isaac endure the injustices of the Philistines? He was well able to fight back; why did he not do so? The answer is, of course, that he was a man of good-will; he was following a pattern set for him by his father, Abraham, whom he had reason to love and trust, and who had learned how much more profitable in the long run it is to will good than to will evil.

But aren't you asking a lot of a man? Never to resent injuries, never to be jealous, never to seek revenge, never to hurt another, no matter how he deserves to be hurt? Yes, of course. For this is asking you to be Christian.

"Love your enemies . . . bless them that curse you . . . do good to them that hate you . . . pray for them that despitefully use you." These are not the words of some dreamy-eyed, wild-minded eccentric. These are the words of Jesus.

What Purpose, Peace?

In the short-sightedness that is so common among us, we extol certain values because they are spectacular, or obvious, while we ignore others which may be greater but much more lasting.

Take freedom, for instance. Wars have been fought in its name; volumes have been written and printed and spoken to describe its glory; men have been willing to sacrifice life, convenience, fortunes, and even freedom itself in order to fight for it. And all very well.

But in that matchless enumeration of the things that produce happiness, the Beatitudes, Jesus makes no mention of freedom at all. He does, however, name those virtues that make for good-will—meekness, humility, mercy, etc. And he concludes the whole matter by saying, "Happy are the peacemakers."

Which, in all probability, is the secret of all the strife and contention not only between Isaac and the Philistines, but between humankind in general. We are so very much more concerned about getting our rights, keeping our pride, giving wrong for wrong, and seeing that all sin, in the other fellow, is punished, that we lose sight of the greater purpose of the Christian—to bring happiness to others.

Good-will Requires Capacity for Suffering

No one who understands human nature at all will believe that it was easier for Isaac to surrender his property rights than to fight for them. He chose the much harder course, the course of sacrifice. And to make it all the harder, no doubt his enemies taunted him for being a coward, never knowing that he had shown much more courage than they.

It would be difficult to imagine a less peaceful world than the one in which Jesus lived. Rome was sweeping everything before her in her conquest for world domination. War was god. Sensuality and license reigned everywhere. Into this mad scene a baby was born to an obscure carpenter and his wife. And his birth was recorded by the cry of peace. Thirty years later that baby was dead, crucified like a criminal.

But two thousand years after that Rome is dead and forgotten, except for the historians, while the peaceful Jesus is still the world's hope, the world's pride.

Good-will is not the easiest way. On the contrary, it is the way of intense suffering. But it is the victorious way. That is the testimony of history.

The Worth of Men

Such good-will as this can be based only upon two things—the will of God, and the belief that men are worthy of good-will.

That good-will is the will of God we cannot doubt. The loveliest parables and teachings of Jesus center about that truth. It is the only hope any of us have for forgiveness.

I have been reading, this week, several biographies of Dwight L. Moody, the most successful evangelist of modern times. I searched for the secret of his effectiveness. It is clear, I think. Everyone of his biographers speaks of it. He was forever telling men how God loved them. Forever making it emphatic that God loved them whether they deserved it or not. God's good-will to men is the indisputable fact of the Gospel. Well, if God's will to a man is good, how can I dare hold toward that man anything but good-will? I dare not, on the peril of my soul. God loves him, sinful or not, and I must love him, too.

And the fact is, if God loves every man, then every man is worthy of my love.

Isaac must have grasped this truth long before it became a part of the Gospel. Many of us have refused to grasp it today, after that Gospel has been preached many centuries.

AGAIN THE BIBLE SURVIVES

Press reports tell us that a printing plant in Munich is now being used for the printing of Bibles for use in that area. It might be a more interesting story, if it could be said that this is the same publishing house that printed "Mein Kampf" for Hitler. That is quite likely not true or the press would be giving it full publicity.

It is true, however, that in a country where some printing house published "Mein Kampf," and in a country where Hitler tried so hard to substitute this literary brainstorm for the Bible, we now have a printing house publishing Bibles again for the people.

Voltaire said, "I live in the twilight of Christianity." So he did—the morning twilight. Again Voltaire said, "Twelve ignorant men founded Christianity, I will show the world how one smart man can destroy it" —but he did not. The irony of it all was found, we are told, when the house in which Voltaire did much of his writing later became a storehouse for Bibles.

Hitler and Voltaire are only two of the many whose life plans have been broken on the Biblical truths they have disregarded and attempted to set aside. They are only two of the many who have attempted to discredit and destroy the Bible and themselves have been discredited and destroyed in the attempt. Jesus said, "Heaven and earth shall pass away, but my words shall not pass away."

There is a reason for the survival of the Bible and for the discredited, discarded status of "Mein Kampf" today. "Mein Kampf" was the outline of a plan of life that utterly failed and in that failure brought more misery, suffering and destruction to the world than it has ever known before. It is now a thoroughly discredited book. The Bible survives because it is founded on the eternal truth of God. It is the outline of a plan of life that has succeeded wherever sincerely tried and wherever this plan has been sincerely followed it has brought to the world more of joy, happiness, faith, comfort, and hope than all else combined.

THE CHRISTIAN FIRESIDE

THE LITTLE NEW GIRL

By Carolyn Carper

"I wish I had someone to 'play 'with, grieved Mary Ann.

Mary Ann had just come into a new neighborhood to live and hadn't gotten to know the other children on the block. "Why did we have to move from our other house, anyway?" She knew, even before her mother began to speak, what the answer to that question would be.

"We moved, dear, so that you would be closer to your school. You'll be glad before the winter is over," Mother answered patiently.

"Well, I wish we hadn't. I would rather walk a hundred miles to school than to not have anybody to play with. I wonder what Molly and Robert are playing now," Mary Ann said, and she looked ready to cry any minute.

"I guess you do miss Molly and Robert and the others, but I've seen a good many boys and girls playing around here. Why don't you run out and play with them?" asked Mother.

"Oh, they're all their own playmates, like we used to be. They just whisper to each other when I go where they're playing. If I ever do play with Molly and Robert again and new children come around, I'll say, 'Hello, come on and play.' " Mary Ann was feeling very sorry for herself by this time.

"They won't always treat you like that," comforted Mother, and then added, "but I don't think you're being very kind to your dolls. They never get to go outdoors any more. I'm sure they must be tired of staying in the house. Joy-Doll looks ready to cry. Possibly she's just lonely, though, wishing for a tea party out on the front porch."

"That's what I'll do," said Mary Ann; "we'll have a party; all my dolls will want to come. I'll let Joy-Doll and Betty help me cook. Come on, all you dolls, get ready!" Mary Ann gathered her dolls and her little cookpans together and took them out on the sunny front porch. She was soon busily cooking some make-believe custard pie. In fact, she was so busy that she didn't see a solemn-looking little girl watching her until she went to the steps to get the make-believe milk for the make-believe custard. She remembered at once to say, "Hello, come on and play."

"I'm Elsie May and I'm staying with my aunt across the street and I haven't any things to play with. Can I cook some tomatoes for your party?"

"Sure, but you'll have to run to the store and get them," Mary Ann agreed promptly.

"Oh, I'll just pick some from my garden here," and Elsie May began to pick the make-believe tomatoes from the make-believe garden. She had barely gotten started when a teasing voice interrupted, "Oh, hello, are you looking for me?"

"No, I'm not, and you know it. Why did you come over here, Dan?" Elsie May asked her brother.

"I thought you would need my help," Dan answered cheerfully.

"Let him play; let everybody that wants to, play with us." Mary Ann could still remember how it felt to be without playmates.

"You really need me," persisted Dan; "can't you see that lady has burned herself so she has to go to the hospital? I'm the driver of the ambulance and just in time to take her." And would you believe it, Dan bundled Joy into his make-believe ambulance and set out for the hospital.

By this time the other children in the neighborhood were watching. One of the little girls forgot that she hadn't wanted to play with the little strangers and shouted, "We'd better be nurses and get the hospital ready for the poor lady."

Then all her friends began to find things to do. They brought out their own dolls and other toys and were all so happy together that they were completely surprised when supper-time came and they had to go to their homes.

"We did have fun, Mother," said Mary Ann. "I guess you've got friends everywhere. Just think, I found all these friends because I wanted Joy-Doll and Betty and the others to have a good time if we are lonesome."

"Yes," agreed Mother quietly, "nearly always when we forget about ourselves and try to make others happy, it makes us happy, too."—Christian Evangelist.

EYE COMFORT



The cleansing and soothing action of
JOHN R. DICKEY'S
OLD RELIABLE EYE WASH
brings quick relief to burning, smarting, over-worked eyes. 25c & 50c at drug stores.
DICKEY DRUG COMPANY, BRISTOL, VA.

THE OLD LADY AND THE DOG

The story is told of an old lady who rented a furnished villa for the summer, and with the villa a large dog also went. In the sitting-room of the villa there was a very comfortable armchair. The old lady liked this chair better than any other in the house. She always made for it the first thing.

But alas! she nearly always found the chair occupied by the large dog. Being afraid of the dog, she never dared bid it harshly to get out of the chair, but instead she would go to the window and call, "Cats!" Then the dog would rush to the window and bark, and the old lady would slip into the vacant chair quietly.

One day the dog entered the room and found the old lady in possession of the chair. He strolled over to the window and, looking out, appeared very much excited, and set up a tremendous barking. The old lady rose and hastened to the window to see what was the matter and the dog quietly climbed into the chair, which suggests that the deceits we practice on others will, sooner or later, be repaid against ourselves.

—Religious Telescope.

GROWN-UP HOWLERS

I have by no means exhausted the mine of unusual information in the collection of grown-ups' howlers. It is now my joy to pass on to you the information, quoted from one of the examinees in quotation, that "the chief kings of Babylon were Hammurabi and Charlemagne."

Another interesting fact, only known then to the youth who disclosed it, is that Nebuchadnezzar was "the man who built the seven wonders of the world." I have improved his spelling of the king's name, but not that of the other young man who wrote: "The king of Egypt had his palace at a place called Hierographics."

The examiner one day wanted to know something about Castor and Pollux, and learned some very interesting facts about them. One said they were "two Greek shipowners;" another that they were "two men who rescued Paul when he was shipwrecked;" while another, without authority, I fear, declared that they were "the twin sons of William Rufus." One of the writers knew nothing of Castor, but of Pollux he wrote that "he was a man who began to preach and caused a division—Paul's rival." Possibly he was thinking of Apollos, according to another youth "a coppersmith born at Alexandria."

Lastly, just let me give you this glimpse into the interiors of the homes of the people of Apostolic times: "When people came in to Ephesus they bought little images of Diana, and then they took them home and put them on top of the mantlepiece or sideboard."—Methodist Recorder.

WHO WOULD BE GREAT
(Let Him Serve)

By Ruth Franks Whitton

Leave fruitless paths to those who will not toil,
Who have no fellow-feeling for wind, and God, and soil,
Who seek to do no good upon the earth.
Wise in their own conceits, yet not of lasting worth.

But let all who love the Lord observe His ways,
And weave into their lives the beauties of His days,
Thus to gain through gentle living a nobler stature far
Attuned to God's own greatness as star is unto star.

Three boys were boasting about the earning capacity of their fathers.

The first said, "My father can write a few lines and put a few dots on them and call it music and sell it for $10."

The second said, "My father can draw a few lines and call it poetry and sell it for $25."

The third said, "That is nothing. My father is a preacher, and he can write a few lines and get up in church and say them and it takes six men to carry the money down the aisle."—

—Boys' Industrial School Journal.

Because of increased burdens on all church members, NOW IS THE TIME to REDUCE your church expenses. Let us show you how you can reduce your insurance cost.

NATIONAL MUTUAL CHURCH INSURANCE COMPANY
11 South LaSalle Street—Room 1522
Chicago 3, Illinois

"MANY DAUGHTERS HAVE DONE VIRTUOUSLY BUT THOU EXCELLEST THEM ALL"

The words quoted above were read by Bishop Decell in the chapter from Proverbs at the funeral service in Jackson of Mrs. Robert A. White, mother of Dr. Milton White, of Millsaps College.

These same words are precious to me because they are engraved on my own mother's tomb. Listening to them being read in Mrs. White's funeral, they took on a two-fold significance, because she always seemed to me a second mother. On what proved to be her deathbed as I leaned over to bid her goodbye after a visit, she patted my cheek and gave me the accolade of sonship as she said, "You have always been one of my boys."

Born in Virginia on December 20, 1858, she lived through the heartbreaking period of the Civil War. These experiences were vividly stamped on her mind.

Moving soon after the war to Uniontown, Ala., with her family, she grew up there, was married there, and finally came back there on July 5th this year, to rest beside her husband, who preceded her twenty years. She died on the morning of July 4, by a strange coincidence. Thomas Jefferson, another Virginian, author of the great Declaration, himself died on the fourth of July, just fifty years to the day after it was adopted.

Mrs. White was a great mother. There were eight children born into her gracious and charming home in Newbern, Ala.: Robert, Elizabeth, Milton, William, Clement, Lawrence, Eugene, and Walter.

The mother was the light and life of that home. Sparkling with wit, abounding in interesting stories and conversation, devoted to music and poetry, her home naturally was full of "company" nearly all the time.

I have never seen anyone who could better combine efficiency in the kitchen and dining-room with social charm in the drawing room simultaneously than she.

And shining through it all, giving meaning to it all, was a soul made beautiful by Christian character.

Her service to God and the Church was as unstinted and wholehearted as her devotion to her beloved husband and family. I never heard her raise her voice to any of them or give a sharp rebuke. She ruled by love.

The world is richer by her living and poorer for her passing.

Just before she lapsed into unconsciousness she quoted every word of this beloved poem by Whittier:

"When on my day of life the night is falling,
And, in the wind from unsunned spaces blown,
I hear far voices out of darkness calling
My feet to paths unknown.

"Thou who hast made my home of life so pleasant,
Leave not its tenant when its walls decay;
O Love Divine, O Helper ever present,
Be Thou my strength and stay.

"I have but Thee, my Father! Let Thy spirit
Be with me then to comfort and uphold;
No gate of pearl, no branch of palm I merit,
Nor street of shining gold.

"Suffice it if—my good and ill unreckoned,
And both forgiven through Thy abounding grace,
I find myself by hands familiar beckoned
Unto my fitting place.

"Some humble door among the many mansions,
Some sheltering shade where sin and striving cease,
And flows forever through heaven's green expansions
The river of Thy peace.

"There, from the music round about me stealing,
I fain would learn the new and the holy song,
And find at last beneath Thy trees of healing,
The life for which I long."

ALFRED HAMILTON.

A TRIBUTE TO A BELOVED FRIEND

When the spirit of Bro. Carles A. Coulter left his body at the Baptist Hospital, Wednesday morning, July 25, I am sure the windows of heaven were wide open to receive.

I had the pleasure and joy of knowing Bro. Coulter for 25 years. I have never known a more saintly character. He was kind, patient, and loving in all conditions and surroundings. I was with him in old Epworth Church as a member of the Board of Stewards and later as chairman of the Board, and in Sunday School, church services, in his home and, wherever he was he was the same sweet, lovable man of God. He lived constantly in fellowship with his Lord, whom he loved devotedly.

He was a man of great faith, and "showed his faith by his works." He supported the church often to where it hurt, being a regular tither, and not forgetting the offerings also.

As the head of a wonderful family, he was ideal. His was a Godly home. His oldest boy, Chester, was truly raised in the "nurture and admonition of the Lord." What a heritage!

The pastor of his church, the membership, fellow-workers in the Kingdom, family and friends shall miss him greatly.

As an evidence of the love of the associate members of Canal Street Methodist church, where he was a member, nearly the whole congregation was present at his funeral.

Surely heaven is richer because he is there.

M. F. WILSON, M.D.

DR. WALTER HERBERT BURKETT

Moving day came for Dr. Walter H. Burkett, of Ringgold, La., Saturday morning, July 14, 1945. He was called to move out of his house made of clay, that was tumbling in, up into that "house not made with hands, eternal in the heavens." Yes, death for our friend and co-worker, Dr. Burkett, was just that. He died as he had lived—quietly, calmly. He was a good man, an effective Christian, and a constructive citizen, having served as a member of the town council of Ringgold for twelve years.

About twenty-four years ago he moved into Ringgold from the Rocky Mount community, where still his dear father, Mr. W. F. Burkett, and his two living brothers, V. V. Burkett and A. H. Burkett, are members of the Rocky Mount Church, an afternoon appointment on this charge. V. V. Burkett is a faithful member of our Board of Stewards of that church.

Dr. Burkett was an invaluable member of the Board of Stewards of our church here, superintendent of our Adult Division, a liberal contributor to the interests of the church, and a greatly loved member of the church. He was engaged in the jewelry and mercantile business for a number of years after coming to Ringgold, then became an optometrist, in which profession he attained an unusually high degree of skill and success, being the only optometrist in Bienville parish. He will be greatly missed as a member of the church, as a Christian citizen and neighbor, and as a servant in the field of optometry, as it is known that people from as far as seventy miles around came to him for professional services.

Dr. Burkett was only fifty-six years of age, but had been in ill health for some time, and finally at near 4 o'clock Saturday morning, died, seemingly without much pain, of a heart attack.

He is survived by his wife, two daughters, Mrs. W. J. Culpepper and Mrs. D. P. Thomas, both of whom, along with their mother, are members of our church here; his father, W. F. Burkett, and two brothers, V. V. and A. H. Burkett! and four grandchildren, Paxton and Linda Eden Thomas, and Walter Edmund and Barry Culpepper.

Funeral services were conducted at the Ringgold Methodist church on Sunday afternoon, July 15, at 3 o'clock, by the writer, assisted by the Rev. E. W. Day, of Rayne, La., a beloved former pastor, and the Rev. W. S. McCullin, pastor of the local Baptist church. Burial was in the Ringgold cemetery.

"He that believeth in me," said Jesus, "though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die." Life is greater than death. Life is the victor. Dr. Burkett liveth forevermore—and what living and loving and serving!

HOWARD E. PFOST.

TELLING THE GOSPEL

(Continued from page 11)

our lives, did not reach the whole world at the same time, nor has it reached nearly all the world yet.

For the Mapuches, Christ can be the answer to their "umaq." He can give them new life, new assurance, new methods of work and play that will replace the evils of civilization that have crept into their simple mode of living. To accept Christ is not a forsaking of the Mapuche "umaq," but a fulfilling of the same dream.

It is up to us as disciples of Christ to lead them to him, to show them that their Ngillatum at harvest time is a thanksgiving service, a time for worship and praise and a dedication of their offerings to God. We must teach them the significance of Christ's Last Supper, and the significance of the wine, or their sacred mudai, in that sacrament. We have to teach them that through Christ we have faith in each other and a desire to serve each other as Christ served us. Through this faith we have schools, churches, cooperatives; and we work, live, play, and worship together as one in Christ.

I especially appreciate the first two pictures because they help me to understand the feelings, the fears, and the desires of the Mapuches, and because what they are is so similar to what I have read in the Old Testament. I appreciate the last picture because it portrays Christ, our Savior, as the new hope of the Mapuches—even as he is and has been for people the world over. You and I—all of us—join with Christ through our mission endeavor to make it possible for every Mapuche to know Christ as his personal friend, to know his teachings, and to understand God's world in which we live.

GERMANY AND METHODISM

(Continued from page 5)

that every Methodist church building in Cologne, Dusseldorf, Siegen, Karlsruhe, Stuttgart, Connstadt, Freudenstadt, and Nuremberg had been wrecked. One Methodist church in Frankfurt has been completely destroyed and another is so damaged that only a Sunday school room can be used.

Despite the material destruction of property there is great hope for Methodism in Germany. At least Methodism is free from the Nazi tyranny which we in America still find so hard to understand. When I asked Dr. Sommer why he and others did not oppose the Nazi system his reply was that this was absolutely impossible with the Gestapo on every street watching and reporting every move made by citizens. He said that even a verbal protest would have sent him to a concentration camp or to death. Some day we Americans will realize that we were engaged in a crusade against the most satanic system ever adopted by a modern civilized nation.

Christianity will now have an opportunity in a Germany released from the Nazi rule. For example, on the Sunday I was in Frankfurt, one hundred of the young people near the Seminary met for a religious service, something that could never have happened under Hitlerism. Under the Nazi system, one of Dr. Sommer's daughters was even ordered to the Gestapo headquarters for inviting children to attend Sunday School. Large groups are now at the Methodist services in Frankfurt that are held in the damaged church and in the dining room of the Seminary.

It has been stated that the Methodist Church in Germany has no future because Bishop Melle and other leaders supported Hitler and that only the larger churches in Germany will have a following. Apparently most of the German Methodist leaders were pro-Nazi, but it should be remembered the same situation existed in all other German churches, Protestant and Roman Catholic. Much publicity is being given to the position of Martin Niemoeller but he was only one among thousands of Confessional preachers, and there is still much confusion as to the exact position held by Niemoeller. Many persons over here think that if Niemoeller could volunteer, as he did to fight on the battlefield for the Nazi regime, he could not have very basic reasons for opposing Nazism. The point is that there was very little difference in the attitude of the various German churches and religious leaders in regard to Hitlerism. All were caught in the pernicious Nazi system that invaded every phase of German life.

We American Methodists must give financial and other help to the German Methodists. I gave to Dr. Sommer all the German marks I had as the first gift toward the repairing of the Seminary. In making this donation I said to Dr. Sommer: "We are beginning over again. I am not going to discuss the question of American participation in the war against Germany. I think the answer of the average American is that we were not going to live in a world ruled by Hitler and his Nazi crowd. We do not apologize for our part in eradicating a menace which the German people were unable to destroy, or perhaps did not want to destroy. However, American people are not vindictive and I can honestly say that despite all the things that I have seen at Dachau I do not hold hatred in my heart for the German people or nation. I know that we must start over again and that we American Methodists desire to have again an unbroken brotherhood with the German Methodists. The relief money for German Methodists is given because you are our brethren and wars and tragedies do not erase the bond in Christ Jesus that unite Methodists in all parts of the world."

Dr. Sommer approved my attitude and says he hopes that I represent the viewpoint of the American Methodists, for brotherhood can soon be established on that basis. He asked that I tell the American Methodists that the German Methodists are not as bad as they have been pictured and reiterated that German Methodism was helpless to take any steps against the Nazi regime with the Gestapo everywhere.

The Church has the best opportunity of all agencies of bringing about reconciliation within Germany and of Germany with other nations. Germany is not in the Geneva Area, but I hope that the same policy adopted for relief and reconstruction in the Geneva Area will apply also to our German Methodist brethren. I again repeat, however, the plea which I have made many times since I have seen actual conditions in war-torn Europe: Do not let our Methodist brethren and Methodist relief and reconstruction program consist of high-sounding resolutions and pious advice but of actual, practical help to distressed European people, recognizing, however, that because of limited financial resources, our first obligation is to the needy members of our European Methodist family. It will be difficult for our European Methodists to understand our professed fraternal spirit if they are compelled to turn to other agencies for assistance. American Methodism is financially unable to furnish relief to all the needy Europeans, but it can do its part in this crisis by at least rendering practical assistance to the Methodists of war-torn Europe and North Africa.

MISSISSIPPI W. S. C. S.

(Continued from page 10)

poses. No appropriate place for such uses now exists.

As you have been told recently by your pastor, the Chapel will be a memorial in honor of the Methodist boys and girls serving in the armed formed of our country and there will be a Room of Remembrance connected with the main body of the Chapel by a colonnade.

Mrs. E. L. Hillman, president of our Southeastern Jurisdiction W. S. C. S., is asking us to assist our pastors in promoting this project. We have been given a tentative allotment of one dollar for each service person in our Church. The name of each one will be written in a huge book and preserved in the Room of Remembrance. This is a project of the Church, not of the W. S. C. S.

* * *

"The Church Among Uprooted Americans"—Again!

By Mrs. E. E. Dean

The Uprooted Americans are hard to settle and so is the text for the study!

When the pamphlet, "Missionary Education for 1945-46," came out, it did not make it clear to us that there would be **two texts** for "The Church Among Uprooted Americans," so in the joint letter of the Conference Committee on Study and Action concerning the Conference School of Missions, we only announced one text.

As soon as I learned that two texts required, I got out a letter correcting mistake, but no one seems to have read correction! I asked Mrs. Wilson to put correction in the New Orleans Christian vocate, but I did not make it clear to for she got out our joint letter (our mi and reprinted what it said about the

"The Church Among Uprooted Ameri **Two texts required:** "These moving T by Hermann N. Morse, price 60 cents **either** "The City Church in the War gency," by Douglass, price 25 cents "Rural Americans on the Move," by price 25 cents. "These Moving Th now off the press.

Supplementary: May be one of the last two mentioned that **is not used as a part of the texts.** We also recommend "Christianity Where You Live," by Underwood, price 60 cents, as very good.

Further suggestions and helps for this course will be mailed to local secretaries during August.

MISSISSIPPI CONFERENCE

Meridian District—Fourth Round

Andrew Chapel, at Pleasant Grove, Sept. 23, 11 a.m.; Q. C. following.
Chunky, at Chunky, Sept. 2, 8 p.m., Q. C. following
Cleveland, at Clark's Chapel, Sept. 23, 8 p.m., Q. C. following.
Collinsville, at Collinsville, Oct. 14, 8 p.m., Q. C. following.
Decatur, at Decatur, Sept. 9, 8 p.m., Q. C. following
DeKalb, at DeKalb, Sept. 16, 11 a.m., Q. C. following
DeSoto, at DeSoto, Oct. 7, 8 p.m., Q. C. following
Enterprise, at Enterprise, Sept. 26, 8 p.m., Q. C. following.
Hope, at Hope, Aug. 19, 8 p.m., Q. C. following
Lauderdale, at Soule's Chapel, Oct. 14, 11 a.m., Q. C. following.
Matherville, at Theadville, Oct. 7, 11 a.m., Q. C. following.
Meridian, Central, Aug. 26, 11 a.m., Q. C. later.
Meridian, East End, Sept. 9, 11 a.m., Q. C. later.
Meridian, Fifth Street, Oct. 15, 8 p.m.
Meridian, Hawkins Memorial, Q. C. Oct. 16, 8 p.m.
Meridian, Poplar Springs, Aug. 19, 11 a.m., Q. C. later.
Meridian, Wesley, Sept. 30, 8 p.m., Q. C. later.
Newton, Aug. 12, 11 a.m.; Q. C. Oct. 3, 8 p.m.
Pachuta, at Orange, Oct. 14, 3 p.m., Q. C. following
Philadelphia, Aug. 26, 8 p.m.; Q. C. Oct. 17, 8 p.m.
Philadelphia Circuit, at Sandtown, Oct. 6, 11 a.m., Q. C. following.
Porterville, at Porterville, Sept. 30, 11 a.m., Q. C. later.
Quitman, Sept. 16, 8 p.m., Q. C. later.
Rose Hill, at Rose Hill; to be announced later.
Scooba, at Long Branch, Sept. 2, 3:30 p.m., Q. C. following.
Shubuta, Oct. 7, 8 p.m., Q. C. following.
Union, at Mt. Zion, Sept. 9, Q C following.
Vimville, at Thirty-fourth Avenue, Sept. 30, 5:30 p. m., Q. C. following.

C. H. GUNN, D. S.

Jackson District—Fourth Round

Jackson, Capitol Street, Aug. 19, 11 a.m.
Jackson, Glendale, Aug. 19, 8 p.m.
Jackson, Millsaps Memorial, Aug. 26, 11 a.m.
Benton, at Benton, Sept. 2, 11 a.m. and 1:30 p.m.
Jackson, Grace, Sept. 2, 8 p.m.
Lake, at Lake, Sept. 9, 11 a.m. and 1:30 p.m.
Madison & Pocahontas, at Madison, Sept. 9, 8 p.m.
Fannin, at Fannin, Sept. 16, 11 a.m. and 1:30 p.m.
Pelahatchie-Shiloh, a tPelahatchie, Sept. 16, 1:30 p. m. and 8 p.m.
Mendenhall, at Rial's Creek, Sept. 23, 11 a.m. and 1:30 p.m.
Flora & Bentonia, at Flora, Sept. 23, 8 p.m.
Bolton & Raymond, at Raymond, Sept. 26, 8 p.m.
Forest, at Forest, Sept. 30, 11 a.m. and 1:30 p.m.
Morton, at Morton, Sept. 30, 3 p.m.
Jackson, Leavell Woods, Sept. 30, 8 p.m.
Jackson, Galloway Memorial, Oct. 1, 8 p.m.
Jackson, Bessie Shands, Oct. 2, 8 p.m.
Walnut Grove, at Walnut Grove, Oct. 3, 11 a.m. and 1:30 p.m.
Harperville, at Oak Grove, Oct. 3, 3 p.m.
Jackson, West Park, Oct. 3, 8 p.m.
Sharon, at Soule's Chapel, Oct. 7, 11 a.m. and 1:30 p.m.
Canton, Northside, Oct. 7, 5 p.m.
Canton, First Church, Oct. 7, 8 p.m.
Camden, at Camden, Oct. 9, 11 a.m. and 1:30 p.m.
Homewood, at High Hill, Oct. 10, 11 a.m. and 1:30 p.m.
Raleigh, at Raleigh, Oct. 13, 11 a.m. and 1:30 p.m.
Lena, at Ulmer's Chapel, Oct. 14, 11 a.m. and 1:30 p.m.
Brandon, at Brandon, Oct. 14, 4 p.m. and 8 p.m.
Carthage Station, Oct. 17, 11 a.m. and 2 p.m.
Carthage Circuit, at Carthage, Oct. 17, 2 p.m.
Clinton, Oct. 17, 8 p.m.
Vaughan, at Ellison, Oct. 18, 11 a.m. and 1:30 p.m.
Ridgeland, at Ridgeland, Oct. 18, 8 p.m.
Florence, at Florence, Oct. 21, 11 a.m. and 1:30 p.m.
D'Lo and Braxton, at Bethany, Oct. 21, 3:30 p.m.
Terry, at Spring Ridge, Oct. 21, 8 p.m.

The Jackson District Conference will be held at the Midway Church on the Benton charge, September 20, 9:30 a.m. Let the pastors elect their delegates and send the list to me at once.

Please have your nominations in duplicate for the fourth quarterly conference.

OTTO PORTER, D. S.

New Orleans
CHRISTIAN ADVOCATE

THE LIVING CHURCH

He prayed the best, and he prayed the most of any man I ever knew.
—Freeborn Garretson.

A grander specimen of Christian apostle than Francis Asbury the world never had.—Tyerman.

With us, as in the days of Asbury, Methodism is a divine antagonism to sin, and eternal protest against the reign of evil, a sanctified impatience for the conquest of the nations, an organizer.—Galloway.

Barbara Heck, Philip Embury, Captain Webb, and others were the pioneers of American Methodism; Boardman and Pilmoor laid the foundations; but Francis Asbury was the master builder.—Curnock.

His mind was stamped with a certain greatness and originality which lifted him above the merely learned man, and fitted him to be great without science, and venerable without titles.
—Joshua Marsden.

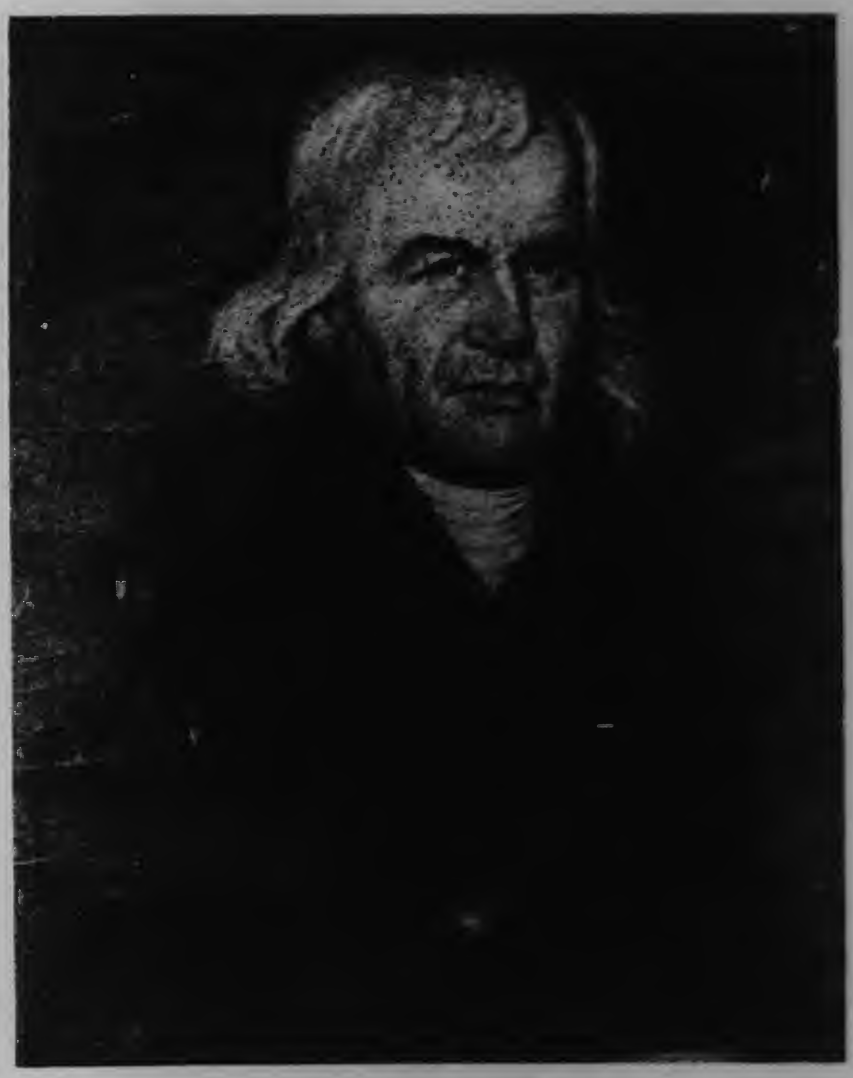
THE PRAYER-ROOM TODAY

May that Church which so long enjoyed the services of this eminent minister of the sanctuary, and for whose prosperity he so diligently and conscientiously toiled and suffered, not only cherish a grateful remembrance of his Christian and ministerial virtues, but be long blessed with a succession of ministers who shall make his virtues their exemplar, and transmit to posterity those pure doctrines of Christ which Francis Asbury so faithfully and so successfully proclaimed.
—Youngs, History of Methodism.

Vol. 92. No. 33.
NEW ORLEANS 12, LA.
THURSDAY, AUGUST 16, 1945

ASBURY BI-CENTENARY

FRANCIS ASBURY



First Bishop of the American Methodist Church and the great missionary leader of the New World

WALLET OF THE WEEK

FAR-AWAY CHINA offers many extremes of civilization, such as the water buffalo, the chief beast of burden in that land, drawing a crude cart with wooden wheels and a wooden axle, as planes of the fourteenth Air Force road overhead. The Army Signal Corps photo shows the water buffalo on a runway in process of construction with the immense low-flying plane just above. The contrast of the old China and the China that is to be could scarcely be more graphically portrayed.

* * *

THE ARAB LEAGUE REPRESENTATION at San Francisco is said to have enjoyed unique distinction in more than one particular. The delegates of Saudi Arabia were the most colorful, and those from Syrian and Egypt were among the ablest men at the epoch-making Conference. The statesmen composing the body are said to have received the impression that there is a new and regnant force in the world which is more than regional —a force which promises to become a potent factor in shaping the international events of the future.

* * *

METHODIST COLLEGES are said to have profited by war-time restrictions on new construction by reducing their indebtedness to the lowest level in twenty-five years. Three and one-half million dollars in long-standing debts have been fully liquidated since Pearl Harbor, and five million dollars has been ear-marked for new construction when materials shall be available. These figures were given out by Dr. John O. Gross, of the Board of Education, Nashville. The statement shows that the colleges have not been indifferent to the opportunity offered by the easy money situation.

* * *

THE ATOMIC BOMB was not developed by a woman but, according to reports, Dr. Lize Meitner, a Jewish woman, made the calculations which furnished the key to the techniques used in atomic bomb construction. Dr. Meitner was connected with the Kaiser Wilhelm Institute in Berlin and she was driven out of Germany by Hitler's laws which proscribed her race, and she has lived in Stockholm, Sweden, since 1938. It appears that only partial success in atom disintegration has as yet been achieved, as only a rare form of an unusual mineral element, apparently with unstable atomic structure, has yielded thus far.

* * *

WHILE CHURCH CONTRIBUTIONS for the nineteen leading denominations totalled half a billion dollars in 1944, seven billion dollars was the total liquor harvest for the same period. The total contributions for the nineteen denominations was $423,695,471, or an average of $16.75 per capita. Liquor drinkers spent approximately $54 per capita. We still have a long way to go before we can lay claim to being a fully dedicated Christian nation if this contrast has any meaning. Our year of evangelism has not come too soon and we hope that it may leave behind a trail of sobriety not now to be found in our country.

THE PENNSYLVANIA LEGISLATURE defeated two bills which had been opposed by the churches of the state. One was to legalize local option voting on certain sports after two o'clock Sabbath afternoons. The other was to legalize gambling on horse races. It appears that the Christian Church has greater influence in Pennsylvania for protective social legislation than in any other state. This is certainly to the credit of the people whose beginnings were steeped in the rigid moralities of the Quaker faith.

* * *

THE CHURCH OF ENGLAND, through a Commission on Evangelism, has proposed an annual expenditure of three million two hundred thousand dollars, for a period of five years, "to help convert England to the Christian faith." The Commission reported that "Only a small percentage of the nation today regularly joins in public worship of any kind. The war has revealed and also accelerated a sharp decline in truthfulness and personal honesty and an alarming spread of sexual laxity and gambling fever."

* * *

OPIUM ADDICTS in northeastern China are said by Li Chung-king, a high official, to have been increased by thirteen millions as the result of a deliberate Japanese policy designed to poison and destroy the minds and bodies of the people of Manchuria since 1931. The Japanese are said to have forced the inhabitants to grow the poppy and then they openly encouraged the smoking of opium and the use of other habit-forming narcotics. In Shansi province there are regular exchanges for bartering cloth, rice, meat, cooking oil, and other commodities, for opium.

* * *

MEN IN THE ARMED FORCES numbering more than twenty-seven hundred are planning to enter the ministry after the war, according to reports. Many of the men who are looking to the ministry are now serving as chaplain's assistants and represent sixty-seven denominations. Clergy recruits now in Europe may begin pre-theological studies overseas under the U. S. Government education program. It is said that there will be ample room for a large contingent of recruits, even if the eight thousand Protestant chaplains should all return to the pastorate of churches.

* * *

BISHOP EIVIND BERGGRAV, of Norway, is said to have refused to agree to capital punishment for Nazi criminals in that country. Speaking as primate of the Lutheran Church, he asks that the criminals be given a chance to redeem themselves if they prove their sincerity. He holds that use of the death penalty is brutalizing and evokes hatred and revenge, and it is self-evident that the death sentence must be abandoned if it is an expression of revenge. This position might not be easy to reconcile with the fact that the Bishop deprived about fifty Lutheran clergymen of their livings for collaboration with the Germans.

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EDITORIAL

FRANCIS ASBURY



Bishop Francis Asbury

We devote this issue of the Advocate to the Bicentenary of the birth of Francis Asbury, the founder and first Bishop of the American Methodist Church. Asbury's record is: "I was born in Old England, , , , , on the 20th or 21st day of August in the year of our Lord 1745." So, on Monday or Tuesday next, we will arrive at the two hundredth anniversary of his birth. The celebration is not inspired by the fact that he occupied what has come to be a great office, but by the greater fact of the leadership through which was created both the Church and the office.

Methodism rose from the ranks of the common people, and it is altogether probable that Asbury, despite his autocratic power, was and still is the greatest commoner produced by Methodism on either side of the Atlantic. It was as a circuit rider that he came to America. Within two weeks after his arrival in Philadelphia he was off on the circuit whose bounds widened constantly with the march of the intrepid pioneers of the New World, and the last sunset found him still on the march. He soon realized that events were rushing to a crisis with his native land, but when his fellow countrymen yielded to their Tory impulses and fled the country, Asbury stayed on. He was forced into seclusion for many months, but when the time came for action, he went forth and gave himself fearlessly to the task of stemming the tide of disintegration which threatened the Societies with destruction. At the Kent County Conference in 1779, he took command of the Wesleyan movement as being the oldest and most experienced man on the field, and as the only one who had borne the authority of "Assistant" from Mr. Wesley.

In that difficult situation, Mr. Wesley had the wisdom to see in the rugged circuit rider, whom he had earlier stripped of his authority, the man of destiny, and he named him with Dr. Coke to the headship of the American societies. It is clear from subsequent events that he did not realize the strength and the individuality of his new ambassador. Dr. Coke came over with the commission from Mr. Wesley and with the framework of an American organization designed to preserve the integrity of the Methodist world movement, but Asbury declined to accept it unless and until he and Dr. Coke might be elected by the Conference. This was done at the "Christmas Conference" in 1784, and Mr. Wesley seemed never to sense the implications of the action until later when he undertook to interfere in the control of the American societies. He then faced the fact that Methodism in America had become an independent church by a method not altogether unlike that by which the country had secured its national independence.

It was thus that the administrative genius of the Great Captain was first revealed, but it was as the circuit rider that he won fame and national affection. He literally presented himself "a living sacrifice" for the Church which he brought into being. In the lengthening list of the names of those who have been his successors in the episcopal office, he stands alone—a bishop without a peer.

"CAPUT"

Bishop Garber's article in the last issue of the Advocate contained a word of melancholy association and ominous implications. It is the word "Caput," which may be a corruption of the German word "Kaputt." It was used in reply to the Bishop's inquiries as to the whereabouts of churches in Weisbaden, Frankfurt, and other German cities. Bishop Garber said that the walls of the Cologne cathedral still stand, but the building is a melancholy ruin. All this means that war has filled an ordinary expression with a terrible meaning. It is no longer a commonplace word, for gathered into it are the devastations and the horrors of the greatest war of all history.

Its meaning is deeper and more far-reaching than the areas of actual combat. It comprehends not alone churches and cathedrals reduced to shambles, but it implies that the wealth of the world has been consumed in the holocaust and is gone forever—"Caput." It means that civilization will have to begin anew, and that unborn generations will spend their lives under the burden of a debt incurred in a war which destroyed their inheritance. The deeper message of the ruined churches is that the religion for which they stood has been swept from the glorious foundations established by twenty centuries of Christian faith and effort. It is another day of dispersion when the Temple must be left behind, "caput," and religion must find its throne in the unadorned simplicities and faith of the souls of men.

But even this is not the end. Hiroshima—"Caput." The atomic bomb is here and war has turned into the most desperate and frightful phase of all history. Japan has been made to feel the terror of the unleashed basic energy of the universe. This terrible weapon is at the moment our servant against a ruthless enemy who brought the war to us at Pearl Harbor while he yet posed as a seeker of peace in Washington. But tomorrow the world will know, and who will dare to say that the energy which undergirds the universe can be redirected to benevolent and peaceful ends—controlled in the interest of the race?

This new form of energy, like all other forms, is without moral quality. It is neither better nor worse than the men who release it. Unless we shall enthrone the Christian estimate of man and the basic moralities of all religion, at no far distant day "Caput" may be written at the end of the history of the race itself. The day has come when the "Parliament of man," of which Tennyson dreamed, is no longer an ideal—it is a dire necessity. We must build again the foundations of religion, and we must win the world to the way and will of God, or the race itself will perish by its own hand. By religion, we do not mean Shinto, or any other form of power-worship, Eastern or Western, secular or ecclesiastical. Unless the world shall come to its senses, the verdict of history upon the race has already been written—"Caput."

WILL CIVILIZATION CHOOSE TO LIVE OR TO DIE?

And they said, Go to, let us build us a city, and a tower, whose top may reach to heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth.

And the Lord came down to see the city and the tower which the children of men builded.



B. P. Brooks

And the Lord said, Behold, the people is one, and they have all one language, and this they begin to do: and now nothing will be restrained from them, which they have imagined to do.

Go to, let us go down, and there confound their language, that they may not understand one another's speech.

So the Lord scattered them abroad from thence upon the face of all the earth: and they left off to build the city.

Therefore is the name of it called Babel: because the Lord did there confound the language of all the earth; and from thence did the Lord scatter them abroad upon the face of all the earth. Gen. 4-9).

For the first time in history, man has actually found a way to destroy the whole human race. This discovery has awed, startled, amazed, dumfounded the peoples of the earth. I was talking to a colonel this morning, a veteran of long experience in the service, who said that for the first time in his life he was really frightened. The invention of the atomic bomb so suddenly announced to the world has left us all so stunned that no one has been able to conceive its full potentialities for good or evil. Anything as powerful as this which can obliterate whole cities, killing almost instantly every living thing in its radius of destructive power, certainly must have undreamed of utilitarian values. The burning question of the hour is "will it be used for the destruction of civilization or for the social and economic betterment of mankind?" Will we worship at the altar of the living God or will nations bow the knee to the gods of destruction?

Only God can answer. God is the answer.

B. P. B.

GRASS ROOTS OF EVANGELISM

While emphasizing evangelism it is well to keep in mind that the real evangelistic passion develops from a congenial atmosphere in the church. We promote evangelism by creating that sort of atmosphere. The chief essential of evangelism cannot be worked up by any academic process. It is not taught, but grows naturally, even spontaneously, out of a warm, spiritual atmosphere. The entire congregation is responsible for it and must produce it more by indirect than by direct measures. An attempt to teach evangelism to a cold, unspiritual church would be in vain, even pathetic. The teaching may be faultless and the pupils may accept it, but that is not sufficient. In fact, there are many teachers of evangelism who themselves are not evangelistic. Their teaching cannot produce the desired fruitage, though it be pedagogically perfect and Scriptually orthodox. The first requisite is a virile spirituality in the church. When that prevails the evangelistic fires will burn, for in fact the passion for soul-winning is a quality of the spiritual life. When the spiritual atmosphere prevails in the congregation, then instruction as to methods of procedure will be fruitful, but will be little needed, for the spirit will outrun the teacher and the joy of soul-winning will rise above all teaching methods. In fact, instruction will grow out of actual work of leading people to Christ and to membership in the church. "He that winneth souls is wise," according to the Scriptures. He would soon become wise if he engaged earnestly in that kind of work. He would get more wisdom out of a single soul-winning victory than he would out of any amount of formal teaching on the subject, though we are not ignoring the value of the latter. But be it kept in the fore-front of our thinking and our methods that a warm-hearted, spiritually-alive and alert church will be an evangelistic church. Our first effort must be given to producing that kind of churches.

—Religious Telescope.

YOU MAKE LIFE

The people you meet and the circumstances amid which you live are the raw materials out of which you make your world. The forgiven enemy can be made a genial and helpful friend. The malicious critic can be disarmed and made into a valuable asset. The devil can be compelled to yield its dividend and the heavy load can be persuaded to contribute it strength to our failing powers. The disagreeable task can add sweetness to victory and the dreaded day can be emptied of its terrors. You smile is always reflected back at you. Your wails resound in your ears. Whatsoever things are true and worthy and pure—fill your mind with them and rejoice at all times that you are master of your world.

—The Christian Advocate.

CHAPLAIN BROWN MARRIED

Chaplain Alfred M. Brown, son of Rev. and Mrs. Alfred M. Brown, of New Orleans, was married to Miss Neva Sohl, of Napa, Calif., on last Sunday, according to press reports. Chaplain Brown is a member of the Louisiana Conference, and has seen service in the Pacific theater of the war. His war service was with Marine bomber groups.

LETTER FROM CHAPLAIN LEWIS

Dear Dr. Duren: Just a note to let you know that we receive the New Orleans Christian Advocate regularly. We look forward to receiving it and are happy to read the news it contains.

In a recent copy of the Advocate I saw where Captain Twitchell, of the North Mississippi Conference, was stationed at the Puget Sound Naval Yard, Bremerton, Washington. A few days later Mrs. Lewis, the children, and I drove to Seattle and caught a ferry to Bremerton, where we spent a few hours with Chaplain Twitchell and his family. Some eight years ago, while Chaplain Twitchell was serving the Belmont charge of the North Mississippi Conference, he was commissioned a chaplain in the Navy. I left the Belmont charge a little over two years ago when I was commissioned a chaplain in the Army.

This is just a word of appreciation for the Advocate. It is about the only news we get about the work of the Church back home and it is certainly welcome.

Sincerely yours,

HUNTLEY LEWIS.

RUTH ROBERTS YARBROUGH

Ruth Roberts Yarbrough, daughter of Rev. and Mrs. J. E. Roberts, Caledonia, Miss., died on August 5, 1945. She was born in Choctaw County, Ala., on August 25, 1914. On March 26, 1943, she was united in marriage to Boyce Yarbrough, of Baldwyn, Miss., Route 1, where they have lived since. To this union one daughter was born, who survives. She joined the Methodist Church at the age of ten and was a faithful worker in the Church until the day of her death. She loved her home and church and lived so that others knew she loved God. She realized she was dying and told her husband she was going home to God. No greater testimony could have been given.

She finished high school at Booneville and attended Wood Junior College. She taught school at Southwest Prentiss. She was loved by all who knew her, especially little children, for her jolly and friendly disposition. Besides her parents, her husband and infant daughter, she leaves one sister, Rhodena Roberts, of Caledonia; two brothers, Paul D. Roberts S. 1/c, and Eddie Frank Roberts, A.M.M. 1/c, both serving in the Navy in the Pacific theater of war.

Rev. and Mrs. Roberts have the care of the baby, Jamie Ruth Yarbrough. The funeral services were conducted by Rev. K. E. Clark, pastor at Baldwyn, assisted by Bro. West, Baptist minister of Ripley. Burial was at Baldwyn.

R. C. Smith and Bob Betts, of Caledonia; Bobby Burress, of Booneville; A. L. and Everett Ray, of Chester, and Sam E. Ray, of Ackerman, served as pallbearers.

REPORTER.

CAPTAIN DANIEL EWING McCAFFERTY

Capt. Daniel Ewing McCafferty, the son of Rev. and Mrs. Jas. T. McCafferty, of Winona, Miss., met his death in an aircraft accident at New Castle Army Air Base, Wilmington, Delaware, Friday morning, July 20. His remains reached Winona on an early train Monday morning, July 23. The funeral was held at the Kosciusko Methodist church, Kosciusko, Miss., at 4 o'clock Monday afternoon. The Rev. R. G. Lord had charge of the services, assisted by the following ministers: W. R. Lott, C. L. Rogers, and T. B. Thrower. His father, the only pastor he ever had, paid a last loving tribute to him.

Capt. McCafferty was born in Amory, Miss., March 26, 1922. He was graduated from Holmes County Junior College, Goodman, Miss., and was a student at Millsaps College, Jackson, Miss., when he enlisted in the Army Air Corps. He was trained in the Southeastern Area and received his wings at the Blytheville Army Air Base, Blytheville, Ark., on February 16, 1943. He served for ten months in the European theater of operation as pilot of a B-17. He was awarded the Distinguished Flying Cross, the Air Medal with three Oak Leaf Clusters, and a Presidential Citation. He returned to the States in July, 1944, and since then he had been with the Air Transport Command.



Manwood Cottage, England, where Asbury preached first sermon

He is survived by his parents, by three sisters, Miss Martha Blanche McCafferty, Greenwood, Miss.; Mrs. G. O. Sanford, Holcomb, Miss., and Miss Bertha Adele McCafferty, Winona, Mississippi, and by one brother, T/Sgt. James T, McCafferty, Jr., who is serving as a navigator with a Marine Transport Squadron in the Pacific.

The Rev. and Mrs. Jas. T. McCafferty and family wish to thank Dan's friends and theirs for the many expressions of love and sympathy that have come to them in these dark hours.

METHODIST CHAPLAINS IN THE ARMED FORCES

There are more than 1,600 Methodist chaplains in the Armed Forces throughout the world—one of every five chaplains in the services.

Chaplain William N. Thomas, of the Mississippi Conference, is Chief of Chaplains in the Navy, with rank of Rear Admiral.

Chaplain Geo. F. Rixey, of the Missouri Conference, with rank of Brigadier General, has been assigned to the office of Inspector General.

Chaplain John Morris Bailey, of the Central Texas Conference, preached at Bethlehem Methodist church, Pilsen, Czechoslovakia, on May 30.

The Methodist Commission on Chaplains has received the names of more than five hundred who have indicated the desire to enter the ministry of the Methodist Church after the war.

Monthly report for July, 1945, show that our chaplains held more than six thousand preaching services, with a total attendance of more than half a million. They gave Holy Communion to approximately seventy thousand, they conducted nearly seventeen thousand Bible classes, had seventy-five thousand personal interviews, baptized 385 and received 331 on profession of faith.

President Truman is numbered among the worshipers at the services held by Methodist chaplains at Fort Lewis, Washington; Walter Reed General Hospital, Washington, D. C., and Bethesda Naval Hospital, Maryland.

DR. G. RAY JORDAN GOES TO EMORY

Dr. G. Ray Jordan, prominent Methodist minister and author, and pastor of the First Methodist church in Charlotte, N. C., has accepted the chair of homiletics in the Candler School of Theology at Emory University, beginning September 1, it was announced Monday by President Goodrich C. White.

Dr. Jordan, who received the B.D. degree from Emory in 1920, comes here after serving churches in the Western North Carolina Conference for more than 20 years. Pastor of First Methodist church in Charlotte since 1940, he previously served at Black Mountain, Chestnut Street in Asheville, College place in Greensboro, Dilworth in Charlotte, Wesley Memorial in High Point, and Centenary in Winston Salem.

Dr. Jordan, a native of Kinston, N. C., graduated from Trinity College cum laude in 1917. Besides the B.D. degree from Emory, he received the A.M. degree from Yale in 1921 and the D.D. degree from Duke in 1935.

In 1937 he was one of seven delegates of the Methodist Episcopal Church, South, to the World Conference on Faith and Order in Edinburgh, Scotland. In the same year he also attended the World Conference on Life and Work at Oxford, England, as associate delegate.

Dr. Jordan is trustee of Scarritt College, Nashville, Tenn., and of the Children's Home in Winston Salem. He has been a member of the General Board of Christian Education of the Methodist Church, as well as the youth and peace commission of the Church.

He was delegate to the General Conference of the M. E. Church, South, in Birmingham in 1938, to the Uniting Conference of the three branches of Methodism in Kansas City, Mo., in 1939, and to the Methodist Conference in Atlantic City in 1940. In 1940 he was delegate to the Jurisdictional Conference, Southeastern Jurisdiction, held in Asheville. He has been president of the Board of Education of the Western North Carolina Conference, and has attended ministers' conferences at Union Seminary in New York and at the University of Chicago.

Dr. Jordan has written a number of books, including: "What is Yours?" "Intimate Interests of Youth," "The Intolerance of Christianity," "Courage that Propels," "We Face Calvary—and Life," "Adventures in Radiant Living," "Why the Cross?" and "Look at the Stars."

(Continued on page 13)

CONFERENCE NEWS AND PERSONALS

New Orleans Christian Advocate

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We appreciate the generous word of Bro. S. B. Watkins, of Escatawpa, Miss., regarding the Advocate. It helps along when we feel that we have the support of our good friends.

Bro. G. A. Broadus, pastor at Saucier, Miss., says that Advocate subscriptions are not hard to get over his way, but faithful friends like him are not to be found any and everywhere.

Rev. E. L. Jernigan writes of splendid progress in the work at Fulton, Miss. He had a very helpful revival in July. Dr. O. L. Simpson, of Franklin, Tenn., did the preaching and with good results.

Mrs. W. R. Liddell, Ackerman, Miss., enjoys the Advocate so much that she renews for two years. There is no doubt about her loyalty, and we hope that her appreciation of the paper may never grow less.

Rev. W. B. Hollingsworth, Jackson, La., says that he has not felt too well since his hospital experience last fall, but he has not failed in carrying forward his program of work, especially his Advocate campaign.

The Youth Fellowship at Picayune, Miss., observed a week of youth activities recently. The publicity was ingenious in design and was calculated to get the attention of those to whom it was sent. Rev. Irl H. Sells is pastor.

Dr. W. L. Doss, Jr., is pressing his church program at Haynesville, La., and reports good results. He held his own revival at Colquitt church. Interest and attendance were good and there were four additions to the church.

Rev. J. L. Nabors, Jr., reports a good revival at Dennis, Miss., on the Tishomingo charge. Rev. John L. Hallmark, a Tishomingo man, did the preaching. Seven members were received on profession of faith and three by certificate.

Dr. Joseph A. Smith sends a list of forty-five subscriptions from Centenary, McComb, with words of appreciation which would make any editor feel good. Dr. Smith speaks in high praise of the loyalty and the devotion of his people. He is especially happy to be back with his "first love"—the Mississippi Conference.

Our good friend, Rev. Roy L. Lane, of Union, Miss., sends us a list of sixty-five subscriptions and says that it is the largest list he has ever sent, that the people were responsive, and he is delighted to have the Advocate in so many of the homes of his people. That is a great list for anybody's town and we appreciate the loyalty of our friend.

IT'S A BOY

Samuel Joseph, son of Rev. and Mrs. Sam Nader, arrived on July 28, weight seven pounds and five ounces, mother and baby both doing well—no report from the father. Needless to say that the Many, La., parsonage is a different place both in fact and in outlook. We join many friends in congratulations and good wishes.

DATE CHANGED, GREENVILLE DISTRICT CONFERENCE

The date of the holding of the Greenville district conference has been changed to September 4, at Leland. It will be a one-day conference and an evening service on the same day, at which time Bishop J. L. Decell will preach. Rev. J. D. Wroten, district superintendent, authorizes this announcement.

NEW ORLEANS DISTRICT CONFERENCE

The New Orleans District Conference will meet at the St. Mark's Methodist church in New Orleans on Thursday, September 27, 4 p.m., and close at 9:30 p.m. Supper will be served on the ground in picnic fashion. It will be a "Dutch treat." Everybody bring a little more than is needed for a single delegate. Pastors are authorized to hold special quarterly conferences early in September and elect district conference delegates and to recommend proper persons to preach and for renewal of license.

The program of the conference will be made public later.

W. W. HOLMES, D. S.

FROM THE TYRO CHARGE

A year has passed since you have heard anything from the Tyro circuit, and I think it is time to tell you something of our "doings" out here in this "neck of the woods."

The Sardis circuit and the Tyro charge held a joint quarterly conference at Fredonia, near Como, on the Sardis-Grenada district, Sunday, July 8. This has been their custom for the past three years.

Rev. C. A. Parks, district superintendent, presided, assisted by Rev. G. T. Sledge, pastor-host, and Rev. Clay Moorhead, of the Sardis circuit. We were fortunate in having Rev. S. M. Butts, Conference evangelist, as a visitor. He brought us an inspiring message at the 11 o'clock hour from the 14th chapter of John, "Show us the Father." This should be the desire of all of us in these disturbing times, a desire to keep close to God our Father. The worship service closed with the Lord's Supper, followed by the doxology and benediction.

At the noon hour lunch was served on the church lawn. Fried chicken, fish, and ham were served, all unrationed, and two ladies brought home-made cakes, at a personal sacrifice, I am sure. The food, served with cooling drinks, was delicious and the fellowship was delightful. The "good neighbor" policy was fully demonstrated on this occasion, and I believe if more communities would follow this practice it would strengthen both the religious life and the democracy of our people. Bro. Parks originated this idea in his district, and I believe it would be helpful to other superintendents in their work to follow his example.

The business session of the conference was held in the afternoon. Rev. Clay Moorhead reported the spiritual state of the churches on his charge as good and he had planned revivals for all of the five churches with Bro. Butts to assist him with the preaching.

Bro. Sledge reported quite an increase in attendance at his churches and increased interest manifested in all his services. He is doing much pastoral visiting and having prayer meetings and Bible study in most of his churches. The Christian Advocate is going into many homes on both charges. The finances of both these churches were reported in fine shape. The pastors felt that all obligations would be met at the close of the year and that they would pay their quota on the Crusade for Christ.

We had as visitors, Rev. Roy Grisham, Mr. and Mrs. Mark Hardin, and Ann Ward, of Como; also Mr. T. E. Dunn, editor of the Sardis Reporter. Most of the churches had representatives as well as visitors. These visitors add much pleasure to these occasions and they are always welcome. Come next year when we will have our fourth joint quarterly conference at the same time and place. It was not the "close of a perfect day," but a day that will linger long as a pleasant memory. In the words of Little Tim, I'll say, "God bless us every one."

MRS. E. H. ROOK,
Charge Lay Leader.

N. B.—Since this joint quarterly conference was held, our old sexton, Uncle Si Ray, has



died. He was around 90 years old and had been serving as sexton at Fredonia for about 50 years. He was a true servant of the church, honest, upright, and loyal in all his dealings, and a follower of Jesus Christ. He loved this church and all its preachers, and numbers of preachers who were at Fredonia on different occasions will regret to hear of his passing. He attended this last conference a few weeks ago and was anxious to help serve his "white folks."

SEASHORE DISTRICT NEWS

Rev. J. L. Neill, district superintendent, and Rev. Thomas A. Carruth, Conference director of Evangelism, attended the Church-wide meeting on evangelism at Albion, Michigan, and participated in making plans for the evangelistic emphasis in the Crusade for Christ in 1946.

The first service in the newly-constructed Big Point church on the Escatawpa charge was held by the pastor, Rev. S. B. Watkins, who preached at 11 o'clock on Sunday, July 29. One hundred and three persons were present. Mr. Watkins preached again at night and services were held during the week that followed.

The Tri-County zone meeting of the Woman's Society of Christian Service was held at Pascagoula on July 31. Attendance was larger than usual, and a large number of Life Membership certificates were presented in the afternoon. This section of the Conference, under the leadership of Miss Ina Thompson, of Moss Point, has probably a larger number of Life Memberships than any other similar area in the Southeastern Jurisdiction.

Homecoming Day was observed by the Logtown church on Sunday, July 22, Rev. W. B. Jones, pastor, with a sermon by Bishop J. Lloyd Decell, followed by the dedication of the building. Three hundred persons shared in the service and enjoyed a bountiful dinner at the noon hour. Rev. Mr. Jones is engaged in research through the records for information for the period from 1870 to 1900 in preparation for a volume of history for that period of the Mississippi Conference.

Rev. Geo. H. Jones, of Nashville, editor of Tidings and a member of the staff of the General Commission on Evangelism, preached in the Logtown church during the week of August 16-22.

Rev. Winston James O'Neil, of Saucier, but recently a student at Garrett, has been supplying the Purvis church since the change of Rev. C. S. Schultz to Meadville. He is a member of an honored Methodist family long and favorably known in the Seashore district, and a brother of Rev. E. E. O'Neil, Jr., who went last year as a missionary to Brazil.

Rev. Roy Clyde Clarke conducted a Bible Conference in the East Lawn church, of which he is the pastor, the last week in July. He will conduct a similar Bible Conference in the Columbia Methodist church, from which church he was licensed to preach, the last week in September.

Bishop J. Lloyd Decell will spend the week of August 19-26 in the Seashore district, dedicating both Pascagoula churches on August 19 and the church at Kreole on August 26. Revs. E. W. Ulmer and J. P. Payne are the pastors, respectively, of these two congregations.

Four churches in the district have reported larger enrollments in their Church Schools than the membership of the church: Hurley, Big Point, East Lawn, and Guinn Memorial. Considerable interest has been manifested in the matter of increased attendance in Church Schools as a part of the Crusade for Christ, and almost every school is making place for an increase. Surveys have been made in several communities.

Revival services have been held already in a majority of churches, but the total number received on profession of faith is not yet known. It is anticipated that it will exceed any recent year. Three camp meetings are yet to be held: Poplar Creek, of the Coalville and Saucier charges, in September; Salem, on the Americus charge, and New Prospect, on the Vancleave charge, both in October.

Rev. J. H. Morrow, who left a pastorate in this district in April to become the superintendent of the Methodist Home at Jackson, has visited in the district recently in the interest of the Home and has received substantial aid in equipping the institution for the largest possible service.

The District Youth Fellowship Camp was held at Camp Wilkes, some ten miles from Biloxi, August 6-11, under the direction of Rev. E. E. Samples, dean, of Bay St. Louis, and Mrs. C. E. Rasor, director, of Biloxi. Attendance was restricted this year to the older age group and was therefore less than last year. A camp for Intermediates will be held at the same place the last week in August.

Columbia Methodist church has been represented at camps and assemblies this year by the following persons: Youth Fellowship Assembly, Brookhaven, Patsy Carley, Joan McClellan, and Dottye Erle Kirkpatrick; Camp Wilkes, Nancy Hines, Miriam Wesley, Patsy Carley, and Dottye Erle Kirkpatrick; Camp Adventure, Lake Junaluska, Sidney Head, Bettie Coats, and Carol Joy Mobley; School of Missions, Lake Junaluska, Mrs. J. B. Cain; Leadership School, Lake Junaluska, Mrs. H. H. Barnes, Miss Helen Flynt, and Miss Kathryn Mobley.

Red Hill church, on the Vancleave charge, observed the completion of Sunday School rooms with the quarterly conference session, held by Rev. J. L. Neill, and a revival meeting in which the pastor, Rev. G. H. McBride, was assisted by Rev. W. L. Elkin, Jr., of Ocean Springs. The present church building was erected in 1892 and houses a congregation organized in 1837, at a time when the circuit of which it was a part extended from Pascagoula to Waynesboro.

Rev. A. B. Barry, retired member of the Mississippi Conference, who makes his home at Gulfport, has been critically ill.

REPORTER.

ALCOHOLIC BEVERAGE TAXES

The Louisiana Department of Revenue states that the total amount of taxes collected from all sources in Louisiana in 1944 amounted to $86,935,986.84. Of which all alcoholic beverages taxes combined paid but $5,534,016.12. **Alcoholic beverages are not taxed heavily enough in Louisiana.** Louisiana could have done without the Alcoholic Beverage Tax in 1944 and never missed it, for our surplus in the State Treasury, we are told, is around $20,000,000.

Tobacco, as short as the supply was last year, paid $8,295,359.37 in taxes to Louisiana. In other words, tobacco paid $2,716,343.25 more taxes to Louisiana last year than all alcoholic beverages... **These habit-forming narcotic drinks are not taxed heavily enough in Louisiana.**

You will be asked to vote a Sales Tax next year. Before you do it, demand that the tax on alcoholic beverages be tripled. It isn't right for this destructive industry to pay just a little over six per cent of our state taxes.

Coco-Cola and Soda Pop (food drinks) have been rationed to rock bottom, yet they paid 3.2 per cent of our total state taxes. Whiskey, wine, and beer, have never been rationed, yet these alcoholic beverages did not even double soft drinks in revenue. **Alcoholic beverages are not taxed heavily enough in Louisiana.**

LOUISIANA MORAL AND
CIVIC FOUNDATION.

MARION STINSON MONK TAKEN BY DEATH

Many friends in Louisiana were made sad by the news that Dr. Marion S. Monk had died at his home in England, Ark., on Friday, August 3. Dr. Monk's health had been precarious for a long time, but he had carried on with the exception of the year 1930, when he took the retired relation. His going removes from the roll of our active ministers a man who held outstanding appointments and rendered consistently praiseworthy service. He was a worthy son of the Methodist parsonage and his first service was under the direction of his honored father, Alonzo Monk, as presiding elder.

He was admitted on trial into the Little Rock Conference at Prescott, Ark., in November, 1910. His appointments for the next fifteen years in the Little Rock Conference follow: 28th Street, Little Rock; Stephens, Camden, Malvern Station, Central, Hot Springs; and Lakeside, Pine Bluff. In 1925 he transferred to Louisiana, where he served the following appointments: First Church, Monroe; Parker Memorial, New Orleans; First Church, Alexandria; and Mansfield. At the last session of the Louisiana Conference he was transferred back to his home and served the last months of his ministry at England, Ark.

Dr. Monk was an alumnus of the University of Alabama and his start was as a lawyer. He was an elegant and cultured gentleman, and the effectiveness of his ministry was indicated by the length of his pastorates. At Camden, Central, Hot Springs, at Monroe, La., Alexandria, and at Mansfield, he stayed four years each. His longest pastorate was at Parker Memorial, New Orleans, where he spent five years. He is survived by his wife and by a married son, Marion, S. J., who lives at Batchelor, La.

I am going to live for God, and to bring others to do so.—Asbury's Journal.

Lord, keep me from all superfluity of dress, and from preaching empty stuff to please the ear, instead of changing the heart.—Asbury's Journal.

When Saladin looked at the sword of Richard Couer de Lion, he wondered that a blade so ordinary should have wrought such mighty deeds. The English King bared his arm, and said: "It was not the sword that did these things; it was the arm of Richard."

—Christian World.

His (Asbury's) own pulpit deliverances must have been in the outset somewhat wanting in their range of thought. But they never lacked the note of earnestness. He knew that the supreme end of preaching is to call men to repentance and faith, and that any lower end than this is unworthy of the chosen servant of God.—Hom.

HOUSE WANTED

Navy Chaplain, member of the North Georgia Conference, wants to rent a house, furnished or unfurnished, with at least three bedrooms. Phone Mag. 6651. Extension 455.

BISHOP MELLE SURVIVES BERLIN'S DESTRUCTION

Assurance of the health and safety of Bishop F. H. Otto Melle, Bishop of the Methodist Church in Germany, has just been received in New York in a letter from Methodist Chaplain William F. Overhulser.

Written under date of July 6, 1945, to Bishop G. Bromley Oxnam, secretary of the Council of Bishops, Chaplain Overhulser reported having visited with Bishop Melle that day. It was Bishop Melle's first contact with the Church in America since 1941.

All the Methodist churches in Berlin have been destroyed, Bishop Melle told the chaplain, but there are still some hospitals and deaconess homes undamaged.

The Bishop is well and his home is in good condition, the Chaplain wrote. Bishop Melle had lived in the cellar for over a month during the American bombing. Due to restrictions on travel and communication, Bishop Melle was unable to give Chaplain Overhulser much information concerning the status of Methodist work in Germany outside Berlin.

Chaplain Overhulser, a member of the Iowa-Des Moines Conference, is serving with the 41st Armored Infantry in the Army of Occupation.

ADVOCATE CAMPAIGN REPORT BY CHARGES

LOUISIANA CONFERENCE

ALEXANDRIA DISTRICT

R. R. Branton, District Superintendent

	1945	1944
Alexandria, First—B. C. Taylor	2	7
Alexandria, Mission—Geo. Harbuck	..	..
Ball—P. S. Aymond	13	13
Boyce—R. E. Carter	14	17
Bunkie—A. W. Townsend	7	13
Campti—J. L. Lay	12	11
Colfax—J. M. Alford	..	22
Elizabeth—B. M. Wagoner	..	..
Ferriday—J. H. Sewell	1	24
Glenmora—J. A. Jones	28	30
Jena—W. F. Roberts	..	19
Jonesville—J. A. Knight	4	5
Lecompte—W. D. Kleinschmidt	1	20
Marksville—Geo. D. York	1	6
Melville—Clyde T. Shaw	81	54
Montgomery—Lula Wardlow	..	11
Mt. Zion—Tillman Brown	..	7
Natchitoches—D. B. Raulins	32	21
Oakdale—J. C. Sensintaffar	9	6
Opelousas—A. A. Collins	9	69
Palestine—J. B. McCann	..	25
Pineville—R. M. Bentley	2	45
Pollock—David McCartney	..	7
Rochelle—	1	20
Sicily Island—J. D. Huff	8	5
Trout—J. J. Davis	..	26
Tullos-Urania—A. D. George	2	9
Weaver—	..	..
Winnfield—H. B. Hysell	26	25

BATON ROUGE DISTRICT

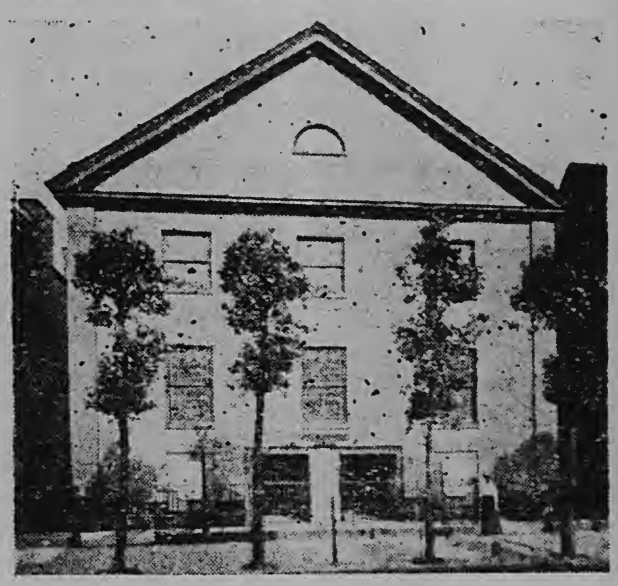
V. D. Morris, District Superintendent

	1945	1944
Amite—A. T. Law	14	15
Angie—W. F. Ragsdale	11	22
Baker—Harvey D. Watts	4	20
Baton Rouge, First—L. N. Stuckey	3	24
Baton Rouge, Istrouma—H. A. Gibbs	15	26
North Baton Rouge—D. T. Williams	8	9
University—W. E. Trice	1	1
Blackwater—J. W. Lee	12	21
Bogalusa, Columbia St.—T. V. Peters	..	20
Bogalusa, Elizabeth Sullivan—H. A. Rickey	19	8
Clinton—Fred S. Flurry	6	12
Covington—J. C. Rousseaux	21	16
Denham Springs—L. A. Bodie	..	1
Fisher—A. S. J. Neill	..	..
Franklinton—Ira W. Flowers	23	19
Gonzales—Donell Miller	..	20
Greensburg—R. T. Pickett	9	23
Hammond—H. D. Marlin	1	..
Jackson—W. B. Hollingsworth	10	9
Kentwood—E. E. Sylvest	6	12
Live Oak—E. L. McKay	2	18
Lottie—Douglas Richardson	..	54
Plaquemine—L. W. Cain	1	9
Pine Grove—J. R. Strozier	1	31
Ponchatoula—Jerome Cain	15	25
Springfield—Wm. Wood	16	25
St. Francisville—M. D. Felder	11	15
Tickfaw—P. W. Sibley	7	9
Walker—H. B. Crammer	..	18
Wesley Chapel—A. W. Coody	11	..
Zachary—B. A. Galloway	6	4
District Conference	23	13

LAKE CHARLES DISTRICT

Guy M. Hicks, District Superintendent

	1945	1944
Abbeville—O. W. Spinks	1	41
Cameron—B. F. Roberts	..	..
Church Point—Harold Hine	2	9
Crowley—C. E. McLean	4	9
DeQuincey—C. W. Quaid	..	24
DeRidder—D. W. Poole	3	19
Ebenezer—C. J. Thibodeaux	..	6
Eunice—H. B. Teer	1	11
Gueydan—O. C. Stapleton—	20	20
Hornbeck—A. J. Ellender	21	21
Indian Bayou—A. M. Martin	1	24
Iowa—R. T. Pynes	1	36
Jeanerette—J. T. Wall	..	..
Jennings, First Church—E. P. Drake	2	5
Jennings, Tabernacle—J. W. Waltrip	..	..
Kinder—T. D. Lipscomb	5	23
Lafayette, First—W. H. Giles	1	25
Lafayette, Davidson Memorial—W. H. Giles	..	..
Lake Arthur—J. W. Waltrip	..	12
Lake Charles, First—J. H. Bowdon	7	26
Lake Charles, Simpson Memorial—E. R. Haug	8	19
Leesville—A. A. McKnight	19	32
Many—Sam Nader	..	46
Maplewood—J. P. McKeithen	..	..
Merryville—W. C. Barham	..	25
New Iberia—R. H. Staples	..	35
Raymond—C. B. Krumnow	..	12
Rayne—E. W. Day	2	29



St. George's Church, Philadelphia, where Asbury preached first sermon in America

Sulphur—L. E. Douglas	54	41
Sweet Lake—C. W. Rodgers	3	..
Vinton—J. A. Bell	..	5
Welsh—W. H. Bengtson	..	11
Westlake—Martin Hebert	..	..
District Conference	25	31

MONROE DISTRICT

H. M. Johnson, District Superintendent

	1945	1944
Bastrop—J. B. Harper	28	18
Bonita—C. J. T. Cotten	27	7
Collinston—O. H. Jones	..	2
Columbia—S. A. Seegers	21	16
Columbia Circuit—W. A. Reeves	..	12
Delhi—E. L. Tatum	..	9
Gilbert—E. C. Collins	16	18
Grayson—G. A. LaGrange	21	26
Lake Providence—E. C. Dufresne	32	3
Mangham—A. M. Wynne	2	11
Mer Rouge—Jas. E. Ward	..	11
Monroe, First—A. M. Serex	161	110
Monroe, Gordon Ave.—W. C. Mason	14	8
Monroe, Stone Ave.—I. L. Yeager	13	14
Oak Grove—J. E. Hearne	22	18
Oak Ridge—G. H. Corry	10	11
Olla—R. A. Pickett	4	18
Pioneer—E. W. Corley	..	15
Rayville—J. H. Midyett	22	20
Sterlington—Jeff P. Paul	1	8
St. Joseph—E. H. House	5	..
Sunrise—		
Tallulah—J. F. Kilpatrick	24	24
Waterproof—C. M. Hughes	..	10
West Monroe—P. M. Caraway	53	76
Winnsboro—O. L. Tucker	12	13
Wisner—W. H. Carroll	12	9
District Conference	44	46

NEW ORLEANS DISTRICT

W. W. Holmes, District Superintendent

	1945	1944
Berwick—T. F. King	..	4
Donaldsonville—W. W. Perry	13	13
Franklin—W. D. Milton	25	35
Golden Meadow—	..	2
Houma, First—A. S. Hurley	1	14
Houma Heights—Ned L. Stout	..	..
Lutcher-Reserve—S. J. McLean	..	1
Morgan City—D. B. Boddie	14	15
New Orleans:		
Algiers—D. M. Risinger	3	18
Canal Street—J. T. Harris	3	12
Carrollton Avenue—E. C. Gunn	5	21
Church of Redeemer—P. Pallotta	..	..
Chalmette—J. W. Booth	7	4
Eighth Street—Dana Dawson, Jr.	12	12
Felicity-Aldersgate—R. B. Crichlow	15	18
First Church—N. H. Melbert	19	38
Gentilly—C. R. Hardy	6	2
Gretna—J. P. Bonnecarrere	25	22
Munholland—Karl B. Tooke	..	14
Napoleon Avenue—R. M. Brown	4	14
Parker Memorial—G. W. Dameron	4	20
Rayne Memorial—H. L. Johns	110½	126
St. Mark's—R. L. Clayton	1	9
Second—A. L. Smith	32	36
Slidell—M. S. Robertson	4	30
Pearl River—	..	13

RUSTON DISTRICT

Louis Hoffpauir, District Superintendent

	1945	1944
Arcadia—J. W. Mayne	2	9
Athens—B. P. Durbin	4	10
Bernice-Dubach—L. P. Moreland	1	14
Bienville—M. G. Lee	..	1
Calhoun-Downsville—Chas. L. Moore	3	4
Chatham—J. T. Garrett	37	47
Choudrant—C. L. Elliott	..	7
Claiborne—F. P. Moss	..	6
Clay-Ansley—Jack Shaw	4	..
Cotton Valley—A. R. Hoffpauir	1	25
Dodson—Roy Grant	1	..
Eros-Antioch—F. L. Hearne	30	11
Farmerville—J. F. Stone	..	1
Gibsland—	4	6
Haynesville—W. L. Doss, Jr.	30	22
Heflin—C. M. Morris	31	15
Hodge—A. G. Taylor	1	7
Homer—Carl F. Lueg	3	25
Jonesboro—J. B. Grambling	..	30
Lisbon—W. D. Boddie	1	14
Minden—G. W. Pomeroy	4	14
Ringgold—H. E. Pfost	11	20
Ruston—J. J. Rasmussen	4	41
Shongaloo—R. L. Elmore	..	6
Sibley—E. M. Mouser	..	1
Simsboro—R. H. Hearne	1	34
Springhill—D. F. Anders	2	19
District Conference	31	16

SHREVEPORT DISTRICT

A. M. Freeman, District Superintendent

	1945	1944
Benson Mission—Joe Hilton	..	..
Bossier City—A. D. St. Amant	..	18
Coushatta—S. S. Holladay	20	16
Grand Cane—W. L. Watson	1	30
Greenwood—Thurmon Spinks	5	4
Hall Summit—H. C. Norsworthy	21	3
Haughton-Doyline—F. H. Harrison	..	3
Ida-Hosston	5	11
Logansport—W. R. Wendt	1	22
Mansfield—R. H. Harper	2	23
Mooringsport—Van. Carter	3	7
Oil City—Rex Squyres	..	2
Pelican—J. C. Price	10	14
Plain Dealing—L. A. Carrington	1	2
Pleasant Hill—T. J. Holladay	..	16
Rodessa—Jack Cooke	1	7
Shreveport:		
Broadmoor—R. L. Cooke	9	13
Caddo Heights—L. W. Smart	..	..
Cedar Grove—G. A. Morgan	3	21
First Church—Dana Dawson	5	10
Mangum Memorial—C. K. Smith	20	8
Noel Memorial—F. M. Freeman	4	..
Park Avenue—W. O. Lynch	8	3
Summer Grove—S. S. Bogan	1	13
Wynn Memorial—B. D. Watson	1	15
Vivian—Bentley Sloan	..	15
Zwolle—D. L. Dykes	2	..
District Conference	35	..

NORTH MISSISSIPPI CONFERENCE

ABERDEEN DISTRICT

W. B. Baker, District Superintendent

	1945	1944
Aberdeen—E. M. Sharp	1	10
Algoma—L. A. Comfort	..	3
Amory—R. G. Moore	24	28
Becker—Leo Bailey	9	1
Buena Vista—P. B. Grisham	1	..
Calhoun City—M. J. Peden	32	15
Derma—W. M. Langley	2	3
Fulton—E. L. Jernigan	26	28
Greenwood Springs—B. P. Buskirk	..	..
Houlka—H. G. Wallace	1	1
Houston—W. C. McKay	6	11
Mooreville—E. C. Abernathy	2	2
Nettleton—W. V. Stokes	4	3
Okolona—W. R. Hammontree	2	1
Pittsboro-Bruce—W. M. Hester	20	1
Pontotoc—G. A. Baker	64	6
Prairie-Strong—J. C. Christian	..	2
Salem-Friendship—R. M. Papasan	..	..
Shannon—H. L. Beasley	5	3
Sherman—Guy Ray	4	4
Smithville—J. F. Elliott	..	..
Toccopola—J. C. Nelson	..	..
Tremont—I. E. Johnson	3	..
Tupelo—J. E. Stephens	6	13
Vardaman—O. L. Elliott	3	3
Verona—W. C. Mattox	20	15
Woodland—R. C. Mayo	4½	3
District Conference	17	29

COLUMBUS DISTRICT

V. C. Curtis, District Superintendent

	1945	1944
Ackerman—E. B. Sharp	..	4
Artesia—R. A. Thornton	1	5
Bellefontaine—C. M. Ray	1	3
Brooksville—J. L. McElroy	5	11
Caledonia—J. E. Roberts	9	3
Chester—Wm. Van Valkenburgh—	..	9
Columbus, First—S. H. Caffey	..	21
Columbus, Central—M. E. Scott	18	31

Ethel—J. T. Humphries	..	..
Fayette—G. C. Gregory	..	9
Gilmichael—S. B. Potts	9	13
Kosciusko—T. B. Thrower	35	40
Kosciusko Circuit—J. A. Hall	..	15
Longview—W. H. Heath	1	1
Louisville—T. H. Ferrell	7	22
Louisville Circuit—S. W. Hemphill	..	..
Mathiston-Maben—R. E. Wasson	3	4
Macon—T. E. Gregory	16	1
Macon Circuit—T. A. Filgo	..	6
Nanpater—A. L. Davenport	46	16
Ballis—	..	..
Shoqualak—J. L. Nabors, Sr.	2	18
Starkville—N. J. Golding	4	5
Sturgis—T. E. Shelton	..	12
Weir-McCool—J. N. Humphrey	20	22
West Point—J. A. George	..	33
District Conference	..	20

CORINTH DISTRICT

L. P. Wasson, District Superintendent

	1945	1944
Ashland—Joe Caruthers	..	1
Baldwyn-Wheeler—K. E. Clark	6	1
Belmont—M. N. Hamill	..	2
Blue MountainF. A. Suthphin	2	2
Booneville—J. J. Baird	2	16
Booneville Circuit—B. G. Whitehurst	..	..
Burnsville—W. L. Whitener	..	..
Chalybeate—J. E. Long	..	..
Corinth, First—W. L. Robinson	32	52
Corinth, South Side—Z. A. Jumper	2	22
Corinth Circuit—L. P. Jumper	4	5
Dumas—	..	..
Guntown-Saltillo—W. S. Selman	1	3
Hickory Flat—G. L. Nicholas	1	2
Holly Springs—Seamon Rhea	12	15
Iuka—J. H. Holder	2	1
Iuka Circuit—R. B. Burks	2	3
Kossuth—E. B. Smith	30	..
Lowry—S. T. Ledbetter	1	..
Mantachie—W. T. Bazzel	..	1
Marietta—C. L. Ivy	..	6
Myrtle—N. L. Threet	1	20
New Albany—C. T. Floyd	3	12
New Albany Circuit—W. R. Liming	..	1
Potts Camp—J. D. Simpson	..	5
Rienzi—B. F. Bullard	6	11
Ripley—E. R. Smoot	..	15
Tishomingo—J. L. Nabors, Jr.	6	8
District Conference	21	14

GREENVILLE DISTRICT

J. D. Wroten, District Superintendent

	1945	1944
Arcola-Murphy—E. S. Lewis	15	16
Boyle-Pace—E. F. Tucker	1	1
Clarksdale—J. W. Ward	9	10
Cleveland—W. L. Pearson	1	..
Coahoma-Jonestown—M. E. Armstrong	1	1
Drew—H. H. Wallace	2	9
Dubbs—J. B. Conner	1	1
Dublin-Mattson—J. M. Bradley	..	..
Duncan-Alligator—J. S. Maxey	5	9
Friars Point-Lyon—H. R. McKee	..	1
Glen Allen-Winterville—W. D. Bennett	11	1
Greenville—T. M. Brownlee	2	7
Gunnison-Hillhouse—A. M. West	3	..
Hollandale—N. D. Guerry	1	1
Indianola—S. E. Ashmore	14	31
Inverness-Isola—C. L. Oakes	1	1
Leland—W. M. Jones	2	4
Lula-Dundee—G. R. Meaders	1	4
Merigold-Sherard—W. R. Crouch	..	5
Moorhead—H. D. Suydam	3	..
Rosedale-Benoit—W. W. Hartsfield	..	3
Ruleville—J. W. York	1	3
Shaw-Litton—C. W. Avery	2	..
Shelby—W. S. McAlilly	..	6
Sunflower-Doddsville—J. W. Gibson	2	21
Tunica—G. R. Williams	2	1
District Conference	..	30

GREENWOOD DISTRICT

R. G. Lord, District Superintendent

	1945	1944
Belzoni—G. H. Boyles	..	83
Black Hawk—Wilson Ray	1	..
Carrollton—E. G. Potts	1	3
Coffeeville—G. H. Ledbetter	5	5
Duck Hill—T. W. Smallwood	..	..
Durant—W. P. Bailey	10	27
Ebenezer—E. M. Shaw	4	4
Grenada—J. W. Moore	1	3
Greenwood—W. R. Lott	58	56
Holcomb—B. B. Bailey	..	10
Ita Bena—E. G. Mohler	4	19
Lambert-Crowder—W. W. Jones	1	2
Lexington—A. Y. Brown	25	23
Marks-Belen-Darling—E. C. Driskell	5	..
Minter City-Glendora—J. M. Guinn	3	9
Pickens-Goodman—J. N. Hinson	25	5
Poplar Creek—B. B. Brantley	1	4
Rock Hill—Robert Godbold	..	..
Schlater-Phillip—H. P. Lewis	7	9
Sidon-Cruger—L. C. Lawhon	..	24
Swiftown—W. W. Brunner	1	5
Tchula—W. D. Smith	5	14
Tutwiler—J. V. Stewart	17	16
Vaiden-West—J. W. Holliday	5	45
Webb-Sumner—A. W. Bailey	2	25
Winona—C. L. Rogers	4	16
Winona Circuit—J. T. McCafferty	..	12
District Conference	17	23

SARDIS DISTRICT

C. A. Parks, District Superintendent

	1945	1944
Abbeville—J. O. Twitchell	1	..
Arkabutla—H. N. McKibben	..	1
Batesville—A. C. McCorkle	1	1
Byhalia—W. W. Milligan	13	47
Charleston—R. T. Hollingsworth	25	6
Cockrum—	3	6
Coldwater—G. W. Curtis	..	6
Como—R. A. Grisham	..	6
Courtland—B. D. Benson	..	1
Crenshaw-Sledge—J. C. Wasson	1	1
Hernando—W. O. Hunt	2	3
Horn Lake—R. C. Nanney	..	1
Lake Cormorant—W. M. Campbell	1	9
Longtown—H. E. Carter	5	3
Mt. Pleasant—C. W. Baley	1	..
Oakland—J. B. Burns	5	4
Olive Branch—L. A. Bennett	13	4
Oxford-University—W. J. Cunningham	4	..
Paris—H. C. West	..	..
Pleasant Hill—J. M. McCay	9	8
Red Banks—T. G. Lowry	1	3
Sardis—J. O. Dowdle	3	3
Sardis Circuit—H. C. Moorhead	2	1
Senatobia—N. N. Maxey	1	9
Shuford—J. A. Biffle	..	1
Tyro—G. T. Sledge	10	..
Water Valley, First—E. H. Cunningham	16	20
Water Valley, Main St.—A. S. Brisco	4	10
District Conference	14	23

MISSISSIPPI CONFERENCE

BROOKHAVEN DISTRICT

Van R. Landrum, District Superintendent

	1945	1944
Adams—F. M. Casey	5	22
Barlow—N. A. Dickson	..	15
Bassfield—F. O. Lewis	17	15
Bogue Chitto—	..	..
Brookhaven—J. F. Campbell	20	42
Crystal Springs—H. B. Hilbun	19	1
Foxworth—V. S. Coleman	1	31
Gallman—T. B. Winstead	..	16
Georgetown—	1	6
Harrisville—Geo. Harkins	4	..
Hazlehurst—C. W. Wesley	14	24
Magnolia—E. A. Kelly	5	24
McComb, Centenary—J. A. Smith	45	6
McComb, LaBranch—F. E. Dement, Jr.	22	29
McComb, Pearl River—Roy Wolfe	5	9
Meadville—C. S. Schultz	1	21
Monticello—T. M. Ainsworth	7	3



Barratt's Chapel, Delaware, where Coke and Asbury met

Nebo—J. N. Lambert	2	4
Osyka & Fernwood—H. S. Westbrook	4	10
Prentiss—B. H. Williams	2	7
Bartinsville—J. W. Courtney	6	8
Scotland—J. N. Ulmer	..	5
Silver Creek—S. C. Moody	3	1
Summit—T. E. Nicholson	9	9
Tylertown—O. H. Scott	..	3
Utica—E. E. McKeithen	1	1
Wesson—W. S. Cameron	4	..
District Conference	..	42

JACKSON DISTRICT

Otto Porter, District Superintendent

	1945	1944
Benton—A. L. Meadows	2	15
Bolton—D. T. Ridgway	..	1
Brandon—F. L. Applewhite	18	42
Camden—J. H. Grice	3	..
Canton, First—J. L. Carter	15	11
Canton, Northside—T. E. Hightower	1	..
Carthage—Charles Duke	1	16
Carthage Circuit—Percy Vaughan	3	5
Clinton—M. E. Burnett	50	..
D'Lo—W. J. Dawson	1	..
Fannin—W. F. Baggett	..	..
Flora—A. M. Broadfoot	1	..
Florence—E. H. Blumer	3	1
Forest—S. W. Granberry	..	1
Harperville—E. D. Simpson	11	21
Homewood—J. H. Hetrick	4	6
Jackson:		—
Bessie Shands—L. T. Brantley	..	..
Capitol Street—J. W. Leggett, Jr.	21	7
Galloway Memorial—C. G. Chappell	3	3
Glendale—J. A. Wels	1	5
Grace—W. B. Alsworth	..	29
Leavell Woods—L. E. Alford	..	..
Millsaps Memorial—A. J. Boyles	18	..
West Park—Phil H. Grice	..	..
Lake—O. C. Hull	..	..
Lena—W. R. Dement	..	10
Madison—T. R. Holt	6	11
Mendenhall—L. P. Anders	20	3
Morton—A. S. Oliver	..	18
Pelahatchie—R. I. Moore	13	16
Raleigh—O. M. Brantley	6	..
Ridgeland—H. A. Gatlin	..	1
Sharon—C. E. Downer	13	..
Terry—G. L. Oliver	196	254
Vaughan—J. C. Jackson	1	4
Walnut Grove—J. W. Loudenslager	5	6
District Conference	..	60

HATTIESBURG DISTRICT

B. L. Sutherland, District Superintendent

	1945	1944
Bay Springs—P. O. Nix	26	38
Bonhomie—C. V. Bugg	13	6
Bucatunna—J. R. Dillard	13	13
Clara—Milton Bennett	15	6
Collins—A. W. Wilson	2	23
Cross Roads—D. P. Yeager	..	9
Ellisville—J. M. Jones	9	11
Hattiesburg:		
Broad Street—A. F. Gallman	3	16
Court Street—L. D. Haughton	50	47
Main Street—B. M. Hunt	17	19
Hattiesburg Circuit—Gradall McRaney	6	4
Heidelberg—J. B. Vardaman	1	19
Laurel, First—R. H. Kleiser	3	18
Laurel, Kingston—L. M. Sharp	22	30
Laurel, West Laurel—B. B. Rogers	..	8
Magee—J. E. Gray	18	9
Montrose—L. L. Matheny	14	3
Moselle—J. E. Dean	4	3
Mt. Olive—J. A. Lindsey, Jr.	3	13
New Augusta—G. E. Jones	81	43
Ovette—D. W. Ulmer	..	..
Petal—A. M. O'Neill	21	13
Richton—R. M. Matheny	..	9
Sanatorium—H. E. Raley	..	..
Sumrall—M. L. Davis	..	23
Taylorsville—M. W. Beadle	..	9
Waynesboro—J. H. Jolly	27	27
Waynesboro Circuit—T. A. King	3	1
Williamsburg—Warren Pittman	10	7
District Conference	..	68

MERIDIAN DISTRICT

C. H. Gunn, District Superintendent

	1945	1944
Andrew Chapel—Bryan Broadus	..	..
Choctaw Indian Mission	..	..
Chunky—J. H. Cameron	1	3
Cleveland—J. D. Compton	2	..
Collinsville—C. Y. Higginbotham	1	2
Decatur—J. R. Grisham	2	1
DeKalb—Fred W. Thompson	3	8
DeSoto—James Heflin	..	..
Enterprise—G. L. Sigrest	1	1
Hope—Y. A. Smith	3	1
Lauderdale—W. H. McRaney	..	1
Matherville—E. D. Gemeny	8	7
Meridian:		
Central—W. A. Tyson	22	3
East End—J. O. Ware	34	37
Fifth Street—R. H. Clegg	4	9
Hawkins Memorial—W. L. Hamrick	21	5
Poplar Springs—G. E. Allan	8	9
Wesley—W. R. Murray	3	1
Newton—H. L. Daniels	18	19
Pachuta—Lester T. Nelson	6	20
Philadelphia—H. C. Castle	22	11
Philadelphia Circuit—W. J. Walters	34	2
Porterville—E. M. Lane	5	1
Quitman—V. G. Clifford	..	1
Rose Hill—W. C. McClelland	22	1
Scooba—J. S. Conner	..	..
Shubuta—C. H. Strait	5	6
Union—R. L. Lane	65	68
Vimville—T. J. O'Neil	14	14
District Conference	..	22

SEASHORE DISTRICT

J. L. Neill, District Superintendent

	1945	1944
Americus—	..	11
Bay St. Louis—E. E. Samples	24	3
Biloxi, Main Street—T. A. Carruth	300	1
Biloxi, Epworth—E. W. Scott	1	..
Brooklyn-Bond—J. E. J. Ferguson	31	..
Carriere—	..	..
Clermont Harbor—T. R. Heath	..	..
Coalville—J. H. Moore	1	..
Columbia—J. B. Cain	2	51
Escatawpa—S. B. Watkins	24	20
Gulfport, First—C. C. Clark	70	200
Gulfport, Guinn Memorial—R. F. Harrell	8	..
Handsboro—Murray Cox	..	37
Hickory Grove—W. C. Rice	1	1
Hurley—E. B. Flurry	4	..
Kreole—J. P. Payne	..	2
Leakesville—J. R. Cameron	1	-
Logtown—W. B. Jones	6	..
Long Beach—T. M. Dye, Jr.	1	9
Lucedale—W. C. Fulgham	1	3
Lumberton—J. T. Weems	..	7
Mentorum—	..	..
Moss Point—J. S. Noblin	18	80
Ocean Springs—W. L. Elkins, Jr.	2	..
Pascagoula, East Lawn—R. C. Clark	1	16
Pascagoula, First Church—E. W. Ulmer	4	45
Picayune—Irl H. Sells	15	17
Poplarville—W. C. M. Baggett	1	..
Purvis—C. F. Haigh	3	..
Saucier—G. A. Broadus	33	14
Vancleave—G. H. McBride	110	109
Wiggins—Philip Pierce	1	11
District Conference	..	27

VICKSBURG DISTRICT

O. S. Lewis, District Superintendent

	1945	1944
Anguilla—E. A. King	2	1
Centreville—D. M. Ulmer	5	28
Eden—	1	5
Edwards—Norman Purvis	5	19
Fayette—M. H. Wells	21	7
Gloster—R. A. Allums	..	1
Hermanville—R. L. Peyton	..	18
Louise—L. J. Snelgrove	2	1
Lorman—D. E. Vickers	6	7
Louise—L. J. Snelgrove	2	1
Mayersville—E. C. Presley	1	71
Natchez—H. M. Bullock	10	16
Oak Ridge—M. E. Sharp	3	9
Port Gibson—J. B. Holyfield	..	23
Rolling Fork—M. K. Miller	..	..
Roxie—R. E. Alsworth	18	12
Satartia—F. J. Jones	10	20
Silver City—B. M. Lawrance	16	13
Vicksburg, Crawford St.—T. O. Prewitt	15	10
Vicksburg, Gibson Memorial—C. A. Schultz	29	30
Washington—R. E. Case	6	1
Woodville—S. P. Harkey	..	12
Yazoo City—M. L. McCormick	9	27
District Conference	..	30

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

Conference Retreat

The fourth annual Retreat of the Mississippi Conference Woman's Society of Christian Service will be held at Millsaps College, Jackson, August 28-30, 1945, with Mrs. E. E. McKeithen, Conference secretary of Spiritual Life, directing.

The guest speaker for the 1945 Retreat will be Mrs. Arthur J. Moore, wife of Bishop Moore, who is gifted in this type of service. Those who attend will find their lives enriched by the contact with her.

It is hoped that every society in the Conference will be represented. Room and board for the entire time (Tuesday supper through Thursday breakfast) will be $2.70. Each woman is to take her own linens.

Following is the program:

Tuesday, August 28

4:00-6:00 p.m.: Registration.

6:00: Evening meal.

800: Worship service. Introduction—Purpose of Retreat. Spiritual Meditation, Mrs. Arthur J. Moore.

10:00: Bedtime.

Wednesday, August 29

7:30 a.m.: Breakfast.

9:00: Silence begins. Worship service on Prayer. Period of silent and directed Meditation and Prayer. Recess.

11:00: Holy Communion.

12:00: Lunch.

2:00-4:00 p.m.: Rest period.

4:00: Song service of favorite hymns. Spoken Meditation, Mrs. Arthur J. Moore. Silence ends. Spiritual conversation in groups.

6:00: Evening meal.

8:00 Song service. Period of intercession. Meditation, Mrs. Arthur J. Moore.

10:00: Bedtime.

Thursday, August 30

7:30 a.m.: Breakfast.

8:30: Message: "Our Task Ahead." Mrs. Arthur J. Moore.

Closing Service—Period of Sharing.

* * *

The C. S. C. Study?

We have had numerous requests concerning "the Christian Social Relations Study"—what is it? When will we have it? etc. To all of these questions we answer, "There is no Christian Social Relations Study, no mission study, no Bible study. We have a certain number of studies each year, each with a different topic, or theme, and each using a certain book as a text, but we no longer 'label' them."

It is the hope of the Committee on Study and Action of the Mississippi Conference that local committees will **function as a unit.** We mean that whenever **any study** is to be used by the society, that the chairman of the Committee on Study and Action, who is the secretary of Missionary Education and Service, will call the committee together (the other members are the secretaries of Spiritual Life and C. S. R. and L. C. A.) and that together they will plan the study—that they will plan together for all the studies.

Our Woman's Division is making an effort to show us that every study we use includes all three. Certainly any study we use is based on the Bible teachings; it is missionary; it should result in Christian action on social questions.

We are very proud of the progress which has been made along these lines in the Mississippi Conference. We know that each local society is going to help to make the Study and Action program function all down the line. It is not easy to learn new terminology, but we have done it before, and we can do it again.

* * *

Mrs. Bourne Honored

During the recent School of Missions and Christian Service held at Lake Junaluska, N. C., the conference of the Southeastern Jurisdiction honored Mrs. Helen B. Bourne by making her a Life Patron of the Woman's Society of Christian Service.

The Mississippi Conference W. S. C. S. was happy to have a share in this honor. We recall that the first Annual Conference meeting which Mrs. Bourne attended after she became secretary of Organization of the Woman's Missionary Council, was that of the Mississippi Conference, held in Main Street Church, Hattiesburg. At that meeting we made her a Life Member of the W. S. C. S.

Because of the retirement age, Mrs. Bourne is serving her last year as secretary of Missionary Education and Cultivation of the Woman's Division.

* * *

The American Indian

We call attention to an article in the August, 1945, issue of **Readers' Digest,** page 47, "Set the American Indians Free," by O. K. Armstrong. This article follows the thought we have so recently studied in our Conference. We may soon have an opportunity to take action on what we have studied.

* * *

Families in a New World

In the suggestions mailed for use with the study, "Families in a New World," was one for a worship service using contributions from many nations. During the school at Lake Junaluska, Miss Mable Ruth Nowlin arranged the following:

1. Call to Worship

"God will not see thy race,
Nor will He ask thy birth.
Alone He will demand of thee,
What hast thou done on earth?"
(Persia)

2. Hymn: "In Christ there is no East or West" (England).

3. Words of Wisdom:

"Through winter's first snow
See the poor shivering rag-man go,
Yet he, too, is a son of man."
(Japanese).

"Within the four seas, all are brothers."
(Chinese).

4. Scripture: Acts 17:24-28 (Jewish).

5. Prayer:

"O Thou Great Chief, light a candle in my heart that I may see what there is there—in the sweep and rubbish from Thy dwelling place." (Africa).

"As the fire under the stone floor of my dwelling place burns brightly to warm my house, so may the love of God warm my heart and the hearts of those who step over my threshold." (Korea).

"Lord of all truth and right,
In whom alone is might,
On Thee we call!
And may the nations see
That men should brothers be,
And form one family,
God save us all!"
(German, Siegfried Mahlmann, 1815).

6. Poem:

"So long as there are homes to which men turn
At close of day,
So long as there are homes where children are
Where women stay,
If love and loyalty and faith be found
Across these sills,
A stricken nation can recover from
Its greatest ills.

"So long as there are homes where fires burn
And there is bread,
So long as there are homes where lamps are lit
And prayers are said,
Although a people falter through the dark
And nations grope,
With God himself back of these little homes
We still can hope."
(America, Grace Noll Crowell).

7. Silent prayer for families around the world, closing with the Lord's Prayer, which belongs to all.

RELIGIOUS PRINTED MATTER FOR THE PHILIPPINES

A request for old copies of religious printed matter—quarterlies, Sunday School journals, picture rolls, lesson papers, Advocates, **World Outlooks, Upper Rooms,** etc., discarded or left over by Methodist churches in America—comes from the Philippine Islands through the Rev. Francis W. Brush, missionary in charge of Methodist work in Manila. Before the war, much material of this kind was sent to the Philippines by American churches, and Filipino church people are now hungry for more. None has reached them during the war.

If you have such material, will you not please sent it direct by parcel post, prepaid, to Rev. Francis W. Brush, care American Red Cross, Headquarters 6th Army Civilian A. P. O. 442, care Postmaster, San Francisco, Calif. (431 P. Paredes, Manila, P. I.)

He seldom meddled with controversy or metaphysics. He discussed the fundamental doctrines of evangelical religion with clear exposition and forcible logic.—Larrabee.

At the home of his old friend, George Arnold, within twenty miles of the city of Fredericksburg, he met the chariot and the horsemen.—Hoss.

No world can be better than our present world unless people become better people.
—Geo. A. Buttrick.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

Edited by The Executive Committee of Louisiana Conference

By Mrs. J. J. Davidson, Jr., Conference Secretary of Literature and Publications

"I divide all readers into two classes: those who read to remember and those who read to forget."William Lyons Phelps.

* * *

To Read to Remember

Included in a sample packet of literature recently received from Literature Headquarters were the following publications which every society should have to read to remember:

Officers' leaflets (free): "District Secretary of Organization and Promotion of the Woman's Society of Christian Service."

"Treasurer of the Woman's Society of Christian Service."

"Recording Secretary of the Woman's Society of Christian Service."

"President of the Woman's Society of Christian Service."

"Vice-president of the Woman's Society of Christian Service."

"Corresponding Secretary of the Woman's Society of Christian Service."

"Secretary of Literature and Publications of the Woman's Society of Christian Service."

"Annual Conference Deaconess Board" (free). This Handbook includes information concerning the organization of Conference Deaconess Boards and the function and privileges of such boards.

"Constitution and By-Laws for Jurisdiction, Conference, District Societies of Christian Service."

"Your Report a Measurement of Progress." A message to those in the Woman's Society of Christian Service who make reports.

"Constitution and By-Laws of the Woman's Society of Christian Service."

"To Know Him and to Make Him Known." The World Federation of Methodist Women Prayer Card. One cent each; in quantities, 50 cents per dozen; 75 cents per 100.

Free Field Leaflets:

"The Campbell Friendship House." This is a settlement ministering to Negro and other racial groups.

"Mothers' Memorial Center." On the nursery for Negro children in Cincinnati, Ohio.

"Gum Moon." Gives an insight into some of the services the residence for Chinese girls in San Francisco, Calif., is rendering.

"Hilltop Experiences." On the mountain school for children, Olive Hill, Ky.

"The Methodist Deaconess" (free). A leaflet presenting the vocational opportunities, the types of work of a deaconess, and the qualifications for a deaconess candidate.

"Crusaders for Tomorrow's World." Price 5 cents. Twelve worship services and twelve programs for Interest Group of Girls of the Commission on Missions and World Friendship.

"Publications" (free). A catalog of publications.

* * *

The New Guide

The new Guide will be ready for distribution on August 15, 1945. Every officer will be eager to secure this new handbook of information. Order now from Literature Headquarters, 420 Plum Street, Cincinnati, Ohio. Price, 15 cents.

* * *

Concerning Mission Study Books

Word has been received from Literature Headquarters that due to the paper shortage, the supply of study books will be limited. Societies are urged to order both the fall and spring study books as early as possible.

* * *

Week of Prayer and Self-Denial—Its Meaning

"The main idea of the Week of Prayer and Self-Denial is a quickening of the spiritual life, which is effected primarily through the Quiet Day and, as an expression of gratitude for this experience and other evidences of God's love and care, gifts which make possible an enlargement of our work beyond that provided for in the regular budget."

The Date: October 25-31, 1945—Responsibility for its Observance

The responsibility for the observance of the Week of Prayer rests with the Spiritual Life Committee and the Program Committee.

The Spiritual Life Committee: 1. Calls the attention of the Woman's Society to the observance of the Week of Prayer. 2. Makes plans for a Quiet Day. 3. Sees that the announcement for the Quiet Day is made in the church bulletin or elsewhere two or three weeks prior to the date set. 4. So plans the Quiet Day that each member will find a new sense of the reality of God, and will be led to "rededicate her time and talents to the service of God."

The Program Committee: 1. Is responsible for the entire Week of Prayer observance, exclusive of the Quiet Day. 2. Announces the dates well in advance. 3. Attends to having posters, gift envelopes, and other materials ordered at an early date. 4. Endeavors to have the worship service and program presented so effectively that the hearts of the members may be touched to real sacrificial giving.

Materials Furnished to Societies

One packet of Week of Prayer material is furnished to each local society and Wesleyan Service Guild unit free of charge by your Conference. The packets will contain a Handbook for Leaders, a Meditation for a Quiet Day, a worship service entitled, "Loving Our Work, Working Our Love," and a Prayer Card. It does not include the poster or gift envelope. This material is now in the hands of your Conference secretary of Literature and Publications and will be mailed to the presidents at an early date.

Materials to be Ordered in Advance

If extra copies of the program material are needed they should be ordered at an early date. Below is found a list of the packet materials and other helps:

Leaders' Handbook, 10 cents per copy; 6 for 45 cents.

Meditations for a Quiet Day, 5 cents; 25 for $1.

Worship service, "Loving Our Work, Working Our Love," 2 cents per copy; 25 copies, 35 cents; 50 copies, 60 cents.

Prayer Card, 10 cents per dozen; 75 cents per hundred.

Gift envelopes free.

Poster (12½ in. by 19 in), 5 cents each.

"Our Work in Africa," 25 cents per copy. (Helpful as enrichment material).

"Presenting Liberia to the Woman's Society of Christian Service." Free.

TRUTH CANNOT CHANGE

Basic truth does not change. Our understanding of it, our application of it may, and often does, change radically. We have not changed a truth because we better understand it; we have not changed a truth because we give it a better interpretation or a more helpful application to human needs than formerly.

The laws of health are just the same to day as they were when Adam and Eve walked together in the garden of Eden. With a better understanding of those laws, the practice of medicine and surgery changes with each passing generation. The laws of the mind are the same as they were when Adam talked with God in the cool of the evening at the dawn of creation. As we come to understand these laws better and more perfectly conform to them, our Educational processes change and intellectual development is more rapid and more satisfactory. The laws of plant growth are just the same as they were when God, on the third day of creation, called into being the great world of vegetation. Each passing generation learns more about these laws of plant growth and hence each generation sees agricultural processes changing.

Two thousand years ago Jesus gave to the world the basic truths regarding a way of life that is befitting to one made in the image of God. If we have been so long learning what we now know about the laws of health, the laws of the mind and plant growth, is it not unwarranted presumption to believe that we have already understood and used all of the laws of life which would produce the "abundant life" about which Jesus spoke?

Truth does not change. However, it is quite possible that we have not yet discovered the most helpful, practical, sensible interpretation of the teachings of Christ or the most interesting and attractive way of presenting Him to a lost world, or the most effective methods of getting people to receive Him and His way of life.

He is entitled to rank as one of the builders of the nation.—Calvin Coolidge.

No can can ever fill the niche of Asbury—he was under God, the father of American Methodism.—Paine.

Asbury's pioneer instincts kept him in America, and made him, not Bishop Coke, the founder of American Methodism, the molder of our doctrines, discipline, and polity.—Bashford.

In this labour, we have to encounter hunger, heat, and many restless nights with mosquitoes, unwholesome provisions, and bad water; but all this is for souls; were it for silver, I would require a great sum.

—Asbury's Journal.



WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. M. E. ARMSTRONG, EDITOR, JONESTOWN, MISSISSIPPI

(Copy for this page failed to reach us.—Editor).

IN DEFENSE OF THE AMERICAN WAY OF LIFE

By Dr. J. Raymond Schmidt, General Superintendent, National Civic League

Slogans are as essential in fighting modern wars as men, ships, airplanes, weapons, ammunition, and food. During World War I such slogans as "the war to end war," and "to make the world safe for democracy" inspired us to speed up the war effort.

The outstanding slogan for World War II has been the "preservation of the American Way of Life." Presumably the power in this slogan is derived from the fear in the average American's heart that life will not be the same in our country if we lose the war. In other words, the slogan conveys the impression that loss of the war means that "the American way of life" will be supplanted by a German or Japanese way of life.

Although the war with Germany ended three months ago in a decisive victory for the United Nations, the danger of losing "the American way of life" is greater than ever. Despite the fact that Germany is a broken, bankrupt, and defeated nation, policed today by American, British, French, and Russian troops, the teachings of Bismarck and Hitler have spread to America and are strong enough to threaten the overthrow of "the American way of life" in favor of "the Prussian way of life," otherwise known as compulsory peacetime military training.

Early in June a special House Postwar Military Policy Committee, headed by Chairman Clifton A. Woodrum, of Virginia, conducted extensive hearings on the general proposition that there should be some sort of universal military training following World War II. With few exceptions, the only supporters of compulsory peacetime military training were war department attaches, army officers, and other bureaucrats likely to benefit from the establishment of militarism as a national policy. A great array of church, educational, farm, and labor leaders appeared and registered their protests against any form of peacetime military training as being bureaucratic, despotic, and undemocratic.

The army attitude can best be understood by the fact that here are 1,600 generals, many of them lieutenant colonels and captains before Pearl Harbor, who are not enthusiastic about retiring or being placed on the inactive list. These men will need a large peacetime army to preserve their status and salary rating.

Regardless of the strong opposition registered during the hearings, the House Postwar Military Policy Committee by a vote of 16 to 6 favored the adoption of a "broad policy of universal military training" to be conducted "in such a manner and on such a basis as to cause the least interference with normal education and careers consistent with the effectiveness of the training program." Now that Chairman Woodrum's committee has spoken, it is up to the House Military Affairs Committee, of which Representative Andrew J. May, of Kentucky, is chairman, to announce when hearings will be held on Mr. May's bill, H.R. 515, which provides for compulsory peacetime military training.

When a powerful nation like the United States adopts the policy of universal conscription it must be because of danger from attack by an equally powerful nation. The nations charged with bringing on World War II are Germany and Japan, but they will be powerless to attempt another world conquest for many years to come, if ever. Therefore, in the words of the late Franklin D. Roosevelt, on the international horizon, "there is nothing to fear but fear."

On the other hand, the only nations capable of waging large scale warfare are England and Russia. With these nations we are entering into a world peace organization, which Commander Harold E. Stassen, former governor of Minnesota and recently an American delegate to the San Francisco United Nations Conference, says will postpone World War III for at least fifty years. Then, in the name of common sense, why put the nation on a permanent military basis when the young men to be trained within the next few years will, if still living, be well past fifty at the start of the next global war? Surely, it cannot be that we have no faith whatever in the good intentions of England and Russia. It is difficult to conceive how our mighty allies can be less interested in maintaining peace than we are. Certainly their losses in the present war have far exceeded our own, great as they have been.

As we see it, compulsory peacetime military training can mean only that our statesmen have very little faith that the San Francisco Charter can prevent future wars. When we start training millions of young men, the movement to militarize the entire world will be under way. Because America has adopted universal conscription and launched a mighty military machine to go with it, every nation upon the earth, small and great, will feel compelled to fall in line and be ready to go to war on a moment's notice. There can be but one result: all the peoples of the earth reduced to slavery by the frightful cost of the armament race we have precipitated.

Moreover, the adoption of compulsory peacetime military training will cause great rejoicing among the brewers and distillers. The close link between the army and the brewers throughout World War II indicates that 17 and 18-year-old boys will be given every possible inducement to cultivate the drink habit while receiving their allotments.

(Continued on page 13)



Lovely Lane Chapel, Baltimore, where Methodist Church was organized and Asbury was ordained

WHEN IN NEW ORLEANS
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CANAL STREET - - - - N. O., La.



MILLSAPS COLLEGE—1892

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON, AUGUST 19, 1945

By Rev. W. C. Newman

REALIZING THE PRESENCE OF GOD

Lesson Text: Genesis 28:10-22.

Golden Text: The Lord is nigh unto all them that call upon him, to all that call upon him in truth.—Psalm 145:18.

To every one of us there sometimes comes a moment so rare and perfect, a day so happy and beautfiul, that we wish with all our hearts we could hold on to it forever. Yet, clinging to it frantically, we know it must pass, and other days come, some of them drear, some of them crushing, some of them just dull.

Such a time must have been the night in Jacob's life when he dreamed the dream of the ladder to heaven. But Jacob did some things to insure the permanence of that experience. And we would be wise also if we should make it a practice to increase the frequency of those high moments, and to preserve their values far beyond the moments themselves.



W. C. Newman

Especially is this true of those experiences which bring us the sense of God's nearness, the consciousness of his presence.

Gamaliel Bradford, certainly not a preacher, sums all this up in a pungent statement: "If God does not exist, then this world is but a wilderness of horror; if he does exist, life should be a constant effort to know and be at one with him."

Life Transformed by a Moment

For one thing, if you will think back realistically, you will discover that your life has not taken its color from the steady passage of uneventful days, but from those infrequent, yet stirring moments when some magic has lifted you out of yourself. Great moments of worship, great moments of victory, great moments of relief or comfort, great moments of love, or great moments of realizing God's presence.

In the courage gained from a single moment such as these, you will find the strength to walk bravely and serenely through months and years of difficult living. All of life can be changed by them.

This is, in fact, what the early Christians and the modern psychologists heartily agree upon—that a man's attitudes, his mental and spiritual condition, the very destiny of his whole life, are determined by such apparently isolated experiences.

But there is a vast difference between the interpretation of this fact by the psychologists and by the Christians. The psychologist is interested only to point out that many of our mental ills spring from some one unhappy experience; the early Christians were concerned to tell men that all of life can be transformed and made beautiful and good by experiences with God. Modern man needs nothing more surely than he needs to know that.

Translating Feeling Into Action

The most eloquent record of the potency of such high and ecstatic experiences is the story of the transfiguration of Jesus, and of the plaintive desire of Peter to sustain the moment forever. Who has not felt that desire? But try as we will we cannot keep living on so lofty a level for long. How, then, can their values be preserved?



Greenhill House, N. C., where Asbury held first Conference

Jesus gave us the answer, and Jacob himself found it in part in our lesson text. The answer is that we can preserve the best elements of our finest hours by using the inspiration of them, and the inner strength gained through them, to fill the rest of life with deeds of loving service.

Jesus led the disciples down from the Mount of Transfiguration to a waiting multitude of sick, lame, ignorant, and sinful people who needed help. Jacob woke from his thrilling dream to build on the spot his Bethel, and to vow to God the consecration of himself and his possessions.

Ecstatic experiences have no worth if they do not thus issue in action. "Feeling" is much to be desired, as witness the search of thousands of people each day to find satisfaction for this desire through the motion pictures. Religion without "feeling" is cold and dead. But "feeling" for itself alone is dead, too. Only when it has moved us to action does the sense of God's presence become real.

This, then, is the lesson of Jacob's dream. Not that we shall seek for ourselves the mysterious, mystical, magic conception of Christian faith, but that we shall constantly seek to bring God into our waking consciousness, and in that consciousness of God that we shall live out our lives better and more bravely than before.

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THE REGISTRAR

THE AMERICAN WAY OF LIFE

(Continued from page 12)

training. By this test, universal conscription may be regarded as the biggest blow yet aimed at the temperance cause in America.

Any bill proposing even the mildest form of compulsory peacetime military training constitutes a grave threat to "the American way of life." Once enacted into law, it will be possible of amendment over and over again until there would be nothing lacking to make our system comparable to the detestable Prussian system at the height of its infamy. When that time comes, which God forbid, there will no longer be any American democracy. Freedom will have given way to bureaucratic dictation with our people told where and when to work as effectively as under the military systems of Germany and Japan.

People who believe in preserving "the American way of life" have no time to lose. They must write and wire their United States Senators and Representatives at once demanding that they work and vote against any bill proposing compulsory peacetime military training in any form whatsoever. Democracy must be preserved! "Hitlerism" must be crushed in the United States as well as in Germany!

Send your letters and telegrams today! Tomorrow may be too late!

DR. JORDAN GOES TO EMORY

(Continued from page 5)

In addition, he has contributed to "After Pentecost, What?" "These Prophetic Voices," and the "Spiritual Diary." He has been contributing editor to "Through the Bible," and has also written for Christian Century, Christian Century Pulpit, Church Management, Christian Advocate, Upper Room, Evangelism in the Sunday School, and Church School Literature.

Dr. Jordan is a member of Kappa Alpha, Omicron Delta Kappa, Pi Gamma Mu, and Theta Phi. He belongs to Kiwanis, Masons, and the North Carolina Grand Lodge.

The subjects which Dr. Jordan will teach at Emory were formerly taught by Dean H. B. Trimble, who thus will be able to devote the major part of his time to administrative duties.

The opportunist is happy when he is on the way, while the realist is happy only when he has thought through where he is going.—Benjamin Stolberg.

THE CHRISTIAN FIRESIDE

"JUST NUISANCE"

(The true story of a dog sent by a friend in Cape Town, South Africa, to a sister in England, and sent to the Rev. Whitney Hale, Rector of the Church of the Advent, by Mrs. Bartram Tollinton, now living in England, and formerly of Boston).

"Just Nuisance," South Africa's most famous dog, a huge, tawny Great Dane, has just died and caused a pang of sorrow for all sailors. Nuisance acted as guide, philosopher, and friend to all members of the lower deck. He was always with the blue jackets and came into Cape Town every day by train from Simonstown. The officials tried at first to eject him from the train, but he always jumped through the next window and as nobody dared tackle him except a sailor, he was allowed to travel free daily and when he wished.

He always took a whole seat (which held three people) but always gave it up if sailors wanted it. He had a proper bed in the dormitory in one of the Sailors' Clubs in Cape Town and he frequented all the clubs and hotels they visited.

His devotion to duty was marvelous and, in consequence, he held the rank of able seaman. At night he went round the clubs and always found a sailor the worse for wear. Nuisance would take him by the cuff and get him to the station, into the right train, standing guard over him the entire journey. At Simonstown, he would get him out and lead him to Camp. This happened every night and he never missed the last train.

Last week he died and was buried with naval honors. His body was wrapped in the white ensign and a party of marines (Royal) fired a volley as Nuisance was lowered into his grave. Then buglers sounded the "Last Post" over his grave. The Royal Navy will build a monument to its most famous rating.

—Our Dumb Animals.

THE REMARKABLE OSTRICH

By Mabel Irene Savage

Few birds have a more unusual and remarkable assortment of features than the ostrich, with its towering height, cloven feet, scanty feathers, and eyes with upper eyelashes like those of a human being! Everything about him is decidedly extraordinary.

Many authorities on bird life call the ostrich one of the birds which has lost its power of flight.

Ancient Greeks called the ostrich the "camel-bird," a name which it still bears in many parts of the Near East. The Arabs dubbed the ostrich "The Father of the Desert," and the ancient Hebrews referred to it as "The daughter of the Desert."

The ostrich has, from very early ages, been known as a native of the deserts of Asia and Africa. It is a singular fact that the dreaier the desert the more the ostrich loves it as his native home. And in this sea of sand, no matter how barren, the ostrich can find sufficient food. These queer birds have an appetite to match their bizarre appearance, for they will eat bits of rags, leather, stones, wood, grass, snails, lizards, or even pieces of metal! They are also fond of dates and certain kinds of nuts.

Because of its great size, the ostrich has been used to carry men and other burdens upon its back, like a horse or a camel. Goldsmith says: "The tyrant Firmius, who reigned in Egypt about the end of the third century, was frequently carried by large ostriches. Moore, an English traveler, relates that he had seen, at Joar, in Africa, a man traveling on an ostrich; and Villisniere speaks of a young man who exhibited himself upon one of these birds at Venice."

—Our Dumb Animals.

WILD MOUNTAIN GOATS

Twenty-five miles from metropolitan Los Angeles, up in the hills of Santa Catalina Island, there are literally thousands of wild mountain goats, the forerunners of which were probably left there several centuries ago.

Spain's early conquistadores and navigators had a pleasant habit of stocking islands in the southern channel group with food animals from Europe in their exploring trips along the coast-line of what is now California. Don Juan Cabrillo's 1542 expedition may be responsible for the huge herd of today. Possibly Father Torquemada, who came to the island in 1602, left a few goats there. It is even claimed that he made a pact with the Indian inhabitants, making provision for care of the goats and their use for milking, but not to be slain unless by the white man.

On Santa Catalina Island were luxuriant grasses and shrubs, and the animals grew to a far greater size than their ancestors, a full-grown buck found there now might weigh as much as 350 pounds, with a horn spread of up to 36 inches.

—Clarence M. Lindsey.

INSULTS

I read recently, in a short sketch, some words about Lord Kitchener which greatly impressed me. A young man, in somewhat humble circumstances, had insulted Kitchener. A friend who was present at the time attempted later on to make excuses so that the insult might be smoothed over. What was his astonishment to find that the whole matter had passed from Kitchener's mind, leaving behind it no resentment or desire for revenge. If only we might all be big enough to follow this great example! Even among the best of us a cut or an insult rankles. We may forgive, but we never quite forget. And if an opportunity comes to hit back—well, we take it, and feel no shame in doing so. But is it really worth it? If the insult is unjustified—and all insults are—why should we worry? The man or woman who uses abuse as a weapon is not worth our anger. He or she is certainly not worth our pain. And revenge is the ugliest of all human traits.—Christian world.

BUILDER OR WRECKER?

I watched them tearing a building down,
A gang of men in a busy town.
With a ho-heave-ho and a lusty yell,
They swung a beam and the side-wall fell.
I asked the foreman, "Are these men skilled,
And the men you'd hire if you had to build?"

He gave a laugh and said, "No, indeed!
Just common labor is all I need.
I can easily wreck in a day or two
What builders have taken a year to do."

I thought to myself as I went my way,
Which of these roles have I tried to play?
Am I a biulder who works with care,
Measuring life by the rule and square?
Am I shaping my deeds to a well-made plan,
Patiently doing the best I can?
Or am I a wrecker who walks the town,
Content with the labor of tearing down?

—From "The Royal Arch Mason," June, 1945.

SHALL WE BELIEVE GOD OR MAN?

(Rom. 3:3-4)

By C. B. Powell

We are living in a day when people are disposed to put great faith in what men say, but little or no faith in what God says. Especially is this true when God is concerned personally and the plan of salvation is involved, and the destiny of man is at stake. Let some great man of science announce some new discovery, and no matter how incredible it may appear, no matter how much we cannot understand, we believe it at once. But let a man discover something in the word of God that is contrary to his notion, or has something in it that he cannot understand, he discards it at once. Tell the people what the Bible says and many of them look wise, shrug their shoulders, and say, "Yes, but I do not think so; I think this way."

Many years ago, when I was pastor in a certain town, a man came into the community lecturing on the subject, "Is the Negro a Human or a Beast?" There was a very fine old colored man who lived a short distance from me across the town. We were mighty good friends. I had preached for them two or three times and they always seemed to enjoy it. Early one morning I heard a knock on the door. I went to see who it was and, to my surprise, it was this

(Continued on page 15)

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RESOLUTION

Whereas, God in His infinite wisdom has seen fit to call from our midst our beloved companion and faithful co-worker, William Marvin Jones; therefore, be it

Resolved, by the Board of Stewards of the First Methodist church of West Point, Miss., as follows: That in the passing of Bro. Jones our church has lost one of its most faithful and conscientious members, and that we shall miss his counsel and fellowship, and that we appreciate the splendid example that his simple and unassuming life has left us, and that we take this method of expressing our high esteem of him. Be it further

Resolved, that a copy of this resolution be delivered to the family of Bro. Jones, a copy be given to the New Orleans Christian Advocate and to the West Point Times Leader, and that this resolution be spread upon the minutes of the Board.

Adopted unanimously this the 29th day of July, 1945.

W. A. NASH, Chairman;
H. L. MURPHY, Secretary.

ALLIE MARIE BAKER

The life of Allie Marie (Bullock) Baker came to its earthly close on January 20, 1945, at Riley's Hospital, in Meridian, Miss. She was born near San Antonio, Texas, February 13, 1892, and reared near Hattiesburg, Miss. She married T. A. Baker on August 12, 1918. She was an active member of Eastern Star, serving as Worthy Matron; a member of the Woman's Auxiliary of the American Legion, and also a member of the W. S. C. S. of the Methodist Church. She left us to return to her Heavenly Father. No work was too difficult for her if it was for the Church she loved so much.

She left an heritage of a pure life, whose influence will live on. She knew the joy of giving, not only in a material way but in a life of service by ministering to the sick and those less fortunate.

MRS. C. P. RAWLS,
A. M. GANDY,
C. M. C. BAGETTE.

UNION THEOLOGICAL SEMINARY AND THE SERVICE MAN

Inauguration of a $60,000 program providing scholarships to veterans and presenting the claims of the ministry to servicemen was announced Monday, July 30, 1945, by the Rev. Dr. Henry Pitney Van Dusen, president of the faculty of Union Theological Seminary, Broadway and 120th Street, New York City.

Dr. Van Dusen declared that a gift of $30,000 from the Teagle Foundation and $30,000 secured from other sources made the program possible. He also disclosed that a series of refresher courses for returning chaplains will begin during the coming academic year.

"We are planning an intensive effort to present the claims of the ministry, and Union Seminary in particular, to able men in the armed forces," Dr. Van Dusen stated. "We believe that many fine young men who ordinarily would have entered the Seminary have felt it was their first obligation to join the armed services, and also that many who had not so planned have had a call to the ministry during their service.



Home of George Arnold in Spotsylvania County, Va., where the prince of the pioneer preachers and the first Bishop of American Methodism died, March 31, 1816.

"We are publishing a series of small leaflets which we plan to distribute in large numbers through chaplains and other channels. We are also planning special conferences on the ministry," Dr. Van Dusen said.

Chaplains, missionaries, and outstanding churchmen are writing articles for the pamphlets, which are entitled "Service Men in the Ministry."

An army chaplain with several years' experience overseas writes in the first pamphlet and summarizes his observations: "As religion comes out of life and fits back into life through vital preaching and realistic teaching, so, out of the crucible of the service man's experience can come a Christian ministry of exceptional power and result."

Speaking of the financial aid the men will receive, Dr. Van Dusen said: "In most cases the government grant will go far toward meeting the expense of the student. Those with family responsibilities and those who wish to accelerate their course without the necessity of carrying heavy remunerative field work may apply for scholarship aid to supplement the government grants."

The Seminary is at present operating on an accel-program which permits students to complete six semesters of work in two years instead of the usual three. This accelerated program, it was announced, will continue as long as veterans wish to take advantage of it.

Twelve veterans have matriculated in the Seminary already, Dr. Van Dusen pointed out.

A former chaplain will aid in coordinating courses and act as a special consultant for the service men.

Plans for refresher courses are based on suggestions from chaplains themselves, and include: Christian Theology, with special emphasis on trends in contemporary thought; Christian Ethics, Pastoral Counseling and Homiletics, the Bible, and Problems of Re-orientation to Civil Life.

If chaplains have other fields of special interest not offered in the refresher courses, they will audit the regular Seminary courses.

"In the next five years Union Seminary looks ahead to its greatest period of service to all the churches. Already our facilities are completely assigned for next year.

"We are receiving many more applications from students daily. Additional facilities will be made available so that we can accept all those students who show great promise for the Christian ministry," Dr. Van Dusen concluded.

SHALL WE BELIEVE GOD OR MAN?

(Continued from page 14)

old colored man. He had heard this great scientist on "Is the Negro a Human or a Beast, and has he a soul?" and he had come to talk to me about it. It seemed his heart would break. He had reared a large family and trained them up in the right way. I listened very attentively to his story, for I felt that he was telling me the truth. Then I replied, "Uncle Joe, do you believe it?" "No. sir, boss, I sho don't believe dat stuff, but dem niggers is going crazy about dat man." Then I said to him, "Uncle Joe, do you know that all men are a part of God by creation?" (His image). In this I was trying to point out to him the sense perception, the power of the will, a power to choose, and a power to live and act as God would have us do. I heard no more from this scientist.

I have always believed that old Uncle Joe and I saved the Negroes of that community. As you read the scriptures you want to notice carefully the words, "For what if some do not believe? Shall their unbelief make the faith of God without effect? God forbid, yea, let God be true but every man a liar." Which shall be believe, God or man? The opinion of the greatest scientist that ever lived, or the greatest philosopher, or the most learned Hebrew scholar, or the most brilliant orator, is of no value whatever against the word of the infinitely wise and eternal God, who is never mistaken and cannot lie. The opinion of all men together is of no weight against the word of God. (God or man—which?). The experience of these many centuries proves that the man who banks on the Bible is wise. The man who throws throws the Bible overboard and turns to any other source for light and guidance always misses it in the long run. The truly wise man is he who always believes the Old Book against the opinion of any man or set of men.

Shall we believe God or man—which?

The new world emerges when the new man arrives.—M. A. Figenscher.

A ten-year-old lad was making ready to run away from home. "And what's the matter, my boy?" said a kindly lady to him. "Oh," said the youngster in disgust, "my parents won't mind me any more."

—The Watchman-Examiner.

IMPORTANT ANNOUNCEMENT OF

Changes

IN YOUTH PUBLICATIONS

BEGINNING OCTOBER, 1945



Discontinuance of STUDIES FOR YOUTH *and* ABINGDON QUARTERLY

These two publications will be discontinued following the July-September, 1945, quarter. STUDIES FOR YOUTH has carried Senior Group Lessons which have also appeared in HIGHROAD. It seems unnecessary to have two very similar treatments of the same lessons and since HIGHROAD will contain other important material for seniors and older young people, it is thought wise to center our interest and effort in that perodical.

ABINGDON QUARTERLY has contained a treatment of Uniform Bible Lessons. A new publication, BIBLE LESSONS FOR YOUTH, prepared especially for use in small churches which have only one class of young people, should meet the needs of those who have been using ABINGDON QUARTERLY, except in cases where such groups would prefer to use HIGHROAD.

These changes will provide the best available material for young people in local churches in the smallest number of separate publications. LESSONS FOR INTERMEDIATES with teachers' helps in THE CHURCH SCHOOL will not be affected by the other changes.

New Plans for HIGHROAD

HIGHROAD will continue to carry Group Lessons for the morning meeting of Seniors and of Young People, either combined or meeting separately; also evening meeting programs for these groups, plus articles, and special departments of interest to youth. Only one series of evening meeting programs will be provided, but these services will be developed in ways that make them appealing to the average group and easily handled by youth leaders. The Sunday school lessons will include an effective use of photographs, drawings, charts, and the like, that will make them more attractive to both teachers and pupils. The material titled "Graded Courses for Young People" will be discontinued from HIGHROAD and will appear as a new quarterly under that same title (see top of next column). HIGHROAD will continue to be the main-line journal for Methodist youth. *Price 25¢ a copy per quarter.* Helps for leaders of groups using HIGHROAD will appear in THE CHURCH SCHOOL.

GRADED COURSES FOR YOUNG PEOPLE (*A New Publication*)

This new quarterly for young people above high school age will carry Graded Lessons planned especially for those groups in local churches who are interested in advanced study. *Price 15¢ a copy per quarter.* Helps for leaders will appear in THE CHURCH SCHOOL.

WORKSHOP

This monthly periodical is planned for senior and older youth officers, commissions and adult counselors. As the name implies, it gives specific guidance to youth groups in the development of week-by-week plans in the local church. *Price 15¢ a copy per quarter.*

Intermediate Materials:

LESSONS FOR INTERMEDIATES will continue to carry Group Graded Lessons. *Price 7¢ a copy per quarter.* Teachers' helps will appear in THE CHURCH SCHOOL.

For evening or other additional meetings of intermediates, THE INTERMEDIATE FELLOWSHIP—EVENING MEETINGS will be available. *Price 15¢ a copy per quarter.* Counselors' notes will appear in THE CHURCH SCHOOL.

Story Papers:

Two intermediate story papers, BOYS TODAY (*Price 15¢ per quarter*) and GIRLS TODAY (*Price 15¢ per quarter*) are being issued, and it is planned to correlate these rather closely with other intermediate materials.

The story paper for seniors and young people is CLASSMATE (*Price 20¢ per quarter*) which contains excellent stories and also several departments of special interest to youth groups.

These story papers are not designed for class groups, but primarily for individual reading. However, teachers will find them to be very helpful resources to strengthen and point up many of the lessons learned during class sessions.

For additional information about any of these publications, write to

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THE LIVING CHURCH

Rest is not idleness, and to lie sometimes on the grass under the trees on a summer's day, listening to the murmur of water, or watching the clouds float across the sky, is by no means waste of time.

—Lord Avebury.

THE PRAYER-ROOM TODAY

Help me, O Lord, to learn the lesson written so plainly in all the records of human life, the lesson that my own life ought long ago to have taught me. I am ashamed that I can still be so distrustful, after all I have known of Thy faithfulness, still so often afraid, after so many and so great deliverances. Give me an eye to see Thy working, to trace Thy wise and loving design. Give me a mind to "ponder anew what the Almighty can do, if with His love He befriend me." Give me a heart that rests in Thy sure loving kindness. Amen.

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NEW ORLEANS 12, LA.
THURSDAY, AUGUST 23, 1945.

Tennyson's Vision

For I dipt into the future, as far as human eye could see,
Saw the Vision of the world, and all the wonders that would be;

Saw the heavens fill with commerce, argosies of magic sails,
Pilots of the purple twilight, dropping down with costly bales;

Heard the heavens fill with shouting, and there rain'd a ghastly dew
From the nations' airy navies grapling in the central blue;

Far along the world-wide whisper of the south-wind rushing warm,
With the standards of the peoples plunging thro' the thunderstorm;

Till the war-drum throbbed no longer, and the battle-flags were furl'd
In the Parliament of man, the Federation of the world.

—Locksley Hall.

WALLET OF THE WEEK

THE MOANING BIRDS of the Bonin and other Pacific islands have been the subject of much interest to service men in that theater of war. The moaning birds are a variety of petrel which nest in holes excavated in the ground and they make the nights hideous with their continuous moaning sound. The birds dig tunnels at such a shallow depth that they often break in under the tramp of a man and the birds are left imprisoned by the cave-in. There are two varieties of the moaners, one about twice the size of the other.

* * *

CHURCHES IN GERMAN CITIES, of all denominations, have been damaged or destroyed in great numbers. The German Evangelical Church alone lost two thousand five hundred structures. In the same way Roman Catholic and all the Protestant denominations have experienced such a devastating blow in church losses as to make it necessary to begin from scratch for the rebuilding of German religious life. Naturally, this makes a difficult situation for those who must undertake the rebuilding of German civilization when the political, the material, and the religious empires have vanished.

* * *

THE PAN ARAB LEAGUE of Asia and Africa, which many thought could not be set up on account of local rivalries and jealousies among the Mohammedan groups, seems to have been at least tentatively effected. The pact to which the Arabs have agreed permits them to make war upon non-Mohammedan nations, but pledges the League to submit every cause of dispute among themselves to arbitration. That may be well enough among themselves, but no union against non-Mohammedan nations is apt to succeed in the face of trends of thought resulting from the war now ending.

* * *

METHODIST SUNDAY SCHOOL ATTENDANCE in Great Britain has registered an increase for the first time in many years. In London alone there was an increase of more than fifteen thousand in attendance and there was an increase of more than a thousand teachers. Youth clubs registered a gain of more than twenty per cent with a gain of nearly fourteen per cent in the membership of the clubs. This indicates a determined effort upon the part of the churches to retrieve the situation which has prevailed so long.

* * *

WOMEN MINISTERS FOR BRITISH METHODISM was hopefully on its way to becoming a fact when the Conference gave the proposition a favorable vote on Saturday, July 21, 1945. The requirements for women ministers will be the same as for men, they will receive the same support allowance, and the only exception is that, except in special cases, women ministers will be automatically retired on marriage. As we understand it, the proposal now goes to the Synods for final approval before the action of the Conference can become effective, and even after that it will take some time for women to qualify under the required ministerial standards.

THE ISLAND OF NIAS, which lies off the coast of Sumatra in the Netherlands East Indies, is about eighty miles long and twenty-eight miles wide—an area of more than two thousand square miles. It has retained many of its primitive customs, among them are the market scenes handed down from generation to generation, the performance of the Nias war dance in the village streets, and the village priest sitting on a stone chair in the open giving advice and blessing to those who appear before him.

* * *

THE EXPLOITATION OF DEPENDENT PEOPLE was recently reduced to figures which would be a little difficult to justify upon the basis of social equities. In Northern Rhodesia, minerals to the value of forty-eight million dollars were produced. Of that amount African laborers were paid two dollars a week, a total of one million two hundred and fifty thousand dollars. The Europeans engaged in the same production were paid forty dollars per week average. The comparative totals were not given, but the difference between two dollars and forty dollars per week tells its own story.

* * *

EMPEROR HAILE SELASSIE told a London audience that he was taught to read the Bible from childhood. He said: "Today a man sees all his hopes and aspirations crumbling before him. He is perplexed and knows not whither he is drifting. But he must realize that the Bible is his refuge and the rallying point of all humanity. In it man will find the solution of his present difficulties and guidance for his future actions; and, unless he accepts with clear conscience the Bible and its great message, he cannot hope for salvation. For my part, I glory in the Bible."

* * *

COTTON GROWING in Soviet Central Asia has progressed to such extent that the section now produces nearly all the cotton needed for the entire Soviet textile industry. Great irrigation projects were necessary to overcome the dryness due to lack of rainfall, and the production is on a cooperative basis in which the workers and the government. share. Government inspectors keep a record of the condition and yield and the representative of each collective farm receives a receipt for the cotton delivered.

* * *

TUBERCULOSIS, SCOURGE OF THE RACE, took another stride in the direction of being conquered by science when the bacilli were destroyed in the test-tube stage of experimentation with the new drug Aspergillin. This is only an indication of possibilities, but it gives great hope that the disease which has so long preyed upon the race almost without let or hindrance will be finally and effectively mastered. It seems that the experimentation with Aspergillin is being conducted in India and China, where climatic conditions are most favorable to tuberculosis infection and progress.

New Orleans
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EDITORIAL

PEACE—A TIME FOR REFLECTION AND RESTRAINT

"Peace" screamed in letters half the depth of the cover page of both our afternoon papers on August 15. Below the streamer, one paper carried this: "Avenged—Pearl Harbor, December 7, 1941." We do not go along with either timid diplomats, or purring civilians in our feelings about Germany and Japan, but we wonder if a spirit of vengeance and the dementia and vandalism of the celebrations in some cities are calculated to promote the good will which will surely be needed for the solution of the problems of our disorganized world. After all, we have not yet achieved peace. We have only arrived at a treacherously neutral state from which peace building may begin.

It is true that the Emperor claimed for himself and the war lords a paternalistic interest in the peoples of the Far East; he spoke of our use of a "cruel bomb," and he is quoted as saying that Japan's defeat is "temporary." Such a statement might be expected from a ruler who imagines that he rules by imperial tradition and as a god. It is not necessary, however, to take the grandiose twaddle of the Imperial Rescript seriously. The forces of occupation will soon convince the Japanese people of their defeat and General McArthur will deal with the Emperor as firmly and as justly as he deserves. It is likely that the Japanese people will not find much time or encouragement for weeping and moaning before the palace gate, for they will be faced with stern problems of their own.

We are the victors and that circumstance together with our Christian profession should indicate for us a proper restraint of our emotions—good or bad. If this war has taught us anything, we must have learned that henceforth we must live as neighbors with our enemies in a world where ocean barriers have been obliterated, distances have been conquered, and the very air above us has been made into a speedway for the argosies of the world's commerce. Our inspiration is the God of omnipotence and perfect righteousness, not dead ancestors and imperial traditions. We must honor our faith if we would have the confidence of our difficult world. There is no justification for expressions and incidents of hate in charging such to "irresponsibles," for to those who do not know us everyone is responsible.

No, we have not achieved peace. The conquered lands will be a veritable tinderbox—a threat to world peace for years to come. The Japanese are temperamental and unpredictable, and the indications are that terrorist fanatics may give us much trouble. The Chinese are far from having attained national unity and, even before the surrender terms have been signed, ominous clouds offer a threat to her peace. The Allies themselves are not without many and serious problems which will require Christian statesmanship and judicious restraint upon the part of all if we are to avoid pitfalls.

We must exhibit a Christian spirit toward all people and in all things, and we must have a firm resolve that no future war shall blacken the pages of our history.

"LISTENING POST" IN WASHINGTON

In the minutes of the boards which met in Chicago early in July, this action is reported: It was voted to participate with the Federal Council of Churches and other churches in maintaining a "listening post" in Washington, D. C., and that the boards authorize an appropriation from Division funds for this purpose. It seems clear to us that there was serious question raised as to the propriety of that action, for in the very same paragraph we find these words: "It was explained that this is in no sense a lobby for the churches, but simply that the Protestant churches might get accurate information as to the trend of government as it relates to work of the churches."

We confess that this explanation is far from convincing to us. We Methodists make a great hue and cry about the separation of church and state and then turn around and set up a "listening post" out of funds contributed for other causes. As we see it, it means that the camel is warming his nose in the entrance of the Methodist tent. We feel that it is certain to turn out to be a means of political meddling which will reflect no credit upon the Methodist Church. We do not believe for one minute that those who authorize participation in this "listening post" mean to get information which they will file with rose leaves in a denominational memory book. Not long ago, the heads of the three Allied governments met behind barbed wire entanglements in Berlin, and it begins to look like Congress might be faced with a like necessity.

It is our feeling that the authorization of a "listening post" is poor use of church funds, and we do not believe that it will contribute anything to Methodist faith and effectiveness. We need more than anything else a re-

covery of the passion for souls born of the experience of personal salvation from sin—not relayed from a "listening post." It appears to us that the Methodist Church should make up its mind to be a church or a political affiliate. We do not believe that it is possible to be both. We will never be able to meet our obligations under the Great Commission by political maneuvering. We do not mean to be biting, but certain **church trends** are not very reassuring. The hypenation of religion and politics means a church dud. We are against the use of Methodist money for the maintenance of a "listening post" in Washington, and we do not feel that taking money from "Division funds" relieves the boards of their responsibility.

SOLDIER VOLUNTEERS FOR THE MINISTRY

There are nearly six hundred men in the Armed Services of the United States who have indicated a purpose to enter the ministry of the Methodist Church when hey return to civilian life. If this potential army of ministerial recruits is to become sharer in the ministry of their Church, we shall need to take some thought as to their reception and development upon their return from the war fronts, where they have seen and felt all the sickening horrors of war. The thoughtless will be disposed to talk to them about the experiences of which they have had more than enough. How, then, shall we discharge our responsibility toward these ministerial volunteers?

Naturally, each case will have its personal angles which fall under no general rule of procedure. But we should accept the men who come back as basically the same men who went away to war. They will feel, and rightly, that they are homefolk, not heroes, and they will not relish fulsome compliment, for they know that they were among the millions who gave of their best. It would be better not to meet them as ministerial volunteers. Many of them will be shy and diffident and should be allowed to rediscover the sense of the normal interrupted by war and the years.

Obviously, the Church should receive them as her sons in the Gospel—not as war heroes. They should be encouraged to give expression to what is in their hearts, rather than to review their war experiences. And they should be given the opportunity to anchor themselves by such Christian service as they may be willing to undertake, and in due course to ratify their decision to join the ranks of the prophets as ministers of the Methodist Church. Many other things will suggest themselves, but the important things are to be normal and Christian toward them.

"PEACE ON EARTH"

The historian, Tacitus, once said, in his mordant style, of one of the Roman emperors, "He created a desert and called it peace." That seems to be a very accurate description of what we have in the world at large today. We have a world desolated by the ravages of war and we have since last night a cessation of war, but have we really and truly a world at peace? Can we complete the caption of this article—"to men of good will?"

It may seem a hard thing to say, but it seems to me that we have, so far as Japan is concerned, an exact



Dr. A. P. Hamilton

parallel with Germany at the end of the first World War. That is to say, a nation that has been forced for the present to lay down arms, but in a mood of defiance. A nation that by no means accepts defeat, a nation that in no sense means to give it up as a lost cause but sees it as a breathing spell in which she may recoup her energies and strength—"to fight again another day," perhaps.

Like Germany in the last war, Japan's homeland was not invaded. As a people she has not felt the full impact of war. I doubt if she has any sense of guilt for the horrors she has perpetuated upon the Chinese, the Koreans, and ourselves.

On the other hand, her feelings toward us are a mingling of resentment, hatred, wounded pride, and contempt. It is doubtful if such emotions can be healed or eradicated by our occupation of her country, or by any efforts at re-education.

Such a situation does not make for permanent peace. For that reason we are now in the most delicate position we have ever been called upon to deal with as a nation. It certainly challenges all we have within us to demonstrate that we are "men of good-will;" that we believe in justice; that we are humane, and that we are Christian. We have preached Christianity to them through our missionaries; we must demonstrate it to them now in fact, and that, too, on a national scale.

Here is at once a terrible responsibility and limitless opportunity. Are we able to meet it and master it? I tremble to think of the answer. At the present time, of course, all we can do, who are on the sidelines, is to hope and pray and hold our breath.

The future of the world, certainly of the Far East, is largely in our hands, for weal or woe; but it is not hopeless. Rather, on the other hand, exhilarating.

A. P. H.

Others Say. . .

DON'T FEAR THE TRUTH

If God had submitted certain parts of the Bible for the approval of churchmen, it is reasonably sure to assume that they would never have given it. David was the outstanding churchman of his day. David fell into grievious sins. God did not hesitate to make this tragic fact a part of His sacred record. Frankly he told all the world what had happened to David. Peter was one of the three disciples closest to Jesus. Peter made a number of very sad mistakes. He tried, for instance, to dissuade Jesus from going to Jerusalem for His final passion and death. He denied Jesus on the night of his betrayal. This was a terrible thing, yet God made no effort to hide the fact. With perfect honesty He included the sins of Peter in His sacred account. Paul, the greatest of the Lord's apostles, had a very bad record prior to his conversion. The Bible goes into considerable detail telling us about that record. God evidently never was afraid to tell the truth. He did not fear that people were going to turn against Him or against the truths

which He revealed just because some of those who professed to be His children fell into grievious sins.

We often think of this when we observe how fearful some individuals are lest persons charged with official church responsibilities be criticized. They are so anxious to preserve the illusion that churchmen make no mstakes, that their judgment is always good, that their decisions are always trustworthy, and the like more. It is our conviction that men would have more respect for the church and that the members of the church would be more definitely loyal if they could feel that you were always as honest in exposing weaknesses, faulty judgments, mistaken actions, etc., as God was in publishing the sins and transgressions of some of His most famous sons and daughters.—American Lutheran.

THERE IS LIGHT ON CHINA'S HORIZON

By C. Bertram Rappe,
Chunking, West China

What can we say to you as we are entering our ninth year of the war of resistance against Japan?

Well, naturally, everyone is weary. Who would not be worn out by such constant fighting, suffering, and sacrifice? Yet there is still life; and, now that the war is over in Europe, the Chinese people have taken on new life and are looking forward confidently to ultimate victory.

On the battlefields the Chinese armies are pushing the Japanese back in Hunan, Honan, Kwangsi, and Fukien Provinces. They are powerfully supported by the American Air Force, and everywhere preparations are going forward for the final drive to expel the enemy from China. How happy we will be when it is all over and the work of reconstruction and rehabilitation can begin! For this UNRRA is carefully preparing in their office here.

Here in Chungking a most significant meeting of the Kuomintang Party has just been concluded. Among other things, it was decided to call a Constitutional Convention to meet in November of this year. Official recognition is being extended to other political parties. The Kuomintang is giving up the functions of government that it has been exercising. Then popular assemblies are to be established in all counties. These are steps in the right direction and will help to bring about real democratic government in China.

Again the long blockade of China is gradually being broken. For months many tons of vital supplies have been coming in over "the hump." Now the Ledo or Stilwell Road is open and long convoys of trucks are moving over it. Supplies thus brought in were largely responsible for the recent victories in Hunan Province. Gasoline and oil have been among China's greatest problems. Now these are flowing in through one of the longest pipe lines in the world. This pipe line and the stilwell Road are triumphs of American engineering. The port of Rangoon has been captured and will be restored to take care of shipping by the first of July. When this is done the railway across Burma will soon begin to function. All this will help to shorten the war here in the East.

During the last eight years of war the Church has suffered much. No one knows how many churches, schools, and hospitals have been destroyed or closed in the occupied territory, or how many of our people have been killed or driven from their homes. Here in Free China there has also been great damage to our property in several provinces, and thousands of our members are refugees separated from homes and loved ones.

Turning to God

However, the picture is not all dark. In their extremity our Christian people have turned to God, and their faith and courage have been greatly strengthened. In Chungking, our Methodist churches are crowded with worshippers every Sunday. At Easter we had the biggest crowds in history. At Grace Community Church thirty-two persons, mostly young men of college grade, were baptized and received into the Church. Twenty-two were received into Wesley Church on the same day. The following Sunday I went to Go Lo Shan nearby and baptized eleven adults and five children. This church was established only one year ago and yet is now fully self-supporting. The same good progress is being made in all our city churches throughout the Conference, but due to lack of transportation and funds our rural churches are not doing so well.

I am much pleased with the improvements made in our Chungking Hospital. For nearly a year now we have been cooperating with the Shanghai Medical College. In this way our staff has been strengthened, and we have built up a good laboratory which is not only doing our own work but assisting other hospitals. Our clinics now average about 450 patients per day, which is double the number we were seeing a few months ago. Then we are soon to have an X-ray machine to replace the one destroyed by the Japanese in their indiscriminate bombing of our city.

Most of the campus and buildings of our Chungking High School were taken over by our Army the first of the year. This disrupted our work and we had considerable trouble getting started this term. The Army kindly gave us the loan of six tents to house students and another large tent which is used as a dining-room and classroom. We have erected one new building at great expense, for building costs are very high.

We tried to cut our enrollment from one thousand to four hundred, but parents would not hear of it. Such pressure was brought to bear on the school authorities that they were forced to admit nearly nine hundred young people. They are crowded like sardines into dormitories and classrooms. We sincerely hope that the war may end soon and that we can get back our buildings fully repaired. Since the Army has erected new buildings and installed modern sanitation, we will have a much better plant at the end of the war.

The Christian Fellowship of the school is very active and is having an ever-increasing influence for good. Tomorrow night they are to have a special service, when eighteen young people will be baptized and received into the church. The Rev. and Mrs. Harry Haines are doing a very fine piece of work with these young people.

Two weeks ago we established a new church here in the western suburb of Chungking for the English-speaking population. Already we have a congregation of nearly two hundred persons. We are greatly encouraged by such a turning to God on the part of the people. Let me say, too, that it extends from the lowest to the highest, for on Easter Sunday one of our missionaries conducted a special service in the home of Generalissimo Chiang Kai-shêk, when his youngest son and all his family were baptized.

ADVANCE NOTICE—LABOR DAY WEEK

There will be no issue of this paper on September 6. This follows our custom in the past and also helps to conserve our paper supply. We are now well within our basic allotment, but we do not want to take chances on a possible continuance of paper restrictions. Our circulation is now at the highest level it has reached in the past fifteen years. REMEMBER, no Advocate on September 6.

EDITOR.

HAVE YOU BED LINEN FOR EUROPE?

When a patient goes to a hospital in Paris these days, he is expected to take his bed sheets along with him," says Mrs. Marc Boegner, wife of the head of the French Protestant Federation, now visiting America. She is suggesting that American women share sheeting, towels, blankets, and quilts with the families of pastors, some of them refugees, in not only France, but also in Belgium and Holland. "There could hardly be a greater act of friendship on the part of American women than to share their bed-linen with these distressed families," she says. The interdenominational Church Committee on Overseas Relief and Reconstruction is cooperating with this request of Mrs. Boegner by making their depot (United Church Service, New Windsor, Maryland) a receiving point for these supplies for Europe.

CROSS-BEARING

There is much talk among Christians about cross-bearing that falls far short of what Jesus meant when He said, "If any man would come after me, let him deny himself, and take up his cross, and follow me. Whosoever doth not bear his own cross, and come after me, cannot be my disciple." Observe the words, "Come after . . . follow . . . me."

Patient endurance of misfortune is a virtue, no doubt. Steadfast acceptance of opposition and persecution is commendable. Hopeful submission in sorrow is a sign of strength.

But sometimes misfortune is the result of our own bungling and failure. Sometimes we are only self-made martyrs, who deserve all the opposition and persecution we receive. Sometimes in our sorrow we are merely reveling in self-pity, having a good time being miserable. And there is neither virtue nor strength in any of this.

The true pattern of cross-bearing is the crucified Lord Himself. We ought to notice two characteristics:

1. His cross-bearing was voluntary. It was not imposed from without. It could have been avoided, by being humanly diplomatic and evasive. It was freely accepted in line of obedience to the will of the Father.

2. His cross-bearing was for the purpose of saving others. Its object was redemption, the reconciling of men to God.

All true Christian cross-bearing is positive action, not merely negative submission.—J. W. K., in Evangelical-Messenger.

CONFERENCE NEWS AND PERSONALS

New Orleans Christian Advocate

Publishing Committee:
Louisiana Conference—J. W. Reily, Chairman; B. H. Andrews, R. R. Branton.
Mississippi Conference—J. T. Leggett, Vice-Chairman; J. E. Gray, C. C. Clark.
North Mississippi Conference—V. C. Curtis, Secretary; A. T. McIlwain, S. E. Ashmore.

W. L. DUREN, D.D. .....Editor-Manager
HENRY T. CARLEY, A. P. HAMILTON and B. P. Brooks .....Associate Editors
W. C. NEWMAN.....Church School Lesson Writer
MRS. E. L. DIAMOND.....Editorial Secretary
C. MILTON CHALMERS.....Publisher

Rev. J. H. Sewell, Ferriday, La., sends a list of twenty subscriptions from his work—one phase of the splendid work he is doing at that point.

Mrs. S. A. Steel, whose home has been in Mansfield, La., has moved to La Feria, Tex., according to a notice from the post office at Mansfield. We do not know whether she is in Texas permanently or not.

Rev. J. E. J. Ferguson reports continued progress along all lines in his work at Brooklyn and Bond, in Mississippi. All financial items are kept well up to date and he expects to make a good report at Conference.

Rev. T. J. Holladay, veteran toiler of the Louisiana Conference, reports that his charge lacks only $23 at one point of full payment on the Crusade fund, and at most places World Service collections are paid in full also.

Rev. J. E. Hearn sends twenty-two subscriptions from Oak Grove, La., and reports progress in all phases of his work. He reports a fine group of young people to work with and expects to have a good report for Conference.

A note from Rev. W. H. Giles says that Rev. F. J. McCoy, retired, spends much of his time on his bed, but that he is one of the most optimistic and happy Christians he knows. Mrs. McCoy is in every way just as fine.

Rev. D. B. Boddie had Rev. E. B. Emmerich with him on the Morgan City charge last week. Bro. Emmerich did some good preaching and visited on the bayous during the days. Bro. Boddie and his wife are now vacationing at Fishville (Pollock, La.).

Mrs. E. C. Box, DeRidder, La., writes that she and her invalid mother read the Advocate from cover to cover and they do not want to get off our mailing list. We are happy to know that the paper is thus ministering to our good friends.

Rev. Andrew J. Boyles has already received 174 members into Millsaps Memorial Church since Conference and he is now in his annual revival. Rev. Jim H. Sharp, of Colorado City, Tex., is doing the preaching, and W. F. Munday, of Memphis, is leading the song services.

Rev. W. R. Wendt sends us a list of twenty-one new and renewal subscriptions from Logansport, La., and he says that there will be a few more later. We appreciate Bro. Wendt and his loyalty to the Advocate, as to every other interest of the Church.

Our good friend and Advocate representative for the Natchitoches, Miss., charge, Mrs. W. E. Moreland, joins us and all our readers in rejoicing that the war has come to an end. She adds that she hopes and prays our people may awaken to their need of our church paper.

Phil Harold Grice is much pleased with his people at West Park Church, Jackson, and with the reception which they have given him. He speaks in high praise of the work of Rev. J. D. Wroten, Jr., and says that bright days are ahead for the "precocious infant" of Mississippi Methodism.

Rev. W. J. Walters, Philadelphia, reports the closing of his meeting at Sandtown, where he had the capable assistance of Rev. Roy Lane. This completes the round of revival services for the charge, and forty members have been added on profession of faith as a result of the effort. This report is part of a good report in the Advocate campaign.

Rev. H. C. Norsworthy, pastor of Hall Summit, Miss., charge, writes that he is in a series of five meetings in which he is being assisted by Rev. Chas. Assaf, of the Mississippi Conference. At the time of writing, thirteen members had been received into the church at Nolley Springs, and Bro. Assaf was giving very effective assistance.

Mrs. Madge Booth Riddle, sister of Rev. J. W. Booth, of New Orleans, died recently following a stroke. Her home was in Carroll County, Miss. She became unconscious soon after the attack, but lingered for several days before death came to her relief. She lived at the old home in her native neighborhood and was a worthy and good woman.

CHANGE BROOKHAVEN DISTRICT CONFERENCE

The Brookhaven District Conference will be held at Wesson instead of Crystal Springs. The date remains the same, September 25.

VAN R. LANDRUM.

BROTHER, LAY THAT MANUSCRIPT DOWN

A correspondent recently made this rather unusual request of us: "I hope you will see to it that editorials concerning preachers reading a manuscript are in all issues. I do enjoy listening to preachers who talk as if they have been inspired by the Lord, but I do not care too much about listening to oral readers—some of them poor oral readers."

MRS. W. L. BROOME DIES SUDDENLY

Mrs. W. L. Broome, wife of the pastor at Bartelsville, Oklahoma, died suddenly following a stroke which occurred at the family summer home at Eureka Springs, Arkansas, on August 4. Rev. W. L. Broome was formerly a member of the North Mississippi Conference, and is a brother of Mrs C. T. Floyd, of New Albany, Miss. Funeral services were conducted at First Methodist Church, Bartelsville, Okla., on Tuesday, August 7, by Rev. W. L. Blackburn, district superintendent, assisted by Rev. J. W. Trevette, pastor at Dewey, Okla. Mrs. Floyd and Mrs. T. L. Jernigan, of Pontotoc, another sister of Bro. Broome, attended the funeral.

A CARD OF APPRECIATION

Dear Dr. Duren: Wife and I desire to express through the Advocate our deepest appreciation and heartfelt thanks for the many expressions of sympathy, kindness, and thoughtfulness of our friends symbolized in their letters, beautiful flowers, and in many other ways.

It is impossible to reply by letter to all who have written us, but we do appreciate everything our many friends throughout the Mississippi Conference have done to make our sorrow lighter.

To the people of Mashulaville community we will never forget the many deeds of kindness and their considerate expression of our situation, and we shall always feel more closely drawn to them.

May God bless each and all who were so thoughtful and considerate of us.

Sincerely,
F. B. ORMOND AND WIFE.

VICTORY SERVICE AT MAIN STREET, BILOXI

Rev. Thomas A. Carruth, pastor, held a Victory Service at Main Street Church, Biloxi, Miss., on Sunday night, August 12, which was both effective and unique. He preached on "Good-will toward all people as the foundation for peace." On the service flag of the church are five "gold stars," and



at the close of the service he called for volunteers for life service—men and women to represent those gold stars, and he emphasized a willingness to go to either Germany or Japan if the call should come. He insisted that no one come unless they were willing to dedicate themselves fully at that point as well as to Christian service. On the call for five, ten came, among them David Stegall answered the call to preach. The list and ages of the volunteers follow: Mary Brown, 16; Edna Mae Burgess, 17; Ann Brown, 17; Gene Redding, 17; Esther Coulson, 16; Bettye Gene Coulson, 17; Patty Beth Corban, 17; David Stegall, 15; Jay Elder, 17; and one service man.

Following the volunteers at the altar, the parents and friends of the young people came for a covenant of prayer and dedication with their children and friends. It was truly a camp-meeting scene at the altar, where the people wept and rejoiced together.

ARCOLA AND MURPHY CHARGE

It is just three months until the meeting of the Annual Conference. My, how the months go by! We never catch up with our work. The days are so short and the months slip by so rapidly.

We have just finished up our revivals but, of course, we don't expect to quit. At Lock we had a most delightful week, assisted by Bro. H. D. Suydam, of Moorhead. Had fine congregations and a delightful time. I am sure the church there is in better shape, though there were not many additions. They have just put a new roof on the church and put some other repairs on the house.

We closed out at Murphy Friday night with a great crowd and thirteen additions, eleven of them being on profession and baptism. What a night it was! Had one little child to baptize. A fine spirit followed the meeting, and we feel happy over the fine results at both places. Bro. N. D. Guerry, of Hollandale, helped us at Murphy. Both of these brethren did splendid work and were highly satisfactory. The people did their part well, entertained us royally, and we shall be happy to go back into another campaign at either place again.

Here at Arcola we have just installed Butane gas, both in the church and parsonage. Will put in the heaters this week. The tank and the pipes are already in place. This is quite a step forward.

The ladies of the Woman's Society have added some touches to the interior of the church, which greatly help the appearance.

We have paid in full our quota for the Crusade and will pay in full all the obligations of the Church. There are no outstanding financial obligations at any of the three churches.

There is fine interest in the Sunday Schools and we are happy to report that the people are cooperating in a most excellent way.

Arcola, Miss. E. S. LEWIS.

LETTER FROM CHAPLAIN ELLISON

Camp Netroit, France, August 7, 1945.

Dear Dr.: A word to let you know, and my friends as well, that I am still in ETO.

For a while I was in Germany, somewhere near Austria, and I came here via the 40 and 8 pullman.

Last Saturday I flew to London, circling historic St. Paul's, and then flew down Thames to channel and to Holland. We flew over Brussels on way "home."

Last Sunday there were 500 men in my services. One service was at 10 a.m. and another at 11 a.m. We have Protestant services each night.

Recently I participated in a general Protestant communion service with two Southern Baptists. My CO, a full colonel and grandson of a Methodist itinerant, attends services each Sunday morning.

My outfit (present one and new one) has won six battle stars and has been cited by the President twice.

I have the happiest and best situation I have had in the Army. However, I long to be in the ranks of Mississippi Methodism again.

Soon I am going to face a move to another theater. Remember me and my men in your prayers.

A. M. ELLISON,
Chaplain, U. S. A.

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EDITOR.

LEWIS MEMORIAL HOSPITAL

Lusambo, Africa, July 8, 1945.

To the ladies of Mississippi and elsewhere, and all of you who have given so generously of your money and time toward the funds for building and the equipping of our hospital at Tunda, I want to express my thanks and appreciation. The attached kodak picture of the building as it now stands was made by the Rev. H. T. Wheeler, who gave up his work as head of the Evangelistic work on this district to supervise the building. Its success here is due in a large part to his ability and devotion. It is the first and only two-story building on our Mission. There were some misgivings at first by some of the missionaries, as we do not have all of the equipment used back home for building, but Mr. Wheeler has made it a success, and now other two-story buildings are being planned.

The beds began to reach our Station about three or four weeks ago. We have only one truck and so we are not able to transport them rapidly. But even so they are reaching us in good time. I put one of them together for the benefit of the natives and, I might as well confess, for our benefit, too. When you have been using nothing but beds made from sticks it's hard to wait until you can get one of the regular beds put together. After the bed was assembled I placed it on the porch for all to look at and admire. A local chief, who has some thirty odd wives, came along and, after looking at the bed, said he wanted to buy one, no matter what it cost. I knew I was perfectly safe in my offer, so I told him I would sell him one on the condition that he bought one for each of his wives as well. That wasn't in his planning, so I asked where his wives would sleep while he had this good bed and he said they would, of course, sleep on their mats on the floor. But we were unable to come to terms, so he didn't buy a bed nor did he place an order for thirty-odd to be delivered later. The missionaries have looked rather longingly at the innerspring mattresses, but I've assured them that the only way they would get to use one of them was to get sick, so they, too, lost interest.

We have had to move into one or two of the downstairs wards, as our mud buildings were falling down upon us, but the hospital has not been completed entirely as yet. We are waiting for the wiring to arrive before ceiling the upstairs and putting down the flooring. That was held up by war-time regulations, but we hope to get it soon now.

We had our annual Mission Conference at Minga this year. We were fortunate to have with us our new Bishop—Bishop Booth, also Miss MacKinnon and Dr. Archer. It was decided at the Mission meeting that each Station would be equipped with a light plant and that machinery would be sent out so we could bore a well and have running water on the Stations. At present each family has a man who hauls water on his shoulders for about a mile. That makes quite a problem at

(Continued on page 9)

MISSISSIPPI'S CONTRIBUTION TO THE SUFFERING OF AFRICA



LEWIS MEMORIAL HOSPITAL, TUNDA STATION, CONGO BELGE, AFRICA

PERSONAL NOTES AND INCIDENTS

Last week we said that Dr. M. S. Monk was an alumnus of the University of Alabama. This was an error. We should have said the University of Georgia.

A card from Miss Annie Alford, requesting the change of her paper, says that she is leaving St. Joseph, Mo., to be associated with the Wesley House at San Antonio, Texas.

Rev. C. E. Downer reports a good meeting at Farm Haven Church, on the Sharon, Miss., charge, in which he had the assistance of Rev. T. R. Holt, who will also assist him at Sharon.

Rev. J. M. Alford reports the best Vacation Bible School ever held at Colfax, La. They also had a good revival recently in which he had the assistance of Rev. R. T. Hollingsworth, of Charleston, Miss.

Rev. L. T. Nelson reports good revivals at all five churches of the Pachuta, Miss., charge. He says that $800 of the $1,190 Crusade asking will be in hand by the district conference, which meets in September.

A note from Rev. J. W. Holliday, pastor at Vaiden and West, Miss., says that Mr. J. E. McClurg and Mrs. T. C. Vaiden, father and daughter, respectively, are improving from the illnesses which have incapacitated them of late.

Rev. M. R. Robertson, pastor at Slidell, La., paid the Advocate office an appreciated call one day last week. He was in the city on business and indicated that the church at Slidell was moving along in a substantial way and will, of course, make a full report at the Annual Conference.

Miss Mary E. Favre, Pearlington, Miss., says that her mother makes her a present of a subscription to the New Orleans Christian Advocate on her birthday each year, and they both enjoy its weekly visits. Really, we do not know any other better way to create the Advocate habit than that of this mother.

DR. RAULINS CONVALESCING FROM OPERATION

Dear Dr. Duren: Will you please express my very great thanks to many friends who have written concerning my health? This is to report that my progress toward recovery is as much as the doctor promised. Four more weeks I am to be out of my pulpit. At the end of this time I hope to be in good running order. I am now back at home.

Sincerely,

D. B. RAULINS.

MISSISSIPPI CHAPLAIN HAS PART IN WHITE HOUSE SERVICE OF PRAYER AND THANKSGIVING

The service of prayer and thangsgiving, held in the East Room of the White House on Sunday, August 19, 1945, was under the joint direction of Navy Chief of Chaplains W. N. Thomas (Methodist), and Army Chief of Chaplains Luther D. Miller (Episcopal). Chaplain Thomas is a member of the Mississippi Conference and has had a long and distinguished career in the Navy chaplaincy. Until recently, he had been at the Anapolis Naval Station for a number of years. His friends in Mississippi and among the Methodists of this section rejoice in the service which he has rendered and, no less, in the honors which have come to him in the course of duty.

DeQUINCY, LA., METHODISM

Dear Dr. Duren: While the Methodist church of De Quincy has been silent, it has been more than active. It has grown spiritually, financially, and numerically. In fact, the laity has been so active that it has been a challenge for the pastor to keep up with them.

Our Crusade for Christ quota of $1,500 was surpassed by $500. The laity was sold on it; therefore it could not fail.

Our Sunday School attendance has increased by 90 per cent. We have had 40 additions to the church, twenty-five on profession of faith. A Methodist Men's Club has been organized, with an average attendance of 28. This has greatly added to the male members of church attendance. We had an average attendance of 55 in our Vacation Church School. Pre-Easter services, with visiting ministers each night, was a huge success. The revival in June added greatly to the spirit of the church, also 11 members.

The church is benevolent-minded. It has accepted all its askings in World Service. The Senior Boy's Class and its teacher, Elmer Bierd, will pay three-fourths of these askings. Mr. Bierd has taught these boys in a magnificent way the need of benevolent giving.

The laity, realizing the need of enlarging the church plant, have decided on building an extension to the Educational Department and departmentalizing it all. The exterior and the interior of the whole church will be remodeled, following the colonial lines of architecture.

All in all, we have had a good year and, needless to say, the pastor is indeed happy.

Sincerely yours,

CLEBURNE W. QUAID,

Pastor.

MR. J. W. TYLER PASSES

Funeral services were conducted at the Methodist church in Pickens, Miss., on August 18, for Mr. J. W. Tyler, local depot agent for the Illinois Central Railroad. He died of a heart attack in his private office on Friday morning, August 17. He is survived by three neices, Miss Elma Tyler, Winona, Miss.; Miss Lois Tyler, Jackson, Miss.; Mrs. Grace Speir, Bruce, Miss., and one nephew, Mr. Lamar Tyler, Winona, Miss.

Funeral services were conducted by the Rev. J. Noel Hinson, pastor of the local Methodist church, assisted by the Rev. M. E. Scott, Columbus, Miss., and Dr. G. T. Gillespie, Bellhaven College, Jackson, Miss. Burial was at Mars Hill, east of Duck Hill, Miss.

Mr. Tyler came fro mDuck Hill to Pickens when he was a young man. He was appointed depot agent for the I. C. Railroad in 1906. Since then he has been very prominent in both social and business circles here. He was a charter member of the Rotary Club and served as the only secretary-treasurer the club ever had until failing health caused him to resign the first of July this year. He was a Past Master of the Pickens Masonic Lodge, a Past Worthy Patron of the local chapter of the Order of the Eastern Star, and for many years had been secretary-treasurer of the board of stewards of the Methodist church. He also taught the Men's Bible Class at the Methodist church.

Mr. Tyler celebrated his seventieth birthday on July 10. Since November he has been in bad health, but in recent months he was able to do his work.

J. NOEL HINSON.

RESOLUTION OF RESPECT

Whereas, our loving Heavenly Father, in His infinite wisdom and mercy, has called Bro. F. A. Levasseur from this transitory existence to a state of endless duration, thereby severing another link of the fraternal chain that binds us together, and,

Whereas, we realize that with his passtrue friend and brother, and his family a kind husband and loving father, and,

Whereas, we appreciate the great contributions he made to the religious and social life of our community, therefore, be it

Resolved, that we, the members of the Board of Stewards of the Grayson, La., Methodist church, express to the family of our departed brother our sincere sympathy and our deep appreciation for their contribution to a life that was so valuable to his people, and recommend them to the care of the God he so loved and trusted. It is further

Resolved, that a copy of this resolution be spread upon the minutes of our next regular meeting, a copy be sent to the bereft family, and copies be mailed to the Christian Advocate and the **Caldwell Watchman** for publication.

BOARD OF STEWARDS.

CAMPAIGN REPORT BY DISTRICTS

Mississippi Conference

District	D. S.	1945	1944
Brookhaven	Van R. Landrum	197	312
Jackson	Otto Porter	419	552
Hattiesburg	B. L. Sutherland	368	463
Meridian	C. H. Gunn	322	238
Seashore	J. L. Neill	680	616
Vicksburg	O. S. Lewis	162	424

North Mississippi Conference

District	D. S.	1945	1944
Aberdeen	W. B. Baker	265	172
Columbus	V. C. Curtis	177	305
Corinth	L. P. Wasson	134	236
Greenville	J. D. Wroten	80	120
Greenwood	R. G. Lord	203½	459
Sardis	C. A. Parks	135	144

Louisiana Conference

District	D. S.	1945	1944
Alexandria	R. R. Branton	354	522
Baton Rouge	V. D. Morris	296	509
Lake Charles	Guy M. Hicks	180	565
Monroe	H. M. Johnson	562	500
New Orleans	W. W. Holmes	308	483
Ruston	Louis Hoffpauir	196	400
Shreveport	A. M. Freeman	179	300

WE ARE IMMORTAL

Death is not the end; it is only a new beginning. Death is not the master of the house; he is only the porter at the King's lodge, appointed to open the gate and let the King's guests into the realm of eternal day. And so shall we ever be with the Lord.

The range of our threescore years and ten is not the limit of our life. Our life is not

a landlocked lake enclosed within the shore lines of seventy years. It is an arm of the sea. And so we must build for those larger waters. We are immortal! How, then, shall we live today in prospect of eternal tomorrow?—J. H. Jowett.

LEWIS MEMORIAL HOSPITAL

(Continued from page 7)

the Hospital for bath water—water for laundry, drinking, and cleaning up the buildings and furniture. So we are all looking forward to the day when we will have these conveniences. The presence of our Bishop and secretaries made our meeting complete, as they brought us such inspiring messages and were able by their advice to help us make some decisions that we would have had to refer to New York had they not been here.

The work on the maternity ward given by the Cotton Company is progressing. At present I am having to do the supervising, something that I know next to nothing about, but Mr. Wheeler trained his workmen so well that except for paying them their wages each month there isn't too much for me to do. When that is completed we hope to get our dispensary built. Then we have asked for money to build a brick building for our orphans and another for our student nurses. Those two have not been approved as yet, so we do not know for sure that the Board will grant them just now.

Our nurse, Miss Mary Moore, who has been on furlough in America, arrived last night. We were all happy to see her again, as you can well imagine. During her stay in the States, Mrs. Lewis has been helping me all she could in the nursing, but as she is Mission treasurer besides having charge of the women's work and the orphanage, she was not able to give it her full time. Unfortunately, also her health has not been too good recently and she hasn't been able to do what she wanted along that line. We are hoping she will soon be in good health again and able to carry on as before.

Again let me express my thanks to each of you. While our hospital is not complete, we can see its completion assured, and this is due to your interest. God has blessed us in our work here and this hospital that you have built and equipped is known all over this part of the Congo.

Mrs. Lewis joins with me in best wishes to each one and a prayer that God will bless and keep you.

Sincerely yours,

W. B. LEWIS.

Supplies for Africa

By Mrs. R. E. Rollings

As a "Special" for Supply Work last year we were allowed to raise cash for 100 beds and mattresses for the Lewis Memorial Hospital in Africa. This had a special appeal to the hearts of our women, since Dr. and Mrs. Lewis are both Mississippians. We felt these servants of the Master "belonged to us" and it was with great joy we accepted the privilege of trying to secure the money to purchase these beds and mattresses for the hospital.

After a suggestion from Mrs. W. S. Flanders, of Columbia, it was decided to give beds and mattresses at $25 for the two; these to be given in honor of a loved one who is with us today, or in memory of a loved one who has passed on, this being a living monument to their memory.

Our women gave gladly to this cause. The women of the North Mississippi Conference were also working on it and with their help we were able to purchase ninety standard iron hospital beds, nine of a little better quality with back sets, and one multi-position bed, together with one hundred innerspring mattresses, all Simmons.

The North Mississippi Conference sent $2,513.82. Our Conference sent $3,397.44, making a total of $5,911.26. The women gave so gladly for this cause that there is money left after buying the beds, shipping them to Africa. All the money left is being sent direct to Dr. Lewis, for him to use in any way that he sees fit to further equip the hospital.

The amount given and the names of those honored is given in the 1945 Journal of the Mississippi Conference W. S. C. S., but since many will not have access to it, we give the list:

Brookhaven District.—Adams, $3.59; Bassfield, in honor of Dr. E. N. Blount, $25; Brookhaven, in honor of Mrs. J. F. Campbell and in memory of Mrs. Florence Granberry, Dr. Henry Flowers, Mrs. Mamie Meyers Boone, Mrs. A. F. Watkins, $125; Wesleyan Service Guild of Crystal Springs, $25; Galatia, $5; Hazlehurst, $25; Magnolia, in memory of E. W. Reid, $50; Meadville, in memory of T. W. Sullivan and wife, $50; McComb, Centenary, in memory of L. E. Morris, Mrs. Guy Norton, Mrs. W. T. Denman, Mrs. A. M. Hiatt, Mrs. T. R. Ratliff, $125; McComb, LaBranch, $25; McComb, Pearl River Avenue, $50; Osyka, in memory of Ira Godbold, $25; Tylertown, $25; Utica, $25; Wesson, in memory of Lt. Jack Higdon, $25; $25 in memory of Walter Sims West, of the Pleasant Ridge Church. Total, $658.59.

Hattiesburg District.—Batson, $5; Bay Springs, $25; Chicora, $5; Collins, $25; Cross Roads, $7.13; Dixie, $10;; Ellisville, in memory of Mrs. Ella Crumbley Parker, $25; Eminence, $5; Hattiesburg, Broad Street, $27.10; Hattiesburg, Court Street, in honor of Mrs. H. O. Siebe, $50; Hattiesburg Main Street, $75; Laurel, First, in honor of Dr. J. R. Kittrell, $150; Laurel, Kingston, $25; Laurel, West, $25; Mt. Olive, in memory of Mrs. Rosa Lyon Calhoun, $25; New Augusta, $25; Petal, $5; Richton, $10; State Line, $5; Sumrall, $25; Taylorsville, $3; Waynesboro, $82.75; Shannon Zone, in honor of Miss Bettie Ridgway, $25. Total, $665.08.

Jackson District.—Benton, $12.50; Jackson, Bessie Shands Mission, in memory of Mrs. Bessie Nugent Shands, $25; Bolton, $25; Brandon, $10; Camden, $4; Canton, First, in honor of Mrs. H. G. Hawkins, $30.50; Canton, North, $25; Jackson, Capitol Street, $276.75; Jackson, Galloway, $300; Jackson, Glendale, $25; Jackson, Grace, $25; Jackson. Millsaps, $4.25; Ellison, $5; Forest, in honor of Mrs. John Wicker, $25; Forest Grove, $1.50; Florence, $4; Freeny, $5; High Hill, $2; Holly Bush, $8; Lake, $10; Lena, $2; Madison, $25; Mendenhall, $5; Midway, $12.50; Monterey, $1; Morton, in memory of Marrell Hughes (killed in war), $26; Raymond, $5; Ridgeland, in memory of Mrs. F. P. Henderson, $25; Sharon, $5; Terry, $9.45; Vaughan, $5. Total, $943.45.

Meridian District.—Decatur, $10; DeKalb, $4; Lauderdale, $10.50; Meridian, Central, in memory of Mrs. Annie L. Smith, Mrs. Mae Smith, Sgt. Alex Breyer, Mrs. S. E. Wilson, Mrs. Ella Watts Ormond, Mrs. L. L. Brassfield, Mrs. Elbert Malone, and in honor of Miss Addie Greely, Miss Maude Fail, Mrs. T. M. Brownlee, $236.50; Meridian, East End, $25; Meridian, Fifth Street, $26; Meridian, Hawkins Memorial, $25; Meridian, Poplar Springs, $50; Newton, $25; Philadelphia, in honor of young men serving in war, $25; Porterville, $1.75; Quitman, $30; Rose Hill, $7; Scooba, $25; Shubuta, $25; Union, $36. Total, $561.75.

Seashore District.—Bay St. Louis, $50; Biloxi, Epworth, $25; Biloxi, North, $3; Brooklyn, $5; Columbia, in honor of Lt.-Col. Jabus W. Rawls, Jr., David Lewis Rawls, and in memory of Dr. A. D. Simmons, Mrs. Christine Percy Bridewell, M. H. Colbert, Fred F. Flynt, Iddo W. Lampton, Myra Lampton, Mr. and Mrs. Robert Babington, Neil Fletcher Cain, $250; Escatawpa, $12.50; Gulfport, Burton Memorial, in memory of William DeLong, killed in action in war, $18.35; Gulfport, First, $50; Handsboro, $8.35; Mississippi City, $8.35; Kreole, in memory of J. D. Murrah, killed in action in war, $75; Logtown, $5; Long Beach, $25; Lucedale, in memory of Dr. S. R. Ratliff, Mrs. Josie Ratliff, Mrs. M. A. Kinch, Mrs. Julia Hinton, and in honor of Pfc. James G. Houston, of New Albany, Miss., $125; Lumberton, $5; Moss Point, in memory of Mrs. Mary E. Thompson, $47; Mt. Pleasant, in memory of "Aunt Angeline" Roberts, $25; Ocean Springs, $10; Pascagoula, Eastlawn, $29; Pass Christian, $5; Picayune, $10; Saucier, $25; Van Cleave, in memory of Mrs. E. A. Ryals, $25; Wiggins, $25; Tri-County Zone, in honor of Mrs. W. H. Lewis, and in memory of Dr. W. H. Lewis, $50; Mrs. Neill, $1. Total, $917.55.

Vicksburg District.—Anguilla, $25; Cane Ridge, $10; Centerville, $25; Crosby, $25; Eden, $3; Edwards, $25; Fitlers, $25; Germania, $5; Gloster, 50; Holly Bluff, in honor of Mrs. Cornelia Sharbrough Anderson, $25; Learned, $25; Louise, $25; Mt. Olivet, in memory of Mrs. Ida P. Irwin, $25; Natchez, Jefferson Street, $50; Natchez, Maple Street, $5; Port Gibson, $11; Rolling Fork, $25; Roxie, in memory of W .L. Barrow, $25; Reeves Chapel, $25; Silver City, $2; Vicksburg, Crawford Street, $75; Vicksburg, Gibson Memorial, in memory of Mrs. Mary Estell King and Mrs. Ida Nelson, $50; Washington, $10.50; Woodville, 8.40; Yazoo City, in memory of Mrs. J. W. Woolwine and Mrs. Sarah Ramsey Woolwine, $175. Total, $754.90.

Additional Gifts.—In memory of F. C. McGaughey, Tupelo, $25; Rev. W. S. Shipman, Lambert, $25; Marc L. Corley, Jr., killed in action, $25; Miss Fern Benson, Tullos, La., $25; in honor of Miss Margaret Walker, Lambert, $25. Total, $125.

Many of these beds were given by individuals through the local society. (See Journal).

ADVANCE NOTICE—LABOR DAY WEEK

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EDITOR.

Meekness and faith are irresistible when praying for our own needs; love and peace when praying for the sorrowful; and goodness and gentleness when praying for those in sin.—Selected.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

Remember the Retreat

We remind you of the Conference Retreat directed by Mrs. E. E. McKeithen, to be held at Millsaps College, Jackson, August 28-30, with Mrs. Arthur J. Moore as the guest speaker.

Total expense for room and board—supper Tuesday evening through breakfast Thursday morning—$2.70. Take your own linens.

* * *

Families in a New World

Since some societies are planning to use the study, "Families in a New World," during the early fall, we have been asked to give additional helps for the entire course, so we shall take one session a week for four weeks, giving helps for that particular lesson.

The purpose and aims of the study were given in the suggestions mailed to local secretaries on July 5. We presume that the materials suggested have been ordered and are available for use with each session.

This week we take the first session.

Session 1. "Families in a New World."

Aim: To give a general picture of what war has done to families of the world; to understand the work of rehabilitation agencies.

1. How Families Lived Before the War—What has Happened to Them: Belgium, China, Czechoslovakia, Denmark, France, Greece, Luxembourg, Netherlands, Norway, Philippines, Poland, U. S. S. R., Yugoslavia, the U. S. A., England.

2. U.N.R.R.A. and its plan for displaced persons.

3. The rehabilitation program of the Crusade for Christ.

4. Discussion: What has Happened to Families in Our Town?

Worship.

Suggestions for Presentation: This session may be planned as a United Nations tea, with mothers from all the nations as special guests. Each mother will come in the costume of her nation and will tell of **how her family lived before the war,** then what has happened to it during the war. This may be done in casual conversation with the group seated informally. During the afternoon there may be group singing of the national anthems of all these countries—each uses different words to sing about liberty and to protest oppression, but all the hymns echo the single-minded theme of freedom.

We have seen attractive invitations to this tea made on government post-cards decorated with little drawings of homes in different lands.

Topic 1: Information about what has happened to these families **during the war** will be found in "Today's Children—Tomorrow's Hope" (in the packet-text), but information concerning the family life **before the war** must be secured from other sources, so these countries should be assigned to the women well in advance of the study. One woman worked out the following, which we give as an illustration:

"Julianna Vermeer speaking: When you think of my country—Holland—you think of picturesque windmills, lovely flowers, canals, dykes. It was a very beautiful and peaceful country a few years ago.

"My husband and I lived on a boat on one of the canals in Holland. We carried the produce from our community into the city and also carried passengers. Perhaps you do not know how our boat was propelled? It was pulled through the water by a horse with a large rope. Our son, Jan, rode the horse along a path beside the canal while his father sat in the front of the boat and steered it under bridges.

"We also have a little daughter, Wilhelmina, who has a friend, Katy. Katy enjoyed making trips with us on the boat and Wilhelmina enjoyed nights spent with Katy, whose father had a dairy; we carried the cheese from this dairy into the city.

"Another neighbor grew tulips and the girls helped with the cutting of these beautiful flowers which we took to market.

"But, in May, 1940, the German paratroopers landed in our country and everything was changed. My husband was taken to western Germany and so was Jan, as slave laborers. Then, one day in school, Wilhelmina drew a picture of Hitler burning at a stake and she was put into a concentration camp. After that I was taken to northern France to work in a war plant.

"Now that the war has ended, I hope my family can be reunited. A friend has written that Wilhelmina is alright, but I have heard nothing from my husband and Jan. I hope the UNRRA can locate them. Of course, we will have to begin again, for much of our country has been ruined by flooding it with sea-water. Our boat and our horse are gone; Katy's father lost all of his cows, and there are no more tulip bulbs."

Topic 2: If you have received the UNRRA material, you will give that part which tells of the plan for displaced persons. We have been asked to become informed about this organization; it is through it that we sent clothing to Europe.

Topic 3: We should know of our own Church program for rehabilitation; it may be found in the Crusade material.

Topic 4: Since we are facing the demobilization period, we must be particularly concerned about **every family** in our town.

Worship: While at the school in Junaluska, we heard this very beautiful worship service which we feel is appropriate in connection with the suffering of families around the world. It was given at the C. S. R. and L. C. A. workshop seminar by Mrs. L. A. Hartzog:

"If the Son therefore shall make you free, ye shall be free, indeed."

To be free is one of man's deepest longings. The Pilgrim fathers braved an unchartered ocean; the founders of American democracy endured hardships and offered their wealth and lives that they might experience freedom.

What are we doing to establish and maintain this freedom in our world today?

"O Jesus, Master, when today
I meet along the crowded way
My burdened brothers,
Mine and Thine,
May then through me Thy Spirit shine."

Our Master is concerned about our burdened brothers. Upon His countenance may we view anew His expression of love and compassion.

A little English child had difficulty in going to sleep after listening to radio reports of bombing that had killed 10 children in a London hospital. Next morning at the breakfast table, with tears in her eyes, she said: "Mother, I think that God must have cried Himself to sleep last night." William L. Stidger has put her thought in a poem:

"God cried Himself to sleep last night;
His heart was pierced with pain.
He saw ten thousand sons of His
On cruel crosses slain.

"He saw them die in foxholes, and
On submarines and planes;
He felt their hungers and their fears,
Their loneliness and pains.

"He knew each hurt and heartache, and
He heard each piercing groan;
He felt each wound when terror struck
As if it were His own.

"He wept with every woman who
Was left in loneliness;
He heard each sigh of suffering,
Each sob of hurt distress.

"He saw a small child weeping, all
Bewildered and alone,
Where bombs of desolation had
Their deeds of sorrow sown.

"He trudged a trackless jungle, and
Across dead desert sands;
He climbed an ice-bound mountain peak
And reached out Holy Hands.

"He saw the tears of all the world,
The bitterness and pain,
And laid Himself upon a cross
To die for us again.

"He felt a crown of thorns once more,
A spear thrust in His side,
Spikes in his feet, nails in His hands,
As when His own Son died.

"God cried Himself to sleep last night:
He sees much more than we;
He saw ten thousand lonely hills;
Each hill a Calvary."

Prayer:

"We would lay hold upon Thee this day,
O God, Source of Power,
Shield and Shelter, Guide and Friend.
Thy grace is sufficient to enable us
And to give us confidence for any task.
Through Christ, our Lord,. Amen"

Evangelism is not the only business of the Church, but it is the Church's first business. What Jesus made primary His Church today dare not make secondary.—Department of Evangelism of the Federal Council of Churches.



WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. M. E. ARMSTRONG, EDITOR, JONESTOWN, MISSISSIPPI

Scarritt Associates

With September almost here again, our thoughts turn to schools and colleges, along with that the training of the youth of our land for the Church. You have read the recommendations of Scarritt Associates in the Fifth Annual Report of the Woman's Society of Christian Service, "That, in September, each society present to the Church School, Prayer Meeting, and large Adult Classes, one program on Scarritt College, presenting the Associate Plan with the aim of enlisting Associates."

Our first objective is to help the Church become aware of the contribution Scarritt is making to the world-wide Christian enterprise. Second, To provide a time and a way for financial aid to be given our program of training workers for the Church.

Within a few days you will receive a program of information and inspiration on Scarritt. Include it in your plans and begin September 1, a renewed and concerted effort to interpret Scarritt to your church. The president of one of our societies said last year, after making a splendid Scarritt Associate report, "All you have to do is to give the program and the Associate members will come in." Many of our societies did not give the program last year.

Will you not give the program in September this year, informing all church members that they can become Scarritt Associates by the paying of one dollar? Send the names and the amount to me, the money to Mrs. D. H. Hall, Conference treasurer, stating that it is for Scarritt Associates. Many of us did not send our reports until after Christmas last year. Let us make our reports this year at the close of the third quarter.

We appreciate the work you have done for Scarritt; may it bring you a deep satisfaction in this day of opportunity.

"There is many a battle that's yet to be won,
There is many a glorious deed to be done.
The world is still young. For the youth at its door
There are tasks some shall do never dreamed of before.
It is hot an old world, worn and wrinkled and gray;
It is a world that is being reborn every day."

We need Christian workers.

MRS. W. P. BAILEY,
Scarritt Associate Representative.
Durant, Miss.

* * *

Wood Junior College, Mathiston, Miss.

North Mississippi Conference Officers,
Woman's Society of Christian Service.
Dear Friends:

Living among the hills and in the villages and towns of North Mississippi are thousands of intelligent young people who want to go to college, but because they are unable to pay the price their dreams for a college education die aborning.

It is for such as these that Wood Junior College exists. Boys and girls who can pay part or who can pay none, but are willing to work from one to three hours a day, constitute the student body of the college.

Our problem is o contact these young people. We are too far removed from them. But you know who they are and where and how they live. You can help us to help them.

Our fall quarter opens September 17, 1945. It is likely that you can contact some of these young people, and find out their needs, and write us. In the light of your recommendation we will offer whatever assistance possible to the end that no deserving youth in North Mississippi shall be without a college education.

As Conference officers, would it be possible for you to contact certain district or local church workers with the view of securing their cooperation in this important matter?

Sincerely appreciating anything you can do in behalf of these young people and Wood Junior College, I am,

Cordially yours,
H. G. WILLIAMSON, Dean.

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EDITOR.

* * *

Houston W. S. C. S. Entertains

In a lovely setting of vari-colored garden flowers arranged throughout the several rooms in the home of Mrs. J. R. Priest, the members of the Houston Woman's Society of Christian Service honored the older members with a beautifully appointed luncheon at noon last Tuesday. An exquisite arrangement of pink and blue larkspur was on the mantle, while on the dining-room table a crystal bowl of sweet peas formed the centerpiece and small containers of identical flowers centered each of the several tables in the living room and sun parlor. Queen Anne lace, dahlias, and roses were in evidence here and there in the background.

Grouped about the honor guest table were Mrs. J. A. Evans, Mrs. Pet Shell and her daughter, Miss Margaret Shell; Mrs. Rita Shearer and her daughter, Mrs. Max Smith; Mrs. Joe L. Davis and her daughter, Mrs. Jas. Dulaney; Mrs. John Pearson, Mrs. Walter Alexander, Mrs. W. C. McCay, and the president, Mrs. Priest.

An impressive program, with Mrs. Ellis York presiding in the absence of Mrs. Turner Ray, was rendered during the luncheon hour. In her introductory remarks, Mrs. York paid beautiful tribute to the honorees who organized the society and gave of their efforts to its achievements, and she expressed the appreciation of those who have come into the work of more recent years of the heritage the founders had passed on to them. She closed with the poem dedicated to mothers, entitled, "Thank God for You," after which the invocation was said by Mrs. W. C. McCay. Following a lovely solo, "Thank God for a Garden," by Mrs. Charles McCraine, which she, too, dedicated to the mothers, Mrs. J. R. Priest arose and presented each with a corsage of gardenias, and at the same time she presented to Mrs. Evans and Mrs. Pet Shell Life Memberships, Mrs. Rita Shearer having been previously presented one by her daughters. She also presented corsages to Mrs. Herbert Miller for her mother, Mrs. Davis, and to Mrs. B. C. Hill for her mother, Mrs. A. M. Harley, and Mrs. Sid Atkinson as president of the Wesleyan Service Guild, a more recent organization of the society.

The surprise feature to the president came just here in the program, when Mrs. York, in a fitting tribute, presented Mrs. Priest, in behalf of the society, a Life Membership.

The items on the luncheon menu included baked ham, salad, stuffed eggs, tomatoes, pickles, iced tea, and lemon cheese pudding toped with whipped cream. At the close of the luncheon, the senior members gave several items of particular interest as follows: Minutes from the society in 1[illegible] found in a Conference book belonging to the late Mrs. Ingram, read by her daughter, Mrs. Joe L. Davis; a brief sketch of the early society and outstanding events, Mrs. J. A. Evans; and the names of some of the earlier members, Mrs. Rita Shearer. Mrs. C. O. Blunk, who recently returned to Houston and had come into the society, and who is the daughter of one of the pioneer families of Houston, added interest also from the viewpoint of a new member.

With their hands joined, the entire assemblage of about thirty in all sang "Blest Be the Tie that Binds." By request, Mrs. McCraine sang, as a fitting close, "The End of a Perfect Day."

MRS. JAMES DULANEY,
Reporter.

It is easier to remember the promises made to us than those we make.
—Douglas Meador.



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WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

Edited by The Executive Committee of Louisiana Conference

Louisiana Conference Minutes Off Press

Mrs. Green Laskey, Conference Recording Secretary

After heartbreaking delays the 1945 edition of the Conference Minutes make their appearance, attractively clothed in a coat of green. Thirteen hundred copies have been expressed and mailed, in their pristine freshness, to all parts of the state, and to many parts of the country. Their tardy appearance is due to the well-worn phrase, "Conditions over which one has no control," namely, spring floods causing late district meetings, and labor trouble at the printing office. Much valuable information is contained between the green covers, many long hours go into assembling the material, and a considerable sum is expended on their publication. So use them, thumb their pages, and know their contents.

* * *

Diversity of Office

The recording secretary has a unique position in the Woman's Society. As a keeper of the records, and with no specific work to promote, she finds that it is one of the most diverse and stimulating offices in the Woman's Society. She is supposed to have a working knowledge of all departments of work, to be a public speaker on occasion, a writer of sorts, and a walking encyclopedia of information!

* * *

The Church Must Do It

In the coming days of peace, we are keenly aware of the grave responsibilities and marvelous opportunities offered to the people of America, and particularly the women. There is much food for thought in the article which the Honorable Edwin Martin, Governor of Pennsylvania, writes in the August issue of the **Christian World:**

"The most important thing in the world today, and in the world of tomorrow, is the Christian Church." . . . Many of the evils rampant in America today "can be stamped out by an aroused citizenship, with the help of the Church."

"This is the way, and the **only** way, to make an even greater and better America. If we do it, then justice becomes more than an outward force; it will rise from the spirit of the people themselves. We must work for a better understanding, toward a clearer and greater faith.

"This is the first step on the long road into the future, because faith in ourselves, faith in others and, above all, faith in God, are the foundations of our religious belief. When we have that great faith in others, good-will follows as night follows day, and with it comes an understanding on which we can base a permanent peace for all the earth."

* * *

In Memoriam

Mr. A. J. Grievish

To Mrs. C. I. Jones, Conference secretary of Supplies, and to her mother, Mrs. Grievish, the Executive Committee, and many friends throughout the state extend their deepest love and heartfelt sympathy at the loss of their father and husband, Mr. A. J. Grievish, on August 5, 1945.

* * *

Christmas Packages

Dear Members of the Woman's Society of Christian Service of Louisiana:

I am particularly anxious for the women of Louisiana to have the Christmas joy that will come to each of them through a project that is now being sponsored by the Church Committee on Overseas Relief and Reconstruction. This is known as the Christmas Package Project and gives every individual, or society, or circle, the privilege of sending Christmas cheer to those who, in the years under Axis occupation, have almost forgotten the beauty and joy of Christmas.

This is an interdenominational project and the total goal is the sending of 500,000 boxes. Our Methodist goal is 100,000.

This is the way it is to be done: Order a special Christmas carton (12x6x4 inches) from the Christmas Package Project, 297 Fourth Avenue, New York 10, N. Y., and enclose $1. This $1 includes the cost of the carton plus the packing and shipping of these overseas. Complete instructions and lists of approved articles to be placed in the cartons will be sent to you with the cartons.

You may fill the boxes for babies, children, or adults. A personal greeting card from the society or the Circle, or the individual may be included in the box.

Fill the boxes with the approved articles and return them to 297 Fourth Avenue, New York 10, N. Y., from which they will be shipped overseas.

It is proposed to limit the cost of the box to $5 complete, including the $1 sent for the carton. That means not more than $4 for the articles in the carton, and they can be made up for much less.

There are three things to remember: First, when ordering the cartons please state that you are a Methodist, in order that we as a denomination may be sure to reach our quota of 100,000.

Second, these Christmas packages will be credited on the valuation of Supply work.

In order to receive Supply credit for the contents of the box, send a self-addressed postal giving the valuation you place on the contents with the check list which is to be mailed to the Christmas Package Project at the time you send the carton. Check the items which your carton contains. This will be stamped by the Christmas Package Project and mailed to you. Then you turn this in to your Supply secretary as your valuation receipt.

Third, remember, the deadline for these packages is October 1.

Let us carefully carry out these instructions and it will not be difficult.

It is indeed a lovely thought that Christians of America will be sharing their Christmas with a half million Christian families in war-devastated lands who are still suffering from lack of the many essentials of life.

Our Bishop, Paul E. Martin, heartily endorses this project and is most anxious to see Methodist folk respond in a way that is worthy of our beloved Church.

With sincere appreciation for each of you, I am,

Sincerely,
MRS. J. B. POLLARD,
Conference President.

LEPER COLONY IN PHILIPPINES REOPENED

Shortly after the re-occupation of the Philippine Islands—in fact, long before a complete re-occupation—the American doctors at Culion were removed by plane in a daring and adroit maneuver, according to an announcement of the American Mission to Lepers. Later the great U. S. government leprosy colony was formally taken over. Though no violence had been done, the colony slowly starved for three years for lack of rice and other staples. About a thousand patients left in small boats for varying fates still unknown. About two thousand died. The remaining two thousand are now entering again with amazing resilience into new life.

The Rev. and Mrs. P. F. Jansen, the veteran Protestant chaplain and his wife, had been allowed to stay in their home on the Island till last summer. Then, owing to Dr. Jansen's Danish citizenship, they were allowed to remain free in Manila. Mr. Jansen is now in California undergoing operations for cataracts. Mrs. Jansen was at that time in a hospital in Manila with beri-beri but hoped to join her husband in a few months.

Succeeding Mr. and Mrs. Jansen, in the chaplaincy, are the Rev. and Mrs. Ulpiano Evangelista, Philippine Christians.

"Mr. Evangelista," wrote Mr. Jansen recently, "has been in Culion for about 25 years. He has had the confidence and respect of officials and the whole community. He and Mrs. Evangelista were members of the Disciples Church when they came to Culion in charge of the non-patient congregation, but joined the United Evangelical Church of the Philippines, where he became a leading elder. Mrs. Evangelista is a trained nurse and an active deaconess, and a fine spiritual woman."

The Culion Colony is a government institution, in which the Leonard Wood Memorial carries on its research center and both Protestant and Roman Catholic chaplains minister to their communions.

When temptations crowd in upon us, as at times they seem to do in unusual measure, or when the burdens of life seem more than usually heavy, we need to remember the promises of God and to rely more fully upon them. We do not struggle alone. There is One who walks by our side, who knows all about our problems and our cares, and He will not suffer us to be tempted beyond our strength or allow our burdens to become greater than we can bear.

—Christian Observer.

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MILLSAPS COLLEGE—1892

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON, AUGUST 26, 1945

By W. C. Newman

RECONCILIATION

Lesson Text: Genesis 33:1-11, 17-20.

Golden Text: Let us follow after things that make for peace.—Romans 14:19.

There is a vast need for reconciliation. Not only in national and international affairs, where peace-making is now the first order of business, but in personal relationships as well. We are not adept at the business of correcting misunderstandings, rebuilding broken friendships, effecting the renewal of the "ties that bind our hearts in Christian love."



W. C. Newman

It would be impossible to calculate the amount of unhappiness that exists among us because of this fact. Broken homes could be made happy, communities could be genial and neighborly where now they are torn by strife, and congregations could be much more successful, conferences much more spiritually powerful if we learned the lesson of reconciliation.

Indeed, so very much good and so very much happiness would result from general reconciliation that the wonder is we have not studied it more earnestly.

The Methodist Church needs this lesson; humanity needs it. God help us to take it to heart.

The Peril of Unreconciled People

"Cease from anger, and forsake wrath. ... If a man say, I love God, and hateth his brother, he is a liar . . . and this commandment we have from him, That he who loveth God love his brother also . . . if thou bring thy gift to the altar and remember that thy brother hath aught against thee . . . first be reconciled to thy brother . . . whosoever shall smite thee on thy right cheek, turn to him the other also . . . love your enemies . . . that ye may be the children of your Father which is in heaven . . . if ye forgive not men their trespasses, neither will your Father forgive your trespasses."

Such an array of scripture texts can scarcely be compiled against any other sin as can be compiled against the sin of unreconciliation. Indeed, so stern are these words from Jesus himself that we have no other alternative than to infer that any man who refuses to bear love, and forgiveness, and good-will toward any other man is in grave danger of eternal hell.

The Fine Art of Graceful Capitulation

Then why are we so reluctant to reconcile our broken relationships? The answer is that pride stands in the way. We stubbornly refuse to admit, even to ourselves, that we could be in the wrong. We must be always placing the blame on the other person.

No one could say what it cost Jacob to confess his guilt to Esau. And he could never have done it had he not first of all had an unusual religious experience. For be sure that Jacob's experiencing the presence of God, as described in last Sunday's lesson, necessarily preceded this experience of reconciliation with his brother. There is no other way. We must find God, then we can make peace with man. Not before.

Restitution

"I do not know why he hates me so. He never has done me an injury so far as I know."

Thus spoke a Methodist preacher to me concerning another man who disliked him intensely. The man who said those words had a deep understanding of human nature. For as a rule the ill feeling one has for another person is not due to something that other person has done to us, but something we have done to him.

And no broken relationship can ever be repaired until the person doing the injury is willing to make restitution as far as possible.

Jacob had robbed Esau. Now that he had found God, one of his first steps was to restore to Esau that which he had taken from him.

To be sure, this cannot always be done. If you have hurt the good name of a brother man by criticism, gossip, and calumny, you can never fully restore that good name. But you must try.

Our forefathers understood this necessity well, and often the greatest effort during revivals was toward inducing men to make restitution to those whom they had injured. No right relations with God or man are possible without it. It is a task that requires courage, humility, tact, and grace. But it is a task that pays remarkable dividends in the sweetness of reconciliation.

"Be Ye Reconciled to God"

Most of all, it is clear that whatever stands in the way of our affection for any other person in the world, stands in the way of our affection for God, and of our right relationship to him.

This is not just a theory. It is the emphatic statement of the scriptures, some of which I have quoted above. If you have allowed yourself to hate any other, no matter what has been the reason, no matter how justified you may think yourself in such an attitude, then you are therefore wrong with God, and cannot be right with God until you abandon this attitude toward your fellow man.

The scriptures plainly teach us this truth. Jesus himself urged it upon us. We can only suffer irreparable loss, and do tremendous injury to the church and to ourselves, when in our pride and anger we ignore it.

METHODIST INSTITUTIONS IN HIROSHIMA AND NAGASAKI

The Japanese cities of Hiroshima and Nagasaki—both victims of the world's first atomic bombs—were for three-fourths of a century active centers of mission service of the Board of Missions and Church Extension of the Methodist Church. There were no missionaries of the Church in Japan when the bombing took place, all having been recalled before hostilities began. But it is believed that Methodist institutions were demolished, especially the social service centers and the churches which were located in the slum and congested areas.

In Hiroshima were Hiroshima Jo Gakuin, a Methodist college for 400 girls; Frazer Institute for young men; Takajo Machi, a home for business women, and Fukushima Settlement, including a day nursery, kindergarten, playground, and evangelistic center.

One of the most noted of Methodism's secondary schools for boys—Chinzei Gakuin—was in Nagasaki, the principal shipbuilding center. Other Nagasaki institutions were: Kwassui Semmon Gakko, a junior college for young women; the Melton Young Home, with social service and extension work for the shipbuilders' families; and the Akunoura Settlement, near the docks, with kindergarten, nursery, high schools, etc. It is believed these have all been carried on by Japanese Methodists during the war period.

Other Methodist institutions are in oft-bombed Tokyo, Yokohama, Nagoya, Kobe, Hirosaki, Fukuoka, and Kagoshima.

A pagan is one whose activities do not go beyond his own selfish interests.

—Emory Ross.

A zoo keeper says that chimpanzees can be taught to sing. Gosh, from what we have heard we thought they had been!.

—N. O. States.

There are some people who would never evangelize the world. They do not have an evangelistic message. They do not know a spiritual religion. They do not believe that the world is lost in sin. They do not believe in the atoning blood of our Lord, Jesus Christ. They have no message for a world sunk in sin.—Exchange.

The postmaster at Slippery Rock, according to "On The Home Front," recently was slightly disconcerted at the following note which a rural carrier found in a mail box on his route: "Dear Mailman—Attached is a check for $5 for which you will kindly get me a stamp to make our flivver a legal means of transportation for the purpose of going to the ration board for a permit to get gas to have our machine inspected so that we may visit the ration board to get authority to buy a new tire so that our car may be in suitable condition to go to pay our withholding tax."—Watchman-Examiner.

THE CHRISTIAN FIRESIDE

THE NICKEL

The Americal nickel, or five-cent coin, which is now rounding out its seventy-ninth year in circulation, is the most used of all the coins in the United States. Millions of its kind clink daily into subway turnstiles, trolley coin boxes, the tills of automat restaurants, into slot and vending machines, into telephones. More millions pass from hand to hand and jingle in pocket and purse. During the past fiscal year the mints made and delivered to the banks more than 180,000,000 new nickels. All told, since the first American nickel was minted in 1866, more than 2,000,000,000 of the coins have been put into circulation.

The first nickel bore on one side a design dominated by the American shield, and on the other side a large figure "5." That design was unchanged until 1883, when the Goddess of Liberty was substituted for the shield and the Arabic figure 5 was replaced by the Roman numeral V. The best known nickel of all came along in 1913. It was the coin which bears the Indian head on one side, the buffalo on the other. The mint's official report indicates that the nickel with the figure of Liberty was discontinued in 1912, but coin collectors say a few of them appeared with the 1913 date and they have coins to prove it. But the 1913 liberty nickel is extremely rare.

The current Jefferson-Monticello nickel made its appearance in 1938, and now no more buffalo nickels are being minted. There probably will be no further changes in the nickel for a long time. According to present law, an interval of twenty-one years is required before the design of a coin may be altered.

The nickel, although named for the metal, is actually made of an alloy of copper and nickel. As metal, each coin is worth only about 1 cent. In circulation, the nickel has an average life of about ten years. Nobody seems to know why, but the nickel is the only modern American coin which does not carry the words "In God We Trust."

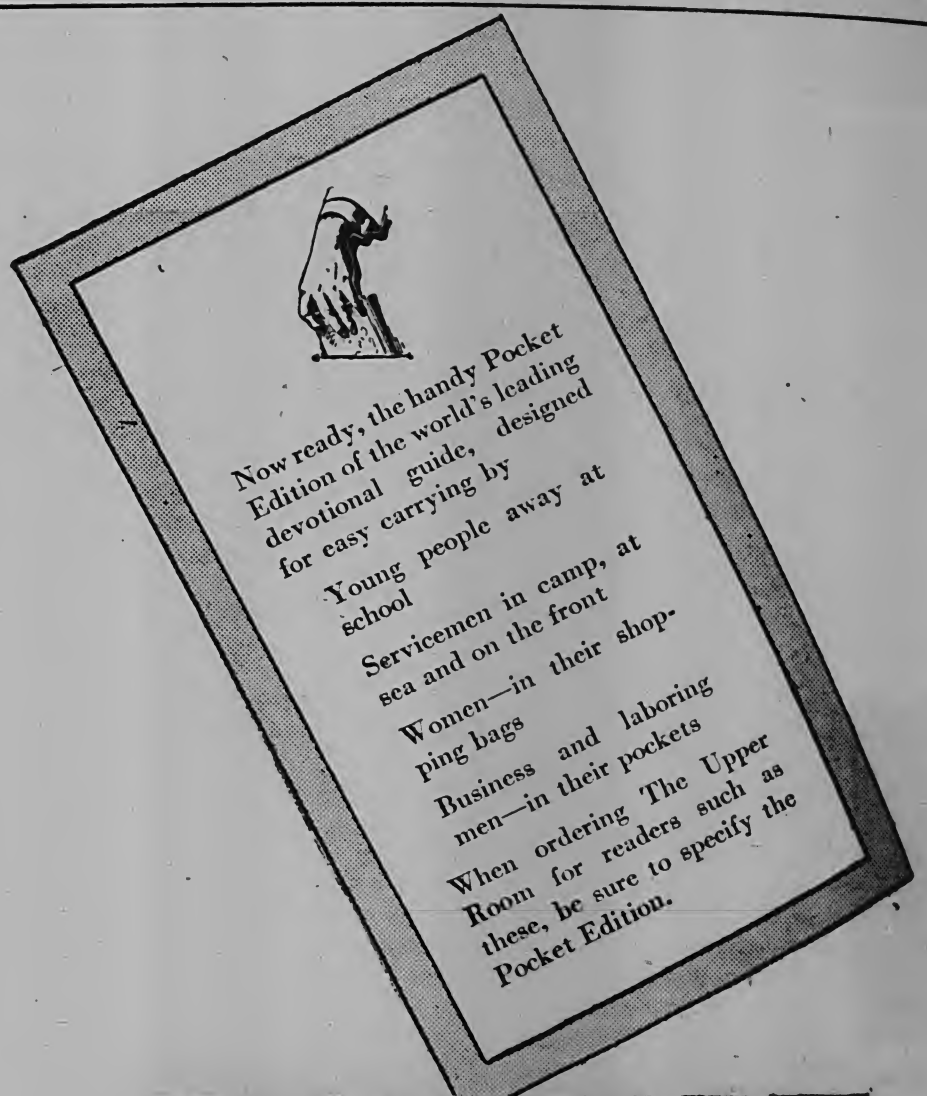
Wooden nickels, famed in joke and legend, are more common than is popularly assumed. They are frequently issued as souvenirs of fairs and other celebrations, during which they are often redeemable at face value. Real wooden nickels were issued, along with scrip of many kinds, by a few towns during the depression years.

—New York Times.

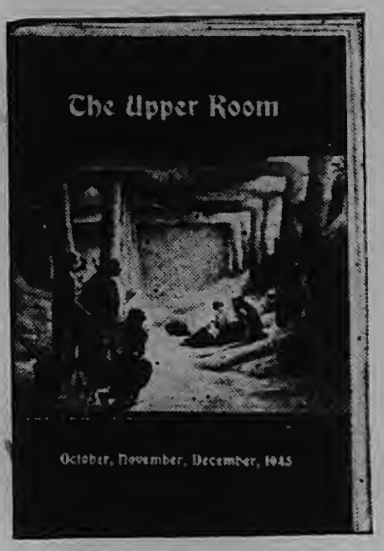
Tact is a gift; it is likewise a grace. As a gift, it may or may not have fallen to our share; as a grace, we are bound either to possess it or to acquire it.—The Candle.

Martin Luther said that intemperance is "a religion of the possessive pronouns."

Trust in God, not in man or circumstances, or in your own exertions, and God will help you in your time of need.—George Miller.



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MRS. W. L. HANEY

Resolutions of love and respect from the Woman's Society of Christian Service, Clinton, La., Methodist church, on the death of our beloved member, Mrs. W. L. Haney, who passed away on July 1, 1945.

Whereas, we, the Woman's Society of Christian Service, desire to give expression to our deep sense of loss and our appreciation of the kindly, loyal, and useful life that she lived among us.

Whereas, her fine spirit of friendliness, gentleness, cheerfulness, and devotion to that which was good will always be remembered and cherished by those who were privileged to know her. Therefore be it

Resolved, that a copy of these resolutions be sent to her bereaved husband and daughters, to the local papers, and to the New Orleans Christian Advocate.

WOMAN'S SOCIETY OF
CHRISTIAN SERVICE,
Clinton Methodist Church.

DR. W. McGAUGHEY DOLLERHIDE

Dr. William McGaughey Dollerhide, resident of West Carroll parish for the past 40 years, succumbed to a long illness at his home on July 12, 1945. Besides practicing medicine in the parish for 35 years, moving to Old Floyd in 1905 soon after receiving his M.D. degree from Kentucky State University, Louisville, in 1904, he served West Carroll parish as superintendent of public schools for 15 years. Giving up his practice for a few years, he brought the schools of the parish from poorly housed three months' terms to modern buildings and nine months' terms with trained teachers. Feeling that the schools of the parish were safely launched on a career of growth, he resigned in 1920 to resume the practice of his medical profession. Prior to attending the Kentucky State University, Dr. Dollerhide received his B.S. degree from the Louisiana State University in 1897. Later he did post-graduate work at Loyola and Tulane Universities, New Orleans, and in the New York Post-Graduate School of Medicine and Hospital, New Work City.

He was the grandson of a pioneer Methodist minister of Louisiana, the Rev. W. G. McGaughey, who passed to his reward in 1872. He was a life-long member of the Methodist Church, a member of the Oak Grove Methodist church at the time of his death. He served his church loyally as a teacher, steward, and was a trustee at the time of his death. He loved his church and was faithful to all services as long as he was able, serving as a delegate to many of the Conferences. He was interested in all social, civic, and religious movements for the upbuilding of the parish and town. He had a happy and cheerful disposition, which won him many friends. In passing from this life to the better world, he leaves his wife, Mrs. Annie Armstrong Dollerhide, whom he married in 1904; one sister, Mrs. Nash Collins, and a half-brother, J. A. Dollerhide, of Delhi; other relatives and a host of friends. Dr. Dollerhide was the preacher's friend, always ready to stand by him as long as he thought he was in the right.

Funeral services were held in the Oak Grove Methodist church on July 13, the pastor officiating; burial was in the Masonic Cemetery at Delhi. Dr. Dollerhide lived a full life, he fought a good fight, he is gone but not forgotten.

J. E. HEARN, Pastor.

SUE ORMOND COKER
A Tribute by Her Parents

After a number of years of intense suffering, God called our dear one home to be with Him.

For eighteen years she had made her home in California, and during that time we saw very little of her—less than a year in all. She spent last summer and fall with us in our home at Mashulaville. Then realizing her health was failing again, she returned to the West Coast for hospitalization, and on the evening of July 5, 1945, she passed peacefully away. As her parents, we desire to include in this tribute extracts from letters written by her friends in California.

The chaplain of the hospital wrote as follows: "Last Thursday morning I was called to your daughter's room. She was sinking very fast and said to me, 'the end is very near.' I read some Scripture and prayed with her and talked with her, then I asked if there was anything I could do for her, and she said, 'Yes. I want you to write to my Dad and tell him that you were with me until the end and everything is all right. Tell him you have been a great friend to me while I have been in the hospital, and I am glad you are with me now at the end of the road. I am ready for the Master's call.' "

From a letter written by a friend who had known her for nine years, we cherish very much these words: "It seems to me in her case God, in His infinite widom, was ready to give her a fresh start. She was so uncomplaining and courageous that when her consciousness was prepared for the impingement of new experiences, she was much better able to cope with her soul's unfoldment."

In compliance with her request, her body was shipped back home for interment, and on Thursday morning, July 2, a very sweet service was held in the little church here, conducted by our pastor, Rev. J. L. Nabors, assisted by Rev. R. O. Banxten and Rev. R. D. Peassen, pastors of the Baptist churches in Mashulaville and Macon.

Yes, our hearts are sad, but we rejoice that she is at peace and rest.

We laid her body away in the nearby cemetery and our sincere prayer is that when we come to "the end of the road" we, too, can say "we are ready for the Master's call."

We look forward to a happy reunion.

REV. AND MRS. F. B. ORMOND.

BOARD OF EDUCATION RELEASE

A Workshop for high school principals, recently conducted by Dillard University, New Orleans, La., is summarized in a well-written, mimeographed report of thirty pages just released by Dr. A. W. Dent, president of Dillard.

In attendance at the Workshop were nearly fifty administrators from high schools in thirteen states. Under the covering title, "A Workshop on Problems and Opportunities Confronting Negro Youth," the group took cognizance of the fact that nearly half of the Negro men between 18 and 38 will have seen military service by V-J Day. Some 700,000 Negroes from the South are in the Armed Forces.

Relatively few of these men have finished high school, hence under the provisions of the G.I. Bill of Rights, large numbers are expected to seek further training on the secondary school level. Even greater numbers will need expert guidance and wise counsel in fitting back into civilian life. For those veterans out of school as well as those that enroll for formal training, the Negro educational leaders see great responsibilities in their local communities devolving upon them.

Dividing into small working units the principals thoroughly explored four major areas of the immediate scene:

1. Economic and social readjustments of the returning veterans.
2. Opportunities in the professions.
3. Opportunities in business and industry.
4. Integration of high school and college curricula for the purpose of more effectively directing Negro youth.

Each group was presided over by one of the principals, democratically chosen, but the University made available for each of the groups a nationally known authority to serve as consultant and a member of the Dillard faculty to serve as secretary.

Though Dillard annually engages in many activities of a service nature it is doubtful if any of its projects minister to a wider constituency than will be favorably affected by the workshop for high school principals. President Dent, himself, characterizes it as one of the School's greatest achievements of the past twelve months.

TAKE IT FROM HERE

By Phil Harold Grice

A bright new world was the dream we saw,
Brilliant in splendor, like a gem without flaw.
Freedom from want, and freedom from fear;
Freedom to worship our God who is near.

Freedom to speak the things that we feel,
Without threat of danger from a tyrant's heel.
A world of laughter, and a world of love,
Living in reverence toward the God above.

We left our jobs, our homes, our wives,
Willing to make the sacrifice
To keep our country the land of the free,
To keep aloft the torch of liberty.

By ship and plane we left our soil,
On missions fraught with blood and toil;
To meet the threat of the enemy hosts
And hurl them back from our sacred coasts.

The fight was grim, the toll was great;
We paid to stem that flood of hate.
Comrades brave fell at our side,
Wounded and suffering—lots of them died.

Tell them not that they died in vain;
That our sons will face this task again.
All of us fought, and some of us died,
That truth and freedom might be glorified.

We have laid waste the Tyro's lair;
For Freedom's Castle we have cleared the air.
With blood we bought the future's lease.
Take it from here—and give us peace!

Take these instruments of destruction and hate.
Forge them with hope, and haste to create
That bright new world for which we fought and died,
That the best again be not crucified.

Take this torch which we pass to you
Let it sear the old and bring in the new.
Let it purge the world of its hate and fear.
And bring the day of brotherhood near!

We've cleared the path and shown the way
To usher in that bright new day.
Take it from here—let warring cease!
Keep faith with us; make a durable peace!

Augugst 11, 1945.

Announcing

The *New* Closely Graded KINDERGARTEN COURSES

Which take the place of the present Beginner Closely Graded Courses

Beginning with Part I, October, 1945



A 2-Year Course in 8 Parts Consisting of 5 Sets of Materials

About the term Kindergarten—Kindergarten has been chosen as the most popular and best understood term to designate *four* and *five* year old children—the *Church School Kindergarten.* These children are really not *beginners* on account of nursery classes and teaching done in the home.

Important Notice

Since only Part I material is to be available for use in October, all Kindergarten (Beginner) classes, ages 4 and 5, should use the same lessons.

Send for descriptive circular giving unit and session titles and descriptions. Full-color reproductions of leaflet pictures are also shown.

1 TEACHER'S TEXT BOOK *"Learning in the Church Kindergarten"*

The teacher's text consists of guidance material for teachers who are using the kindergarten course in the church school. This guidance is given in eight quarterly textbooks planned to cover a two-year period. The material is grouped into units each of which centers in common interests of the children. The units contain plans for from two to thirteen weeks each. In the textbook, plans for each unit are developed through a carefully worked-out week-by-week procedure.

The suggestions for procedure are arranged in the form of a step-by-step plan for the day. Included are suggestions for activities (including directions for use of the Activity Sheets). There are suggestions also for group and individual planning and thinking and doing as well as for happy times of sharing and for moments of informal worship. Each plan includes a story for the child. *Price* **35c** *each, per part.*

2 PUPIL'S LEAFLETS

These beautiful four-page weekly folders, one for each Sunday of the quarter, are called *My Bible Leaflet.* On the cover is an attractive picture in full color. Pages 2 and 3 carry the story for each Sunday, including the Bible verse. Page 4 is the "At Home" page that points out to the parents the religious emphasis of the story or activity for the day. Sometimes there will be poems, songs or prayers with suggestions of how parents may share these materials with the child. *Price* **12c** *set, per part.*

3 PICTURE SETS

For each quarter's material there will be a set of from eight to ten pictures in full color. These pictures will be 9"x12". They are an essential part of the teaching material and suggestions for their use are written into the teacher's texts. These pictures, many of them Biblical, the others dealing with the interests and activities of kindergarten-age children, should meet the constant request of teachers for "more pictures." *Price* **$1.00** *set, per part.*

4 MESSAGE TO PARENTS

The greater part of the child's religious learning goes on in the home. The new Kindergarten Course provides a "Message to Parents." This is a four-page quarterly folder that explains to the parents what the church school is attempting to do for the child and how home and church may work together to accomplish the purposes of the units. A copy of the "Message to Parents" should go into each child's home each quarter. The discussion of the contents of the folder would make an excellent topic for quarterly parent-teacher meetings. *Price* **2c** *set, per part.*

5 ACTIVITY MATERIALS

Accompanying each quarter's materials is an envelope of work materials for each child. This envelope contains six sheets on which will be found patterns and suggestions for gifts, covers for leaflets, greeting cards and other "something-to-do" ideas that are developed in the session plans. *Price* **12c** *set, per part.*

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THE LIVING CHURCH

The Church cannot regain its leadership till it regains the capacity for worship.

—The Bishop of Southwell.

THE PRAYER-ROOM TODAY

In this solitude, O God, in these silent moments, I seek for Thee; be found of my heart. Yet Thou, who in Thy Son hast tasted our human lot, knowest well how even in this place of prayer the busy world intrusts itself upon me, and how in this silence I hear echoes of the day past and murmurs of the day I soon must meet. Do for me what I cannot do for myself. Take me apart from the world; in these moments of prayer let there be none but Thyself and me. And then let my impoverished heart feel the inflowing of Thy strength; upon my restless weariness let Thy peace distil. Send me back to meet my fellows strong in that strength and quiet in that peace. Amen.

Vol. 92. No. 35.

NEW ORLEANS 12, LA.
THURSDAY, AUGUST 30, 1945.

United Witness

Experience shows beyond any possibility of dispute that there is a readiness in the public to pay attention to the Christian message when Christians of all communions are united in proclaiming it. . . . The Christian tradition is challenged from without more powerfully than in any period since the end of the Dark Ages, and is in danger of being undermined by a secular humanism which hopes to retain Christian values without Christian faith. If, then, there is special need for effective Christian witness, and if one condition of maximum effectiveness is that we give that witness unitedly, a refusal or failure to unite for this purpose would be a betrayal of trust; it would be a refusal or failure to serve not only the people of our background or the paganism of the unconverted, whether overseas or in our own country. At every turn our divisions hinder our service. Worst of all, our divisions render flatly impossible any complete fulfillment of the primary purpose of the church-effective witness to the One God and to the fellowship, despite all causes of severance, which can hold together in one the disciples of Christ. How can we persuade an incredulous world that we have the secret of that unity which overlaps all barriers of religious or cultural inheritance, of economic status, or of sex itself, so that we become "one man in Christ Jesus," if we present to that world the appearance of competing sects?—William Temple (the late Archbishop of Canterbury).

WALLET OF THE WEEK

THE MORMON CHURCH is said to be planning to send missionaries into almost all countries of the world when the war shall be over and travel may be possible. Mormon missions will be less disturbed by manpower problems than any other group, since every male member of the organization is under direct obligation to donate a part of his early life to missionary work. This fact has contributed much to the progress which the Mormons have made and will doubtless be a potential factor in the world progress of the body.

* * *

MANY CONSCIENTIOUS OBJECTORS have been moved from base camps east of the Rockies and have been concentrated in camps in California, Oregon, and Montana. These men have been transferred to the Pacific Coast area in order to combat forest fires where the extremely dry weather has made the possibilities and the peril of fires very great. Five hundred and thirty-seven were moved as a necessary re-enforcement of manpower in that section. Considerable damage to the forests has already been reported from various fires.

* * *

OLD AGE PENSIONS for Congregational ministers of Great Britain do not reflect great credit upon the members of that Church. The **maximum** allowance for a retired minister is approximately $240 per year. The **maximum** allowance for the widow of a minister is the meager sum of $92 per year. That is the status at the present time. We do not know what the maximum prewar grant was. It should not surprise any thoughtful churchman when young men hesitate to enter the ministry in the face of such a dire prospect for themselves and those they love.

* * *

THE EVANGELISTIC NOTE in modern missions is something which we should not overlook in this day of crusading for Christ. It should have special consideration by those who have been drifting more and more toward educational and institutional phases of missionary work. If we fail to raise the spiritual literacy of the peoples at home and abroad, our contribution to their educational progress and the improvement of health conditions may in the end prove to be less meaningful than we think—a spiritual liability rather than an asset. The evangelistic witness of the Church must be kept first and uppermost in our thinking and planning.

* * *

THE GANGSTER'S BIBLE, a ninth century original manuscript of the New Testament, written in rare uncial script, has been one of the most distinguished manuscripts in the collection of the University of Chicago since 1930. The manuscript is said to have been one of the ecclesiastical treasures of Argos, Greece, where it was found in the ruins of a church in 1820. The story of its journeyings until it was finally discovered in a Chicago hide-out for gangsters is thrilling and fantastic. The manuscript gets its name from the fact that some of the notorious gangsters of Chicago used it as an oath-book upon which the gangsters swore allegiance before going on missions of crime.

THE GOVERNMENT OF COLOMBIA, in South America, is reported to be pushing negotiations for the establishment of a children's city designed for healthy boys and girls whose parents are lepers. Naturally, they are extremely liable to contract the disease as long as they remain in the leprosarium, but their removal before such happens will mean that they will have health and serve their country and their generation as good citizens and as producers rather than become hopelessly diseased wards of the public.

* * *

THE CHURCH COMMITTEE for Relief in Asia has made a beginning of its program of rehabilitation in the Philippines. The beginning is being made through a provisional committee composed of missionaries, recently liberated from internment, who are able to remain for several months longer and organize the Evangelical Relief Committee. Rev. William H. Fonger, secretary of the American Bible Society in Manila, is chairman of the committee. It is probable that the relief service may be very limited, but it will at least serve to take care of the very necessitous cases.

* * *

CHAPLAINCY CASUALTIES, according to figures published in the July-August number of the **Army and Navy Chaplain,** total 402, not including twenty-nine prisoners who have been released. Seventy-seven were killed in action; seventy were non-battle deaths, twenty-three are prisoners of the Japanese; and two hundred and thirty were wounded. These figures were as of July 1, and do not include the losses since that time. The Navy casualties were listed as to denominations, but the Army casualties are listed as to fields of operations. Practically five per cent of our chaplaincy enlistments were casualties.

* * *

CHAPLAINS IN THE ARMED SERVICES of the United States now number more than eight thousand. It is estimated that approximately one out of seven of the number is from the Methodist Church. This estimate is based on the record for December 31, 1943, when 1,030 of the total of 6,998 chaplains were from the Methodist Church. The number of Methodist chaplains in 1943 was exceeded only by the Roman Catholics with 1,902, and the Southern Baptists were next to the Methodists with a total of 842. Many of these men have been casualties and all have suffered the hardships of war.

* * *

THE BRITISH METHODIST CONFERENCE, held last month, was the first full Conference to be held in nearly a decade. In its proceedings there were many encouraging signs, particularly the note of return to the deeply religious emphasis of the early days of the Wesleyan movement. Many things which had to wait for the end of the war were set in motion, some others wait for decision in the future, and in all things there was an apparent disposition to catch step with the times. The most unfavorable circumstance is noted thus by the **Methodist Recorder:** "The Nottingham Conference was almost entirely disregarded by the national newspapers."

New Orleans
CHRISTIAN ADVOCATE

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Associate Editors: ALFRED P. HAMILTON, H. T. CARLEY, D. D., B. P. BROOKS, HUGH N. CLAYTON (In the Service)

EDITORIAL

DR. KAGAWA

In the early stages of the war with Japan, we published occasional news reports of Dr. Kagawa's activities, but with some doubt as to the accuracy of them. As the war progressed the tone of the reports changed, but we published at least one note which assigned to him a changed role. We do not publish, however, the most recent report supposed to have appeared in the **Nippon Times**. For one thing, the statements credited to him if made at all, might have been made under duress. The same may have been true of the warning radio talk addressed to soldiers of occupation by "An American missionary." All of it has the appearance of an enemy propaganda line and we do not wish to be unfair.

We had the privilege of hearing Dr. Kagawa several years ago, we met him personally some years later, and we have read some of his books. We have not found it easy to analyze either the man or his Christianity. Our general impression was and still is that he is primarily a socialist and that, whether consciously or unconsciously, he actually uses Christianity as a front for his social views rather than as a personal experience to which he is dedicated. This impression may be wholly in error, but it will at least indicate something of the problem which has confronted us in the effort to deal judiciously and fairly with him as a citizen of an enemy country.

We find no reason for criticism of his horror at the devastating effect of the atomic bomb. We do not, however, accept his reproaches of America, nor do we credit his claims concerning the benevolent intentions of Japan in Asia. In the latter connection we would call to his remembrance Pearl Harbor, the merciless rape of China, and the sordid story of Japanese treatment of American internees and prisoners of war in the Philippines. In those atrocities are recorded their viciousness at a time when they felt that victory was sure. The moral contrasts heightened by classic names and events of American history are sadly out of focus. Not by the wildest stretch of the imagination can Japan be associated with them.

The atomic bomb is a horrible weapon, but it is no more horrible than war itself. Besides, the recitation of the statistics regarding atomic bomb casualties do not seem to us to be without design. It is admitted that something like a hundred thousand people perished as a result of these bombings, but it is estimated that from two to two and a half millions were saved by the quick ending of the war. Add to this the toll of suffering and property loss which would have resulted from long continuance of the war, and one has a more just picture of steps which normally followed the attack upon Pearl Harbor. We sincerely hope that no nation will ever again have to resort to such a weapon, and just as devoutly do we hope that war may never again break the peace of the world. If the Japanese may remember Pearl Harbor, Hiroshima, and Nagasaki, it should incline them against wars in the future—it should certainly help them to understand General Sherman's definition of war.

LABOR DAY

We are not interested in honoring any group of laborers to the exclusion of others, and it is altogether probable that no Labor Day celebration ever presented a better opportunity for making fitting recognition of all labor, individual and collective, from the farms and the mines, to the factories, than does this which follows immediately upon the close of the greatest war of all history. It is true that there has been criticism of labor's methods for combatting the difficulties which they have faced, but by and large, labor as a whole has done a magnificent job under circumstances which have not always been favorable and sometimes under conditions that have been difficult.

There is doubtless much that might be said on both sides of a controversy which has been aggravated by unwise publicity, but we do not feel that this is the time for bringing before the public matters upon which we may differ. It is rather the time when we should give proper recognition to the splendid loyalty of those who have provided the foundations of both life and war. It is our deliberate judgment that strikes and labor failures have been small indeed when compared with the immensity of the task which had to be done, and with the sacrificial conditions under which it was necessary to meet the responsibility. The toilers of the land have shown themselves worthy of our gratitude and honor. We gladly accord them that honor on this Labor Day.

Great tasks are ahead and it will require harmony and patriotic devotion if we are to rebuild the moral and economic fortunes which four years of terrible war have done much to destroy. The task of reconstruction will offer a new and worthy incentive for the investment of the best that every American may be able to place upon the altar of his country. If labor and industry may

be joined in the purpose to build, the scars of war will soon be repaired and America shall again be the home of the happy, the prosperous, and the free. So may it be!

Editorial Miscellany

By Dr. H. T. Carley

ON LIVING IN AN OLD HOUSE

Some of us can remember the time when cordwainers were not as expert in their work as they are now. Shoes were not rationed then—but getting a new pair was both an event in life and also a painful experience. It was an event because money didn't grow on trees in those days, and it was painful because those shoes had to be "broken in."

The main idea of the shoemakers seemed to be that feet were to be fitted to shoes, and not shoes to feet. The lamented Sam Jones probably had something like that in mind when he remarked that the girls sat up all night plaiting their hair so as to look pretty the next day, and the boys sat up plaiting their toes so they could get their feet into the pointed shoes that were the vogue at that time. So painful, in fact, was this process of fitting feet to shoes that certain elderly gentlemen were accustomed to "lend" their new shoes to some young fop to wear to a party or two to get them softened up, or to pay a specified sum to some young fellow who would wear them a day or two just exactly as he would perform any other painful task for a consideation. It was in those days that the expression, "as comfortable as an old shoe," arose.

New cars—if there are any—are pretty to look at, and fine to own; but they are awfully hard to drive. I never felt comfortable in one till a fender got massaged and a hub cap or two had acquired some healthy dents. I never felt free to drive as I pleased until the dome light quit lighting and the windshield had several chipped places in it from flying pebbles. New things need to be "broken in."

I once lived in a brand-new house—and I learned a good deal about being careful.

But we are living in an old house now. It has been here a hundred years—maybe longer. Everything about it is old. It is big, and somewhat careless-looking—and comfortable. It has four-poster beds in it, and funny-looking chairs and tables. Its plastered walls have withstood the overflows of a century, some of which left their mark nine feet above the floors. All the woodwork is flawless cypress—not a flaw or a knot from the mortised sills to the riven shingles. It has the marks of age—scars, cracks, dents, etc.—but it is as solid as when built.

But it has more than the marks of age. It has traditions and memories that make it a part of an older—and shall we say?—a better world. Tradition says that General Grant occupied it awhile as headquarters during the siege of Vicksburg. We have no verification; but written in lead pencil on a plastered wall upstairs, preserved from Civil War days, is a kindly message to "the unknown owner of this home."

But it is the memories that linger here that make it "home." It is not hard to imagine that the spirits of those "whom we loved and have lost awhile" renew the associations of those happy years in the past; and if our senses were delicately enough attuned we could see and hear many things that would make us happy. What a place of happiness it has been—and still is!

How wonderful must be that "home, eternal in the heavens!"

A PRAYER

Who knows, oh God of the Nations, who dost hold the earth like clay in the hollow of Thy hand, but that Thou, looking down through the interminable vista of the ages, didst create this nation for just such a time as this. When other chosen nations failed Thee, perhaps in Thy inscrutable wisdom, Thou didst raise up this nation to lead the world to peace and the universal brotherhood of man. God grant that, if this is our mission, we shall not fail.



B. P. Brooks

Thou hast given us victory against our enemies, for which we return humble thanks. May we return to the labors of peace, not complacently and with blind isolationism, but with a watchful guard over our way of life, so that no foreign ideology can again threaten it, and so that we may live in comfort and prosperity as we believe Thou hast destined we should.

May we now do our best to wipe from our hearts hate, rancor, and political prejudice and so live that America may be a safe place for the nurture of the boys and girls who shall be the citizens of tomorrow.

May we, through Divine guidance, translate the fundamental political, economic, social, human and divine law in terms of our complex times, and for the service of all the people, of **all** ages, colors and creeds.

Grant that we shall realize more and more that "the path of the just is as the shining light that shineth more and more unto the perfect day."

Great adjustments lie ahead. We must lean heavily on Thy right arm. God grant to each one of us "the serenity to accept those things we cannot change; the courage to change those things we should and can; and the wisdom to know the difference."

May we who have suffered much still have the courage of Ulysses as expressed in Tennyson's immortal poem:

> "Tho' much is taken, much abides, and tho'
> We are not now that strength which in old days
> Moved earth and Heaven; that which we are, we are;
> One equal temper of heroic hearts,
> Made weak by time and fate, but strong in will
> To strive, to seek, to find, and not to yield."

And may the Giver of every perfect gift help us to follow this path and hasten the coming of the perfect day.

B. P. B.

THE NEXT FINANCIAL CAMPAIGN

By A. T. McIlwain

It has been suggested that the next campaign to raise money in the Methodist Church should be in the interest of better support for our retired ministers. We feel quite sure that this suggestion meets with the approval of many if not most of our people, both laymen and ministers. And when we speak of better support, we are thinking of a support that is both adequate and permanent.

We rejoice that most of the Annual Conferences have increased the apportionment to the charges which will provide a substantial increase in the support of their claimants. In addition to increased apportionments to the charges, several Conferences are observing Veteran's Day with an offering, and one Conference voted a special assessment equal to 4 per cent of the pastors' salaries. Two Conferences in our territory are assessing the ministers for current distribution to the claimants. All of this is most timely and encouraging, but it is a temporary, year-to-year support. No minister can look ahead and even approximate what his retirement income will be under our present system.

Those who have made a careful study of the whole question of superannuate support are convinced that the only adequate and feasible plan is the reserve system, placing this support upon a sound, actuarial, contributory basis. There are two very important advantages in this plan: First the minister contributes to his own pension and, second, compound interest provides much of the money needed for an adequate retirement support.

A careful study of the reserve system reveals that any Annual Conference may set up a full reserve system on the new entrants basis; place all present effectives in a supplementary reserve system, and add a substantial amount to the income of present retirements by raising a sum of money approximately equivalent to the salaries for one year, or an amount slightly more than the Crusade for Christ quota. A Conference may adopt any one of the above plans which would call for a much less initial sum of money. The above systems would require each effective minister to pay an amount equal to 2 per cent of the average salary of the Conference.

From the above it will be seen that the first step in setting up the Reserve Pension Fund is to raise an initial sum of money to carry the plan during the transition period required to fund the entire Conference.

Many would like to see a Church-wide campaign to raise this initial sum of money. About two years ago this writer prepared an article under the title "Should We Include Superannuate Support in Our Post-War Campaign?" This article was carried in several of our Church papers. When the Special Committee of 21, appointed to study our post-war needs and make recommendations to the General Conference, asked the various Boards to submit an estimate of their needs, the Board of Pensions (the Illinois and Missouri Corporation) submitted an asking of $32,000,000—the amount necessary to fund the entire Church in the Reserve Pension Fund on the new entrants basis. This asking was given due consideration by the Committee but was finally ruled out on the ground that it was not a post-war emergency, and the retired ministers were left to wait another quadrennium before a general Church-wide campaign can be considered. But the General Conference opened the way for special Conference campaigns by adopting the following resolution:

"Be it resolved, that the General Conference of 1944 direct the Board of Pensions to engage in an aggressive campaign during the coming quadrennium to help as many Annual Conferences as possible to formulate and execute plans necessary to put their New Entrants into the Reserve Pension Fund and to supply improved pension support for present claimants."

And since a number of Annual Conferences were already in the midst of, or had taken the initial steps to launch, campaigns—it might be just as well, or better, for each Annual Conference to raise its own money. Then, too, the Reserve Pension Fund as outlined in the Discipline is on an Annual Conference basis.

The following are a few reasons why every Annual Conference should take immediate steps to enter the Reserve Pension Fund:

1. There is a strong demand among both laymen and ministers for a contributory pension system. In practically all pension systems the pensioner makes a contribution toward his own pension. Under our present system the Church puts up all the money. The pensioner (the minister) pays nothing.

2. In the reserve system compound interest provides much of the money needed for an adequate pension. As mentioned above, to enter the Reserve Pension Fund the Conference must raise an initial sum of money. This initial fund, plus accrued interest compounded annually, carries the plan during the transition period. Interest compounded, even at a low rate, over a period of years, counts rapidly.

3. We are living in an age of pensions. Our people are pension-minded. Practically all employees are under social security, and many corporations and organizations provide retirement compensation in addition to social security. No argument is needed to sell the idea of pensions to this generation.

4. The money is here. With the war over, of course, we may expect some fall-off in our national income, but all economists agree that we will not only have good times for at least three to five years, but boom times. In addition to the prospect of large incomes our people have a large savings in war bonds. The ease with which the Crusade for Christ money was raised was a splendid illustration of how our people will give to a good cause when they have the money, and there could be no more popular cause than the needs of our retired ministers.

The Missouri Corporation will be glad to furnish definite figures to any Annual Conference desiring further information on this important subject.

506 Olive Street, St. Louis, Missouri.

NOTICE

There will be no paper next week. We trust that our readers may enjoy the holiday and the joyous prospect for peace in a world so long at war.

W. L. DUREN, Ed.-Mgr.

Chinese who helped build bases for the B-29 Superfortresses have their own name for the jeep. Their written characters, translated literally, call a jeep "four wheels with 1,000 uses."

METHODISM STILL LIVES IN GERMANY

By Bishop F. H. Otto Melle,
Berlin, Germany

(Editor's Note: This is the first statement of conditions among Methodist people and churches in Germany received by Secretary R. E. Diffendorfer, of the Board of Missions and Church Extension, from Bishop Melle since the war disrupted communications between the U. S. A. and Germany).

Since the end of February I have been unable to travel. I did not leave Berlin, as many of my friends did, but stayed here during the time of the air raids and, of course, also through the bad days of the Battle of Berlin.

All our Methodist preachers stayed also. It was a very dangerous time. We lived in the cellar for months, then had Russian soldiers in our home; but the episcopal residence suffered only small damages which, I think, can be repaired.

From the leaflet, "The Methodists in Europe" (which one of the chaplains showed me), I see that you are partly informed about the damage to our church property in Germany. What further has happened since the battles in the west and south and east, the breakdown of the German forces, I am not yet able to tell. There is no postal intercourse at all; we cannot travel, and therefore we must have patience till we shall be able to meet somewhere or at least to correspond with each other again.

Our Book Concern at Bremen has been totally destroyed—not one book, or machine, or even a sheet of paper, was left. And we had quite a lot of paper spared for the expected time of peace. Even the little church paper, a monthly of four small pages that we could publish only for the preachers and members of the quarterly conferences, does not exist any more.

But I know that our congregations, without any connectional link, without conferences, without a church paper, without the visits of the bishop and the district superintendents, without committee meetings, will stand the test; and also that this terrible time will prove to be a blessing.

The very last day of the Battle of Berlin, May 1, the beautiful church at the Junkerstrasse 5/6 was destroyed. This building was the last of the larger churches that was left in Berlin to that day. We liked to use it for meetings of all the Methodists of Berlin. It was the first church the Methodists built in this city, 80 years ago, with the help of the then American Ambassador in Berlin, Mr. Wright. For a long time it was used as the American Church, and to the day of destruction the wall behind the altar showed the Ten Commandments and the Apostles Creed in English and in German. Even in the midst of the war, when the waves of hatred were high, we were able to withstand every attempt to paint over the English. But though the wall with that inscription now has been annihilated, the faith is still alive that the time is not far when the two languages and the two peoples will have fellowship again in the love of Jesus Christ, and work together for the coming of the kingdom of God.

A few of the smaller church buildings and houses can perhaps be repaired. But the most beautiful and representative churches in Berlin are destroyed. In the east of Berlin, Tilsiterstr 15, the church

(Continued on page 9)

CONFERENCE NEWS AND PERSONALS

New Orleans Christian Advocate

Publishing Committee:
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Rev. R. R. Branton and family were in the city for a short stay recently. Bro. Branton was en route to Moss Point, Miss., where he was to assist the pastor, Rev. J. S. Noblin, in a meeting.

Mrs. Ella Heroy reports pleasant weather and a good time for her vacation at Biloxi, Miss. She is a member of First Church, New Orleans

Cash reported for the Crusade Relief and Reconstruction Fund to date is $18,623,372. This report was released by Dr. Thomas B. Lugg, treasurer.

Dr. W. W. Holmes, district superintenrent, reports that the New Orleans district has paid its Crusade quota in full. There will doubtless be more to come in later.

Rev. Allie J. Ellender and his Advocate representative, Mrs. Jarvis Westbrook, have done good work in Advocate circulation at Hornbeck and Florien, La. We greatly appreciate this splendid work.

Rev. F. L. Hearne has been for six years pastor of the Eros-Antioch, La., charge, and everything is going well. He expects to come to Conference with the best report that he has made from that work.

A card from Mrs. J. R. Murff, whose late husband was a member of the North Mississippi Conference, states that she is now located at the Mississippi Methodist Home in Jackson, where she hopes to remain permanently.

Lieut. Commander Hugh N. Clayton has moved his family back to their home in New Albany, Miss., while he remains for the moment in New Orleans awaiting reassignment. He is eligible for release on October 17 next.

Rev. Addison J. Smith, pastor of Second Church, New Orleans, reports a 15 per cent increase in Church School attendance over that of last year. This is not only creditable to the pastor but is a good showing for that church.

Rev. M. S. Robertson, pastor at Slidell, La., sends us a list of 55 subscriptions, with check to cover. There was, however, one exception, in that he sent us a part of a personal letter instead of a part of the list of names. It is refreshing to know that we are not the only ones who make mistakes.

Rev. E. M. Shaw, pastor at Ebenezer, Miss., says his people are lovely to him and that so far he has had good meetings. He did his own preaching at Liberty Chapel, and had Revs. S. B. Potts and J. W. Holliday in two meetings. Rev. C. L. Rogers will be with him at Ebenezer the first week in September.

In the list of recent appointments of chaplains are the names of Thomas Rufus Poole, of the North Mississippi Conference, in the Army, and James Dausey Wroten, of the Mississippi Conference, in the Naval Reserve. The name of John Henry Cook, listed as being from Mississippi, is also in the Naval Reserve from Gainsville, Ga.

NANCY CAROL ARRIVES BY STORK EXPRESS

Dear Dr. Duren: We just wanted to let you know about the arrival of our little daughter, Nancy Carol, on Monday, August 20. She weighed five pounds and three ounces at birth. Both she and her mother are doing fine, and her daddy is almost back to normal.

Sincerely yours,
T. E. HIGHTOWER.

Canton, Miss.

CAMP AT LAKE WAUKAWAY

Some of the young people of First Methodist Church, Laurel, and the Methodist church of Ellisville, spent the week of August 14-18 at the Camp at Lake Waukaway.

The program included a study of the Methodist Church, discussions of the four commissions, recreation workshops, song fests, as well as vespers and morning devotions. Too, the several hours of swimming and the three excellent meals each day must not be forgotten. The schedule was altered a bit so that the group might come in to Laurel to attend the service of worship and thanksgiving over the possible end of the war on August 15.

The camp was believed to be helpful both spiritually and physically and plans have already been begun for an even better camp for next summer.

REVIVAL AT BIENVILLE, LA.

Dear Dr. Duren: Just thought I'd let you know that we have had a gracious revival at Bienville, led by our district superintendent, Rev. Louis Hoffpauir. The entire church was deeply moved as he let the old gospel plow down!

Eternity alone will reveal all the good that was done. Finances came easy. Nine members were received into the church.

Dr. Duren, I took this little church in August of last year. At that time the church was paying only $200 on pastor's salary. They have increased the salary to $700 now, and we have been planning and are thinking of building a new church there. Truly the people "have a mind to work."

We had a splendid meeting at little Burt Place, too. These are lovely people to serve. During these meetings we got 8 subscriptions to the Advocate.

Rev. A. C. Lawton and Dr. Harry Denman are leading us in a big revival at the Mt. of Blessings Tabernacle here in Atlanta at this time. God bless the great leaders.

This great work was organized by Rev. Mary E. Perdue, who was secretary of the former M. P. Conference in Louisiana, and also responsible for any good I might have done.

With all good wishes,

MORRIS G. LEE.

WEEK-DAY SCHOOLS

To the Editor:

Your recent note to the effect that the attorney-general of Kentucky has held to be illegal any use of school buildings for religious instruction calls attention to the reckless way some local church groups try to skate on thin ice. Of course, it is improper to use either public buildings or public funds for religious purposes. But shorn of these unnecessary eccentricities, week-day religious education on released time has won a well-established place in American life. It is now in successful operation in more than one thousand communities in over thirty states. Only eight of these have permissive laws and these are not necessary. It is the constitutional right of any American citizen to ask that his child be released for religious instruction. That right was upheld by the Supreme Court in the celebrated Oregon School case which, while it referred primarily to parochial schools, gave the green light also to the released time principle. Local groups contemplating action should first familiarize themselves with the sixty-page chapter on religious education in Professor Carl Zollmann's "American Church Law" (West Publishing Co.). The author cites all relevant decisions and his comments exhibit both discrimination and insight.

EDWARD LAIRD MILLS.

Alameda, Calif.

It's faith in something and enthusiasm for something that makes life worth looking at.—Oliver Wendell Holmes.



PEACE AND MEMORY

By Bishop Paul B. Kern

Peace has come again! It did not come easily, but was won through unprecedented sacrifice and courage.

We must never forget who won it. Science and mechanics played their part, but the peace was won by men. They did the suffering and the dying. As long as America endures we must remember that we owe our liberties and our peace to the youth of the land.

Many of these went out from our Methodist churches and homes. They were not soldiers. They hated war—more than any of us. But they were willing to place their bodies between their homes and the enemy—willing to make any sacrifice to win peace. We must never forget what they did.

How can we best enshrine their sacrifice and courage in the memory of their church for all time?

We are building a Memorial Chapel in their honor at Lake Junaluska. It is a Temple of Peace, dedicated to them in the name of the Prince of Peace. In its Room of Remembrance will be perpetually inscribed the names of these boys and girls from all the churches which cooperate in erecting the memorial.

How cooperate? Either by contributing a dollar for each name or, if that is not advisable, by sending an offering for the building fund.

No name must be left out, to cause a pang in some heart in the future. None need be left out, for any church can enroll its boys and girls if it will.

Many churches have already done so. Is yours in the number? If not, please act at once. Send the names, with a dollar for each, or an offering, to the treasurer, Dr. R. A. Whitmore, 810 Broadway, Nashville, Tenn.

Let no young Methodist who helped to win peace have cause to ask, "Why is my name not on the list of those my church honors?"

LABOR SUNDAY MESSAGE, 1945

There are moments in the world's history when great decisions are taken, the implications of which shape many decades. We stand now at such a juncture of history and destiny. Revolutionary ideas, underlying the war and intensified by it, struggle for mastery. Every sector of society is involved in the struggle; there is no neutral territory. The workers of the world, and especially their organized movements, will be deeply affected by the outcome of the struggle and the patterns of the future depend very largely on their policies and their strength.

The Christian Church has a deep and abiding concern in this situation. By virtue of its own organized life in the world it is involved at every turn, and by its Gospel it is committed to work for justice and brotherhood in all areas of society. Under God, as He is revealed to us in Christ, all men belong to one community, are subject to one righteous judgment, and have one hope of redemption. As men set out to rebuild their common life, Christians confess their share of guilt in the crash of the world and seek to assume their proper role in the world's rebuilding.

In a mood of penitence and a spirit of resolution, many groups must work and plan together for the refashioning of our society. Governmental agencies, the churches, employers, and workers are especially responsible for certain tasks in our domestic industrial sphere. These tasks include:

1. Making possible an adequate and secure standard of living for all, based on full employment, a high level of production, good housing, and sufficient protection by social insurance against hazards of accident, illness, unemployment, and old age.

2. Providing an assured annual wage for all workers and an adequate annual income for every family.

3. Preserving those legislative gains which constitute a new Magna Charta for labor. Having championed the fundamental rights of labor for many years before their recognition in statute law, the churches feel a peculiar responsibility for their maintenance and further extension. In particular, support should be given now to exploited workers in backward areas of American society where the local culture is almost fascist in character. Management cannot afford to be judged by such conditions any more than organized labor can permit them to go unchallenged.

4. Integrating into our industrial order all workers without handicap because of sex, race, creed, or color.

5. Accepting special responsibility for the happy adjustment of returning service men and women to civilian tasks, and the effective relocation of war workers in a peacetime economy.

6. Extending workers' education, and developing a labor and industrial leadership competent to serve the general welfare in difficult years ahead.

7. Finding constructive ways of using the increasing amount of leisure time which successful industrialization makes possible and imperative.

8. Strengthening the incentives and deepening the meaning of labor by renewed emphasis on the Christian doctrine of vocation, and by according equal honor to all men who do essential tasks faithfully.

9. Averting a renewal of industrial warfare when the international war has ended, not by repressive legislation presuming to coerce peace but by insistence on conference and negotiation as democratic methods of solving disputes.

These are some of the tasks our nation must face at home, while it is engaged simultaneously in momentous responsibilities abroad. Ultimately all undertakings involving mankind are kindred tasks. No man is free so long as a single slave remains; no family is secure so long as refugees are homeless; no nation is great so long as some nation is impoverished. Ours is the task of finding prophetic vision for the decisions the hour requires, and of engaging in vivifying deeds for the redemption of the times and the shaping of the future.

Mississippi Methodist New Chief of Navy Chaplains



CHAPLAIN W. N. THOMAS

ESSENTIALS FOR SUNDAY SCHOOL ADVANCE

Our Methodist people everywhere are awake at last to the peril of declining Church School attendance. They are determined that the downward drift of recent years shall be speedily checked and turned into a great tide of advance. Multitudes are diligently inquiring for the best means of bringing this about. In answer to such inquiries, Rev. W. S. Overstreet, executive secretary of the West Virginia Conference Board of Education, lays down in his monthly bulletin the following essentials for substantial and permanent progress in this campaign:

1. Every effort must be made to improve our program.

2. Equipment must be improved and kept in the best of condition.

3. The teaching staff must be better rained and committed to do a good job.

4. Definie plans should be made for discovering new prospects and following up absentees.

5. Let the whole school share in these plans and activities, with as many volunteers as possible enlisted and encouraged.

RETURNING SERVICE MEN NEED RELIGIOUS EDUCATION

By Harvey S. Firestone, Jr., President of the Firestone Tire & Rubber Company

(Note: This statement was written at the request of the International Council of Religious Education, Chicago, endorsing the fifteenth annual continent-wide observance of Religious Education Week, September 30 to October 7, in the United States and Canada. The Methodists and thirty-nine other Protestant denominaions, as well as one hundred and eighty-three state, city, and provincial interdenominational councils of churches and religious education are cooperating in this observance).

One of the inspiring revelations of the war is the discovery by chaplains that many men in the armed forves have expressed a desire to know more about religion. We must prepare now to provide the mand their children with facilities for religious education when they come home. The alarming increase in juvenile delinquency can be attributed in large measure to the fact that millions of children in the United States are coming from homes where religion has rarely entered. It is to correct these conditions that the Inernational Council of Religious Education, representing 40 denominations and 183 city, state, and provincial councils of churches and religious education, is sponsoring the fifteenth annual observance of Religious Education Week from September 30 to October 7. This worthy movement deserves the enthusiastic support of every Christian.

Solitude is as needful to the imagination as society is wholesome for the character.
—James Russell Lowell.

PERSONAL NOTES AND INCIDENTS

Rev. J. O. Ware writes that everything is going well at East End, Meridian. He is looking forward to closing out a good year, perhaps better in many ways than the report for last year.

Rev M. D. Felder reports that everything is moving in a splendid way at St. Francisville, La., where he is now in the midst of a campaign to raise money for a building as soon as conditions lighten up.

Rev. A. S. Brisco, Main Street Church, Water Valley, Miss., reports that he is having the best year of the three that he has served the people of that charge. Naturally, he is looking forward to a good report at Conference.

Rev. R. A. Thornton, pastor of the Artesia-Mayhew charge, reports that he is having a fine year. Forty new members, half of them on profession of faith, have been added since Conference, and everything is paid in full to date.

Dr. Henry T. Carley, of the Louisiana Conference, writes that they have had excessive rains at Satartia, Miss., throughout the spring and summer. Cotton has suffered materially and the outlook for a crop is not altogether promising.

Rev. James R. Strozier, pastor of the Pine Grove, La., charge, has sent 34 subscriptions to the Advocate in the present campaign. That is exactly in line with what he has done in other years. The Advocate has no better friend than Bro. Strozier.

Rev. J. L. Sells, veteran of the Mississippi Conference, writes that he has been ill for some time and that the Advocate is indispensable to him. The Advocate had no better friend than he when he was in active service. We are glad to feel that it ministers to him now in retirement.

Dr. Charles W. Crisler, retired, writes from Jackson, Miss., that he is in good health and goes to his son's law office every day. He says that he has the privilege of preaching either in the city or in the surrounding territory almost every Sunday, and in addition he discharges many of the other duties of the ministry.

BISHOP MARTIN TO DEDICATE CONCORD CHURCH

Bishop Paul E. Martin will dedicate the Concord Methodist church, on the St. Francisville, La, charge, Saturday, September 8, at 8 p.m. All former presiding elders, district superintendents, pastors, members, and friends are extended an invitation, through this medium, to be present.

M. D. FELDER, Pastor.

COMMISSION ON TOWN AND COUNTRY WORK TO MEET

Please announce that a meeting of the Commission on Town and Country Work of the Mississippi Conference is to meet at Capitol Street Church, Jackson, on September 10, at 2:30 p.m. All members of that Commission are urged to be present.

ROY L. LANE, Chairman;
MURRAY COX, Secretary.

All things come to him who waits, providing he knows what he is waiting for.

—Woodrow Wilson.

BROADCASTING CODE MODIFIED

Chicago, Ill., Aug. 00.—Revision by the National Association of Broadcasters of its code pertaining to the sale of time for discussion of controversial topics, which is being undertaken following the recent decision by the Federal Communications Commission, is hailed as a complete Dry victory by Attorney Henry M. Johnson, who appeared as counsel when the FCC conducted hearings on the issue. Mr. Johnson and Rev. Sam Morris, of San Antonio, known on the air lanes as the "Voice of Temperance," have just returned from Washington where they met with N. A. B. code committee and directors of the broadcasters' group. Mr. Johnson is president of the Kentucky Sunday School Association and the American Business Men's Research Foundation.

The case before the FCC demanded the sale of air time to abstinence forces just as it is sold to beer and wine advertisers. The revised N. A. B. code, Mr. Johnson said, eliminates the provision banning sale of time for discussion of controversial subjects, thus opening the air-ways to paid temperance broadcasts.

Both Mr. Johnson and the Rev. Morris stated on their return here that after the hearing before the N. A. B. code committee, the group chairman said they had rendered the radio industry a service in bringing to its attention certain data and facts concerning the extent of local option dry territory, of which the committee was not previously aware.

Mr. Johnson and the Rev. Morris declared their belief that all stations and chains, which heretofore have held out against selling time to abstinence broadcasts, will "promptly get in step with the FCC and the industry."

NOTICE

There will be no paper next week. We trust that our readers may enjoy the holiday and the joyous prospect for peace in a world so long at war.

W. L. DUREN, Ed.-Mgr.

THOUGHT ON MODERN EVANGELISM

By Rev. O. J Beard, B.A.

II.—What is Evangelism?

Evangelism is the Ism of the Evangel. "Ism" means the doctrine, theory, or practice of. "Evangel" means the Good News and, in the Christian religion, the Good News about God. We may say, then, that evangelism is the theory and practice of the Good News about God. But it has come to have a specialized meaning when we understand by it the **making known** of the Good News about God. I give you, then, this working definition of evangelism: it is the making known of the Good News about God by the theory and practice of the Good News about God.

* * *

Evangelism is very often confused either with Evangelicalism or with Revivalism. But the former is properly confined to a particular **interpretation** of the Good News and the latter is properly confined to a particular **method** of making known the Good News. Whether evangelism is committed to a particular interpretation and, if so, whether that interpretation will be evangelical are questions that we shall have to answer when we come to consider the content of the Good News. But whether evangelism is committed to a particular method of making known the Good News can be answered at once in the negative. Hearty revivalist meetings, complete with loud and emotional hymn-singing and the penitent bench or the inquiry room, are not essential to evangelism, though they may have their place in it. Evangelism is not this or that particular activity; it is rather an attitude of mind that can inspire all Christian activity. Evangelism is not a list of things that have to be done; it is the spirit in which they are done.

* * *

The making known of the Good News has always one objective: the evoking of a response that is decisive. It is making known the Good News in such a way as to compel men to some decision about it. If this is to be achieved, three elements would seem to be essential.

A Clear-Cut Gospel

One: The Good News that we make known must be definite and clear-cut. Modern Christians have tended to be far too vague in their beliefs. There has been a very general disparagement of theology and doctrine arising out of a misunderstanding and mis-use of those terms. The result has been that few modern Christians seem able to make known with clarity their beliefs and leave the impression that they haven't any. But, perhaps, more than definiteness we need concreteness in the expression of our beliefs. It is all too easy to talk about religious truth in the abstract. We can all mouth the word Love, spelled with a capital L, and meaning an abstract quality; it would be much more effective to talk about the activity of loving and better still to show love in action. We remember the lawyer who went to Jesus and talked magnificently about Love, and asked an academic question about neighborliness. You remember what Jesus did. Jesus told him the story of the Good Samaritan, a story of love in action. You remember how some self-righteous Jews brought to Jesus a woman who had been discovered in sin. They were very confident that even Jesus would not be able to get round that But Jesus turned their accusation against themselves and asked which of them was without sin. He knew that they couldn't get round that! That was invariably the way Jesus approached the problems of life. He didn't attack the system of farming out taxes; he attacked an individual—Zaccheus. Jesus was concerned to show the tragedy of human sin in action and the way in which it might be overcome.

A Gospel for the Age

Two: The Good News that we make known must be definitely related to modern men and the world in which they live. A whole series of needs and problems, unmentioned in the Bible, have arisen to vex the spirits and perplex the minds of modern men. They want some help and guidance in these needs and problems; they want to know how far that help and guidance may legitimately be sought in the Bible; they want to know how the general principles of Biblical truth are to be applied to these quite different modern situations. So we have the further task of relating the Good News to these new needs and problems if we are to evangelize successfully the modern world. There is a wide-spread belief today that the Church has shirked this necessity and that our religion has nothing to offer the modern world except some old

stories of an Eastern people that may or may not be historical. It is no use our blaming the outsider for holding such a mistaken belief. If he has that mistaken idea —and I don't think there is much doubt about it—then the responsibility is ours, not his. It has been our job to see that he didn't make any such mistake.

A Gospel With a Challenge

Three: The Good News that we make known must contain a challenge. If it is to evoke some response from the world, it must challenge the world to answer back. It may be that we shall have to rouse the anger of the world against us before we can cut through the rind with which the world protects itself Jesus, you remember, roused the anger of His world against Him when He brought the challenge of the Good News to the men of His day. How much we lose of His spoken words because we cannot hear the inflections of His voice or see the expressions on His mobile features! Indeed, so angry did those men become that they were ready to kill Him in an attempt to silence Him. And no wonder. He had a bitter tongue; but how much of it was feigned to make the world strike back? There was no indifference in their attitude to Him; men felt very keenly either for or against Him. That is a part of our job as evangelists; we have to rouse the world to a vital response, not indeed to us, but to the Good News about God that we bring. Whatever method we decide to use, it must be capable of making known the challenge of God in the Good News, a challenge that will be sufficiently definite and concrete and sufficiently related to the realities of men's lives that they cannot escape and will be compelled to make some response and, preferably, some decision for God.

* * *

Our evangelism, then, will have to be of this special type; it will have to be such as to achieve these three elements. One: It must contain a definite and concrete statement of our Good News; two: it must be vitally related to modern man and the kind of world in which he lives; and, three: it must contain a challenge sufficiently barbed to compel men to make some decision about it.—Christian World.

ADVOCATE CAMPAIGN REPORT BY DISTRICTS

Louisiana Conference

District. Supt.	1945	1944
Alexandria—R. R Branton	384	522
Baton Rouge—V. D. Morris	300	500
Lake Charles—Guy M. Hicks	206	565
Monroe—H. M. Johnson	587	500
New Orleans—W. W. Holmes	375	483
Ruston—Louis Hoffpauir	220	400
Shreveport—A. M. Freeman	187	300

Mississippi Conference

District. Supt.	1945	1944
Brookhaven—Van R. Landrum	197	312
Jackson—Otto Porter	419	552
Hattiesburg—B. L Sutherland	377	463
Meridian—C. H. Gunn	371	233
Seashore—J. L. Neill	708	616
Vicksburg—O. S. Lewis	164	424

North Mississippi Conference

District. Supt.	1945	1944
Aberdeen—W. B. Baker	265	172
Columbus—V. C. Curtis	177	305
Corinth—L. P. Wasson	134	236
Greenville—J. D Wroten	80	120
Greenwood—R. G. Lord	218	459
Sardis—C. A. Parks	138	144

METHODISM STILL LIVES IN GERMANY

(Continued from page 5)

building was burned out, the lodging house at the front of the street (lodgings for 30 families) was hit by an explosive bomb that killed also the able and beloved pastor of this church, Rev. E. Petrikowsky, his wife, the deaconess, and some other people who were in the air-raid shelter.

At present we are confined to the district of Berlin. But I hope that it will be possible, after some weeks, to meet the district superintendents of our five conferences.

We hope that in the north of Berlin, Rugenerstr. 5, at least the larger hall may be restored before the winter comes. As far as I know, however, the situation is better in the territory occupied by the Americans and English. The fewest losses in our work, it seems to me, are in the Central-Germany Conferences (Saxony). We have there about 20,000 Methodists; they may become a strong centre of our activities in the future. In that region only the three churches in Leipzig, Planitz (the largest church building we had in Germany) and Plauen were destroyed. The congregations in the south, in the southwest and northwest Conferences suffered very much. The greatest problems—and the greatest needs —are in the Northeast Conference with the centre of Berlin. In this Conference most congregations were in East and West Prussia, Pommerania, in the region east of the Oder; they are now fugitives somewhere

The Theological Seminary at Frankfurt-on-the-Main still stands. It is used partly as a hospital in connection with our hospital "Bethanien" in that old city. This hospital, so I heard, is the only intact and working hospital of Frankfurt. The hospital buildings in Nueremberg have been totally destroyed; but those in Hamburg, Berlin, Leipzig, Chemnitz, Heidelberg, are left like that in Frankfurt. They all are crowded with patients. Our sisters do a splendid work in helping the people and healing the wounds of the war.

I will mention in brief only two or three of our most pressing problems:

1. The food situation. You may know about this from the newspapers. People, well informed, fear that about two and a half million people may starve in the next winter in Germany.

2. The tremendous stream of fugitives from the East. Millions of people, expelled from East and West Prussia, etc., are overflowing Berlin and other parts of Germany. They are not allowed to stay in Berlin, but we must give our Methodist brethren a shelter at least for one or two days while they are passing through the city. We try to organize a relief work as well as it is possible. In the church services a second collection is taken in a basket for little pieces of bread which the friends may sacrifice from the bread rations they have; there is also a wardrobe for used clothes.

3. We were not in want of money during the last years. Our people supported the church very liberally. I was even able to collect a war relief fund. We could pay off a large part of our church debts, and we could also lay a good foundation of a fund for the retired preachers and their families. It was touching how our Methodists brought their sacrifices. Now, after the capitulation of Germany, all bank accounts have been closed; no single mark or pfennig can be used. It is the common impression that they are lost forever. All bills, however, have to be paid in cash. So all our preparations, for the time of need we expected after the breakdown of Germany, were in vain. In spite of the saved money in the banks, we stand here without financial means.

4. The need is especially felt for the families of the preachers who had to serve the state and are now war prisoners somewhere. The retired preachers and their families are in need also.

But there are questions which cannot yet be decided—the question of reorganization, of rebuilding the destroyed property, of beginning anew with a book concern, of editing a church paper again. We are to wait till the leaders of the Allies have decided the geographical, economical, and political future of Germany. As soon as this is done we also may be able to speak about plans of our work for the future.

In spite of all the misery the war has brought to Germany, many thousands of Methodists are still alive. Many have been killed in the air-raids, thousands left their homes; yet, wherever they are, they seek immediately the connection with their Methodist brethren, renew their church membership, and try to work for the Master even in the most troubled situations .

Looking at the crises of the present time, and looking somewhat into the future, I can say that we as Methodists seem to have in Germany an opportunity so great, so promising, and so helpful to the rebuilding of the life of our people as to surpass anything our fathers dreamed. There is a nation in despair which needs the gospel. There are other churches, formerly closely connected with the state and depending on its financial support, who need the example and the suggestion of a free church according to the ideal we Methodists here had from the beginning, and as you have it in the U. S. There are many people who can now be won for Jesus Christ. It is possible to build churches and conferences that will be life-centres of religious work on the continent of Europe, and that will also be a blessing to the mother Church. That wonderful band of international fellowship and friendship which Methodism made so strong and helpful in the past will play a very prominent role in the church history of the future, especially in Europe.

The Methodist congregations in Germany are still alive. In a very interesting round-about-way I received a faith-strengthening letter from one of our ministers the other day. It comes from a section where they had no battle and no occupation troops. This brother does not make a single remark about the war. But he tells of a wonderful revival of the spiritual life. People, he writes, fed for many years only with political and war news, hunger after the word of God. The meetings are crowded. They have conversions again as in the old time.

Here in Berlin we have experienced the help of the Lord in such a wonderful way that our faith has been strengthened and our hearts strangely warmed in the hope that the Lord of Hosts will be with us in the future as He has been with us in the past, and that He will use our beloved Methodism and Methodists as tools of the coming revival. Our services, partly held

(Continued on page 16)

WHEN IN NEW ORLEANS
SHOP AT HOLMES
New Orleans Oldest and Best Department Store
CANAL STREET - - - - N. O., LA.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

Edited by The Executive Committee of Louisiana Conference

By Mrs. Lonnie Clark, District Secretary of Organization and Promotion, Lake Charles District

This quarter begins our third opportunity of service to a world to which the word "Peace" has come again. We are still in a daze as to what it really means, but it is the brightest ray of light we have had in several years. May our lives be reconsecrated to Him with the sincerity that insures the peace that passeth understanding—peace that will keep us ever alert to the needs of all of God's children everywhere—and a burning desire to live so close to Him that we will be guided in our search to carry on our Woman's Society of Christian Service in a thorough, grateful, and intelligent way of more faithful and devoted service to His blessed Kingdom.

Lake Charles district had a very fine second quarter. Reports were received from all except six of the thirty-six societies in our district. Three other reports came too late to be included in my report.

I have been privileged to attend two zone meetings this quarter. Zone 1 held their first meeting in Leesville on May 29, with a splendid representation of the zone present. The enthusiasm and thoroughness with which these five societies are doing their work was most gratifying. Still the meeting together for further planning was a stimulus for better and bigger things in the future. The entire program of our work was discussed, emphasis was layed upon Youth Work, and the great need of much time being spent in training these, our future leaders. The new zone leader, Mrs. Harvey Anderson, is not new in the work, and is a consecrated leader under whose leadership the zone will progress.

The fellowship at the noon luncheon was as stimulating spiritually as physically.

Two special memberships were presented as expressions of appreciation and love. Those receiving the Life Memberships were Mrs. W. K. Ferguson and Mrs. Ava Hernandez, of Leesville.

Zone five held their third meeting, an afternoon meeting, at Jeanerette, on July 12, with Mrs. R. H. Staples, zone leader, presiding. Despite the very warm weather, there were about forty present, and much interest was manifest as different phases of the work were presented. The thought before the group was "Women and the Continued Crusade." Lafayette invited the zone to hold its fourth meeting with them. At the close of the meeting, Mrs. Paul N. Cyr, president of the Jeanerette society, extended an invitation to all who were present to come to her home to a luncheon given in honor of her mother, Mrs. C. A. McGowen, to whom the zone presented a Life Membership. Souvenirs at each place at the tables were a small folder with a silhouette of Mrs. McGowen on the front and on the inside were these words:

"A Life Membership to one who has striven
We value this honor given.
May her youthful aspiration
Live on and on with renewed consecration."
Mrs. C. A. McGowen. 1856-1945.

This was indeed a very lovely courtesy to zone five as well as to the honoree, and will always linger in the minds of us who were among the guests.

The fall educational seminar is to start on September 11th, having its first meeting in Lake Charles, with the Simpson Methodist church and First Methodist church as hostesses. It will be announced later at which church the meeting will be held. The opening session will be at 10 o'clock a.m. Mrs. Don A. Collette, district secretary of Missionary Education and Service, is in charge of the plans for Lake Charles district seminars. There will be a Conference team to present the program—Mrs. G. W. Dameron, secretary of Missionary Education and Service of our Conference; Mrs. J. P. Pollard, Conference president; Mrs. G. W. Pomeroy, Conference secretary of Christian Social Relations and Local Church Activities; Mrs. Ed Conger, Conference secretary of Children's Work, and Mrs. D. M. Campbell, Conference secretary of Organization and Promotion. This team represents talent and time consecrated to the Master. As they itinerate throughout the state by districts, going from Lake Charles district to the Baton Rouge district and on until each district has been visited, may each society accept the privilege and responsibility of attending, knowing that this is one way of receiving a great deal of information and inspiration to carry out our missionary program.

Outlines of the four new study topics for 1945-1946 will be presented. The themes are: "The Church Among Uprooted Americans," "Africa," "Families in a New World," and "The Fatherhood of God." There will be text books and supplementary material on sale at these meetings. Mrs. Dameron will also have outlines for these studies for sale. Each society should come prepared to secure this material. Those expected to attend the seminar are the presidents, secretary of Missionary Education and Service, secretary of Christian Social Relations and Local Church Activities, secretary of Children's Work, secretary of Spiritual Life, and all others who will attend.

Lake Charles district will be privileged to have two seminars, because of the extent of the district. The Lake Charles meeting is to accommodate zones 1, 2, and 3. There will be another seminar held at Lafayette on September 12 to accomodate zones 4 and 5, with the two Lafayette churches being hostesses. More detailed information will be sent to each president in the district, so be watching for it

The Louisiana Conference Annual Report is ready. Mrs. Glenn Laskey, editor, is to be congratulated and extended our sincere appreciation of so much invaluable information collected and compiled. Laborers of whatever skill need tools for their tasks. Our Annual Report is a very necessary tool for us. As soon as your copy reaches you, use it without reserve. We are where we are because of what has been done. We must acquaint ourselves with the needs before we are inspired to go forward. Use your Annual Report and Doors of Progress so that you will be informed regarding our program.

The Constitution of the District Woman's Society of Christian Service is also in hand. An executive meeting of the Lake Charles district officers will be called in the near future.

The third quarter is as late as we dare wait to stress Special Memberships. There were six Special Memberships sent in from this district this quarter. Those not mentioned above were given to Mrs. Elva Petticrew, Iowa; Mrs. Maud Bruner, Rayne, and a Conference Baby Membership to Elmo Clayton Koschel.

Recipe for Workers: Hard work. It is the best investment we can make.

Study: Knowledge enables anyone to work more intelligently and effectively.

Have Initiative: Ruts often deepen into graves.

Love your work: Then you will find pleasure in mastering it.

Be exact: Slipshod methods bring slipshod results.

Cultivate Personality: Personality is to an individual what perfume is to a flower.

In all things, do your best.

METHODIST CHAPLAINS HOLD MONTHLY MEETINGS TO DISCUSS DENOMINATIONAL ACTIVITIES

On an island in the Pacific nine Methodist chaplains have been meeting monthly for fellowship and discussion of connectional activities. Chaplain (Major) James H. Bagley, Troy Conference, writes the Methodist Commission on Chaplains as follows:

"At our last meeting we considered the topic of Evangelism as the third point in the Preliminary Manual, 'Revision of District Superintendent's Manual' in the 'Crusade for Christ.' As Island Command Chaplain, I arrange these meetings, but after we have assembled I have the senior minister in terms of Conference membership preside regardless of rank, which arrangement is working out very well. Chaplain Earl Raitt, of Florida Conference, has been the senior Methodist clergyman in point of years of service for our Church. He is now in second place with the seniority passing to Chaplain Harmon, who just came in as senior chaplain with one of our General Hospitals."

Preaches in Lutheran Cathedral

Chaplain (Captain) Robert L. Bartlett, attached to a Field Artillery Group, U. S. A. now in the European Theater of Operations, informs the Methodist Commission on Chaplains that on a Sunday in June he held services in a Lutheran Cathedral in Germany:

"I preached to a combined group of soldiers from units stationed in Marbourg. The services were held in the Lutheran Cathedral which was built during the Middle Ages. It is of late Gothic design. In Marburg in 1527 was founded by Philip of Hesse the first German Protestant University. The famous religious conferences of 1529 between Luther and Zwingli, the great German reformers, were held at Philip's castle in Marburg. This castle still stands on a hill overlooking the Lahn River and dominates the whole countryside."

Chaplain Bartlett is a member of the Bal-

(Continued on page 15)



WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. M. E. ARMSTRONG, EDITOR, JONESTOWN, MISSISSIPPI

Columbus District

The Columbus District has completed a very successful quarter's work. In fact, this is the half-mile post of this year's work. We talk a lot about reports. If your society has failed to make a report the two quarters just closed, please try to make one the third quarter, and on time. I wish this district could have 100 per cent of the groups reporting. Louisville and Macon have organized Wesleyan Service Guilds. The finances of the district are coming in fairly well, but we want to surpass all records next quarter.

Kosciusko, Weir, Columbus Central, Flower Ridge, and Shuqualak report all officers subscribers to both the **Methodist Woman** and **World Outlook.** Three zones held splendid meetings with a large number of women in attendance. Fine programs were arranged by the leaders, which were a source of information and inspiration. The presidents of all societies are keeping our Conference goals before their individual groups. Let's enlist every woman in this district in the Woman's Society of Christian Service.

MRS. RALPH BRYAN.
Secretary Columbus District.

* * *

Kilmichael

The Kilmichael Woman's Society of Christian Service has an enrollment of twenty-seven members. All participate in activities of the society.

We help with the Youth Fellowship group, entertaining them each quarter with a special holiday party. We are planning an hour of supervised recreation before their meeting each Sunday evening. Their attendance has increased from sixteen to forty.

We sponsored Community Bible School June 18 through July 1. We selected the workers and paid all expenses of the School. A member of our society was the director. Certificates were awarded to seventy-two children.

Our study classes meet regularly with good attendance.

Our Spiritual Life Group is very active and much in prayer, that we may increase in wisdom and strength and favor with God.

MRS. Y. M. LOTT, President.

* * *

Eupora

Increased membership, increased giving, and increased interest have resulted from opening and entering "Doors of Progress" in the Eupora W. S. C. S.

All financial pledges have been paid up to date, $250 of the Crusade quota of the church was assumed by the society. The second objective of the Crusade is now being stressed, resulting in increased church attendance. The secretary of C. S. R. and L. C. A. has kept important national and local issues before the society. The Spiritual Life secretary has led the members in a study of "The Word of His Grace." "The American Indian" proved to be a popular and well-attended mission study. A history of Mississippi Indians and a display of Indian handwork from the Choctaw Agency at Philadelphia made an interesting contribution to the study.

The Wesleyan Service Guild participates actively in both local and connectional interests. The W. S. C. S. recently entertained the Guild with a "pot luck" supper at the church.

MRS. J. E. EUDY, President.

* * *

Noxapater

We have met all requirements for the first and second quarters. The pastor installed the officers. We have three new members, and we have raised our pledge. We sent in two Life Memberships—one Baby, one Junior. We raised the Crusade money for the church, four hundred and sixty dollars. We painted the kitchen at the parsonage, also bought a new rug for the floor.

We held a fellowship meeting May 4th at the church, inviting all members, sang folk songs and played games, served ice cream and cake for refreshments.

We have studied "The Word of His Grace," with an average attendance of thirteen, also "Christ After Chaos" with our pastor, Rev. A. L. Davenport, the attendance being sixteen. We are studying "The American Indian" now and have our monthly worship, and "Behold, I Have Set Before Thee an Open Door" in the homes once a month. We have our quarterly executive meetings and make out our reports. Representatives have attended Missionary Institute at Starkville, also the zone meeting at Louisville. We have eighteen subscribers to the **Methodist Woman,** ten to the **World Outlook,** ninety per cent are taking the **New Orleans Christian Advocate.** We carry our programs to the shut-ins, and remember the sick, bereaved, and shut-ins with gifts and visits, and try to keep in touch with our boys in the service.

MRS. C. A. JONES, Chairman.

* * *

Student Work

Dear Secretaries of Student Work:

What a splendid challenge you have as secretaries of Student Work in your local societies! You are working with a group that is opening the door of the future, eager to enter with a worthwhile contribution to the fascinating unknown that lies within, yet uncertain as to how they should proceed. They are the youth of student age—girls going to college to face the decision as to which direction their talents shall be turned; boys just out of high school, rushing to get one semester in college or volunteering for the particular branch of service which they prefer before the draft eliminates choice in the matter: young women deprived of further schooling turning already to the working world; young men returning from service abroad, having dreamed of their future in mud in Italy or in foxholes on Pacific Islands. These are the youth whose ideals and dreams can be channeled most effectively in the direction of Christian service, either volunteer or vocational.

May I suggest some things you may do to help them? First of all, if they are leaving home, help them find the same happy relationship with their college or camp church as they have found with their home church. You will find the Introduction Cards, which you may order from Literature Headquarters, 420 Plum Street, Cincinnatti 2, Ohio, helpful in opening their way to the new church. College pastors and Wesley Foundation directors will appreciate personal letters, telling them of your youth who are students in their schools.

Second, keep up the ties with the home church, particularly with boys who may not have an opportunity to affiliate with another church and who are eagerly anticipating the day when they shall return as civilians. Letters, copies of devotional aids, such as **Power** and **Upper Room,** church periodicals, such as **Motive, Concern, Challenge,** and **Highroad** can be effective ties. Remember always to give them personal attention and recognition on their visits home, as you should the college group. Let them know that you still remember them as a vital part of your church and that you, too, anticipate their return.

Third, emphasize the challenge the church offers in full time vocational service. Acquaint yourself with the opportunities and the needs for such work, then present them to your youth. Cooperate with the other adult leaders of youth in your church in informing your student group of this challenge. We learn that at least 350 new workers in our home and foreign fields will be urgently needed by 1948 as missionary personnel alone, not considering the need for ministers, church secretaries, and directors in the field of education. Order copies of the "Wouldn't You Like to Go" series, free pamphlets from Literature Headquarters, and find out what is needed in the foreign mission field, or copies of "What it Takes" (to be a minister) and "Whom Shall I Send" from the Youth Department, 810 Broadway, Nashville 2, Tenn., for information on other areas of vocational Christian service. Inform yourself of the many opportunities in the way of study grants and scholarships in order that you may help those whose dreams for service are limited by lack of money.

Let us be alert to serve our Master through serving our youth, and there is no better way of doing that than by leading them to dedicate their talents to Christian service. Let us be loving, watchful, prayerful in our task.

Earnestly,
SUE McCORMACK,
Secretary Student Work.

Tooth-pick theology and ice-cream rhetoric will produce more rosewater and perfume church members.—Baptist Standard.

The greatest successes in life have been made out of corrected mistakes. Many an old hand at the game sometimes forgets to learn the new rule.—Literary Digest.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

Zone Meetings

Tri-County Zone

The Tri-County zone of the seashore district held its third quarter's meeting at First Church, Pascagoula, with Mrs. G. H. McBride, assistant leader, presiding, and an attendance of 125.

Mrs. S. A. Watkins, of Escatawpa, led the devotional, assisted by a selected choir.

The program, with the theme, "Demobilization Challenges the Church," which has been prepared for all the zones, was presented.

Chaplain Paul Bankston, of Keesler Field, Biloxi, who has served in the Pacific war zone, was the guest speaker and spoke on the "Returning Service Man;" Rev. J. S. Noblin, on "The Desperate Need for Faith;" Miss Lucy Strider, on "Goals for Children and Youth;" and Mrs. Ruble Roberts led the discussion, "As the needs for war work decreases, how can we challenge women to give these hours to church activities?" Mrs. Hermitage sang "The Lord's Prayer."

Twenty-seven Life Memberships were presented at this meeting.

At noon the hostess society, assisted by the society of the Eastlawn church, served a plate lunch.

Lauderdale Zone

The Lauderdale County zone of the Meridian district held its third quarter's meeting with the W. S. C. S. of East End Church, Meridian. Mrs. M. E. Blanks presided and Mrs. W. H. McRaney, of Lauderdale, led the devotional

The program, "Demobilization Challenges the Church," was presented by the societies in Meridian, with Rev. C. H. Gunn giving "The Returned Service Man."

At noon the hostess society served a drink with the sandwiches provided by those who attended.

* * *

"Families in a New World"

Continuing the helps for the study, "Families in a New World," we give the helps for the second session:

Session 2—"Economic Security"

Aim: To point up the basic needs of families around the world and the plans for meeting these needs.

1. Jobs for people around the world.
2. Houses for the future.
3. Health for the nations.
4. Education around the world
5. Discussion: Do all the families in our town have these things?

Worship.

Suggestions for Presentation

This session is one of the most important in the study, for it brings out, or, to use a recent expression, it "points up" the fact that families around the world need the same things.

To continue the idea of mothers from the different nations, the women of the class may be assigned as mothers from the different nations and asked to bring to this session the product (or a picture of it) which her nation has to exchange in trade. Also, she may bring a picture of the house her family lived in before the war and tell of the house she sees in the future. Not an American house, but one suitable for her native land.

Topic 1: The leaflet which has been ordered, "5,000,000 Jobs in World Trade," will give some idea of how the Bretton Woods plan will help to give jobs. This is a topic being discussed in every newspaper and magazine at the moment. Try to bring out the possibilities for reconversion in our country and in rehabilitation in other lands.

Topic 2: In the pamphlet, "Houses for Tomorrow," which you have ordered, will be found information for this topic for our country. In other lands the UNRRA is trying to help those who cannot help themselves.

Topic 3: A careful study should be made of the pamphlet, "The Story of the Blue Cross," for this plan is being accepted by the medical associations. For health situations in other nations see the section on each nation in "Today's Children—Tomorrow's Hope" (in packet). Also study the plans of the Crusade for Christ for the rehabilitation of hospitals, etc

Topic 4: The educational situation in your own county should be studied, and the Federal Aid to Education as a means for improving our situation. For the situation in other nations, see "Today's Children—Tomorrow's Hope." Also "The Little Red School House Must Go," in the July issue of Cosmopolitan.

Topic 5: If the families of the world are to have "Economic Security," we must begin in our own town and go to "the uttermost parts of the world," so be sure this discussion is constructive. Look at the entire community—not just the pretty spots; face the ugly things and make plans to change them. If we each make our town the best town possible, then we will be working for an enduring peace.

Worship: We suggest that the worship given on this page on August 16th be used.

* * *

New Literature

The New Guide

The new guide, simply called "A Guide," for the W. S. C. S. is now off the press. It is the result of much research and actual experience over a period of nearly five years. Price 15 cents, from Literature Headquarters, 420 Plum Street, Cincinnati 2, Ohio.

"Organization for its own sake has no point at all But organization to get a thing done—that's another matter. So, this Guide is to help get the job done. Suggestions for officers, committees, and all lines of work, are made."

"Crusaders for Tomorrow's World"

"Crusaders for Tomorrow's World" is twelve worship services and twelve programs for an Interest Group of girls (and boys may belong) in the Commission on Missions and World Friendship, to study the work of the W. S. C. S. for September, 1945, through August, 1946. Price 65 cents, from Literature Headquarters.

This is a fascinating booklet, and we hope every society in the Mississippi Conference will order it, then get a group of young people together and organize an Interest Group. This is a part of the work of the Youth secretary of the W. S. C. S

"Wouldn't You Like to go to North Africa?"

"Wouldn't You Like to go to North Africa—the Land of the Vanished Church? A great challenge awaits you in North Africa. In the days of the Romans this land had many Christian churches. The remains of church buildings may still be found among the ruins of the old Roman cities in North Africa. Out of this part of the Christian world of that day came such Christian leaders as St. Augustine, Tertullian, Cyprian, and others. . . ."

The Woman's Division of Christian Service offers to societies, for the postage, a series of interesting leaflets: "Wouldn't You Like to Go to North Africa?" "Wouldn't You Like to Go to India?" etc.

We are told that the average age of our missionaries today is 60; we must have new missionaries, many of them This year we have been asked to secure one volunteer for full-time Christian service from each district in the Mississippi Conference. Why not order these attractive leaflets and place them in the hands of young men and women who might be led to give their lives?

Week of Prayer and Self-Denial

One copy of the material for the Week of Prayer and Self-Denial will be sent to each society in the Mississippi Conference. The date is October 25-31, 1945. If additional material is needed it should be ordered immediately from Literature Headquarters. For list of materials, see back page of the Methodist Woman.

* * *

Wesleyan Service Guild Corner

We are beginning this week the "Wesleyan Service Guild Corner," in which we hope to give some publicity and helps for that organization of the W. S. C. S.

The August program for the Guild is the same as for the society, "A Door of Cooperation," with emphasis on Latin America.

The Guild project and supply work this month are for Union Theological Seminary, Argentina. A Guild member, Miss Lena C. Knapp, is the vice-director of this school in Buenos Aires, which trains pastors and women workers in the church. Bishop Balloch recently called this school one of the most important in all South America

The supply work is for the new equipment for the Domestic Science Kitchen. During 1945 the Guild hopes to complete the payment, through cash for supply work, of all this equipment, so local Guilds can designate their cash gifts for supply work for this project. Gifts for supply work are over and above the pledge for missions.

Interesting information concerning this project will be found on page 70 of the Guild Handbook for 1945.

China has 28 huge subdivisions known as provinces. These are divided into 1,947 hsien, which corresponds to our counties.



MILLSAPS COLLEGE—1892

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON, SEPTEMBER 2, 1945

By W. C. Newman

MORAL LEADERSHIP

Lesson Text: Genesis 39:20-23; 41:14-16, 25, 41-43.

Golden Text: Seest thou a man diligent in business? He shall stand before kings. —Proverbs 22:29.

Whether you are a Sunday School teacher, pupil, or merely one of the more than three million Methodists who never go to Sunday School, you ought not to try to understand this lesson without doing three things.



W. C. Newman

First, you ought to read again (or for the first time) the whole Bible story of Joseph, beginning with the 37th chapter of Genesis. The verses selected for the lesson text and printed in the quarterlies are necessarily scattered, disconnected, and fragmentary. To undertake to get the significance of our lesson from reading them alone would be like sitting down to a banquet but eating only the olives.

Second, read some really good Bible commentary, or else a really good Bible story book, such as Walter Russel Bowie's "The Story of the Bible."

And if you are in dead earnest about learning of the Bible and its great characters, and would like in addition to read some of the best modern literature, read Thomas Mann's magnificent four-volume novel entitled "Joseph and His Brethren.' The four volumes bear the intriguing subtitles, Joseph and His Brothers, Young Joseph, Joseph in Egypt, and Joseph the Provider.

For this series of lessons about Joseph and his family will pay you rich dividends in return for diligent study. More and more we are coming to see that Joseph deserves to be ranked with that small group of men who, in a peculiar way, have been called to leadership at times of national crisis, and whose courage and integrity have proved to be the salvation of their people.

Who can doubt that Churchill was such a man for England in our time? What constitutes such leadership? How do such men come to power? And how do they achieve the necessary greatness within themselves? These are some of the questions Joseph will answer for us, if we earnestly ask him.

Transformation Through Suffering

The picture of Joseph as a lad in his father's home gives us no prophecy of later greatness. He was spoiled, indolent, indulged, and priggish. This period of his life was characterized by that trait that has always seemed most repugnant to boys—he was a tattletale.

But in the thirteen years that lay between his tragic enslavement and his emergence as a leader in Egypt, a wonderful transformation took place within him. He now appears as wise, self-reliant, humble, poised, unselfish, industrious.

What brought about the change? Undoubtedly the agony of soul through which he passed in those years

Suffering does not always transform people. Sometimes it only makes them bittter, or emotional, or self-pitying. But if we will let it, if we meet suffering with faith and courage, it is like a cleansing fire, and any man will be the better for it.

So true is this that it seems to be one of the laws of great moral leadership, that first of all a man must meet and master suffering.

In the too comfortable lives we live in America today we must find voluntary sacrifices to make, voluntary labors to perform "beyond the call of duty," that we may win for ourselves this kind of transformation from littleness.

Rising to Difficult Responsibilities

A second factor in winning for one's self the power for great moral leadership is the undertaking, voluntarily if necessary, of some high and noble, but difficult, cause outside our own selves.

Apparently it was this kind of thing that first brought Joseph to the attention of the people and leaders of Egypt. He accepted responsibility at whatever cost, first in small ways, but then in ever larger ways.

It seems to me that the trouble with us Christians of today is that we seek to be Christians the easiest way. We do not set for ourselves goals that are too hard to reach, either in our personal development or in the Christian conquest of the world. We are mediocre people because we are only willing to accept mediocre responsibilities. That does not make for great moral character, much less the ability for great moral leadership.

Unshakable Faith

Finally, if you will examine the lives of these men who have been called to become the saviours of their nations in times of crisis, you will discover that without exception they manifested a positive faith. They knew what they believed, and never wavered

In the summer of 1940, when each evening the voice of Ed Murrow on the radio thrilled the world with his dramatic "This is London," and hardly anyone dared hope that England could survive the devastating daily punishment she was receiving from the Germans, we waited breathlessly every day for those three simple words that told us London, and England, were still there.

Almost alone, by his faith in England, in the triumph of the right, and in God, Mr. Churchill held that battered island steady.

Let those who will, scorn faith as something "otherworldly," unreal, impractical. It is the solid basis upon which is built all greatness, all survival, all permanence.

In this time of cynicism, uncertainty, and fear, it is those who believe, and keep on believing, and assert their faith vigorously and happily, who will be the moral leaders in this post-war world.

Christians here in Mississippi and Louisiana, let us be those people. Let us believe in God with all our hearts. Let us give unquestioning faith to Christ and His cause. Let us have faith, and hazard all of life upon it. Only so may we deserve or win moral leadership

REV. J. L. LAY GOES TO REST

Announcement of the death of Rev. J. L. Lay, retired member of the Louisiana Conference, on Saturday night. His death occurred at his home in Campti, La., where he was serving as retired supply. The funeral was held at Campti on Sunday afternoon. No other details of his illness and death have reached us.

LET YOUR LIGHT SHINE

There are plants and animals which glow in the dark. Scientists have studied this luminosity but are not agreed as to its origin or the purpose for which it exists. The light that shines from the Christian is from Christ and the character which comes from contact with Him. Some Christian faces almost glow with light in the darkness of this sinful world. Their faces are really radiant with the light of heaven. We know well enough both the origin and purpose of this light It comes from God dwelling in the heart and is intended to point man to God. After all, there is no testimony quite equal to the radiant face. Men will try to answer all our arguments, but there is no answer to a healed life and a radiant face.—Watchman-Examiner.

Suppose that Paul had been converted at seventy instead of twenty-five. There would have been no Paul in history. There was a Matthew Henry because he was converted at eleven and not at seventy; a Dr. Watts because he was converted at nine and not at sixty; a Jonathan Edwards because he was converted at eight and not at eighty; a Richard Baxter because he was converted at six and not at sixty. How much more a soul is worth that has a lifetime of opportunity before it than the soul which has nothing! Lambs are of more worth than sheep in the realm of souls as well as in the marketplace.—J. O. Wilson.

Caller: "Good morning. I'm from the gas and electric company. I understand you have something in the house that won't work."

Housewife: "Yes, he's upstairs asleep."

—Selected.

THE CHRISTIAN FIRESIDE

WHY SYLVA WASN'T HAPPY

Sylva Morris was a dear, sweet little girl in many ways. Besides that, she was very pretty. So far as money could buy, she had everything a little girl could wish for, and yet Sylva wasn't happy.

Sylva was just as fond of playmates as any little girls but, for some reason that she herself could not understand, she had very few friends and companions. The few that had come to play with her had seemingly now forsaken her, and she was feeling very lonesome indeed.

"I don't see," she complained one morning to her Aunt Ellen, "why all the children prefer the company of that freckle-faced Betty Blake to me."

"Perhaps," said Aunt Ellen, thoughtfully, "they have a good reason for their preference."

"Well, I'd like to know it," snapped Sylva. "Betty is as homely and freckled as can be, and, besides that, she hasn't nearly the pretty toys and dollies that I have."

"Freckles," said Aunt Ellen, "do not necessarily make one unattractive; neither does a pretty face always make one lovely. My mother used to say 'pretty is as pretty does' While it is true that Betty doesn't have many lovely toys such as you have. I've noticed that she always shares the best of whatever she has with her little companions and playmates."

Sylva's pretty, pink cheeks turned very red at these words from her beloved aunt, and a little pang crossed her heart. She suddenly remembered that she had never permitted her playmates to have her best dolly. She had refused to loan a little companion her roller-skates for even a single round. At another time she had kept back a box of bonbons that her mother had given expressly to share with her companions. and then, when they had gone home Sylva proceeded to eat them all herself.

"O-oh, auntie," she stammered presently, "do you think it's because I—I'm selfish that I no longer have any playmates?"

"I think that may be the reason, dear," answered Aunt Ellen, gently. "You know, selfish folks don't make the best sort of friends. But it's not too late to win them back," she added thoughtfully.

For a full five minutes Sylva sat with her chin cupped in her hands without making a reply. Then suddenly she jumped to her feet and, running to her Aunt Ellen's side, flung her arms about her.

"I'm so glad, auntie, dear," she said sweetly, "that you have helped me to see myself. I'm not going to be selfish with what I have any more, then maybe my little playmates will come back. I'm going to call some of them right now."

Sylva kept her word, and it wasn't long until she was surrounded by friends and companions as she had never been before When the children learned that the selfish Sylva had changed to a lovable, generous-hearted little companion, they were only too glad to be counted among her friends. Never again had Sylva cause to feel lonesome or unhappy for want of playmates.

—Little Folks.

Golsby: "Did any one in your family ever make a brilliant marriage?"

Harry: "Only my wife."

—Watchman Examiner.

GLASS THAT FLOATS

A recent industrial development is a new type of glass that can be cut to shape with a saw or knife and so light in weight that it floats like a cork in water. It is made by forcing gas at a high temperature into the melted glass to form myriads of tiny bubbles that remain as sealed air chambers when the glass cools. There may be as many as five million of them to the cubic foot. The result is a material something like frozen foam and which has been given the name of foamglass, since it is made of glass. It is not affected by moisture or acids and, of course, is completely fire and vermin proof. At the same time it weighs only eleven pounds to the cubic foot, a small fraction of the weight of ordinary glass, and is soft enough to be cut or sawed.

This frozen foam makes an excellent insulating material for the walls of cold-storage rooms, and as this featherweight glass is water-proof, it can also be used to replace cork in making such things as floats and life rafts.—Exchange.

WORTH PASSING ON

Here are bits of genuine wisdom—not mere wisecracks. We lifted them bodily from **The Chaplain:**

We never lose our religion by a blow-out; usually it is just a slow leak. . . . Many treat their religion like a spare tire; they never use it except in case of emergency.

If you want to kill time, why not try working it to death. . . . Too many try to keep in circulation by just running around. . . . The fellow who isn't fired with enthusiasm is apt to be fired.

Chief difference between this and past generations is that patches have been changed from trousers to tubes.

The great use of life is to spend it for something that outlasts it. . . . Investigate before you invest.

Not being an Act of Congress, the laws of compensation will always work if given time enough.

Do you think a soldier or sailor would feel justified in dying to preserve the kind of life that you and I are personally living?

You can't keep your spirits up by drinking the spirits down. . . . I'm afraid the younger set is fast becoming the younger sots.

The greatest war song ever written is: "Here Comes the Bride."—Exchange.

STRENGTH

We never have more than we can bear. The present hour we are always able to endure. As our day, so is our strength. If the trials of many years were gathered into one, they would overwhelm us, therefore, in pity to our little strength, He sends first one, and then another, then removes both, and lays on a third, heavier, perhaps, than either; but all is so wisely measured to our strength that the bruised reed is never broken. We do not enough look at our trials in this continuous and successive view. Each one is sent to teach us something, and altogether they have a lesson which is beyond the power of any to teach alone

—H. E. Manning.

RACE

By Ruth Franks Whitton

Race is a subject of extreme importance these days but, unfortunately, much that is being done about it only aggravates the situation. We seem to be trying to get too much done in too short a time with a minimum of effort. The thinking processes of the entire world must be changed before real race cooperation and mutual understanding can exist. This is no small nor simple undertaking.

It has taken thousands of years for humanity to reach its present state of civilization. Needless to say, this growth has not been uniform among all the races of mankind. Some peoples have developed their talents and abilities far ahead of their brothers and have taken for themselves the better things of life. Because of their superior advancement these progressive peoples have learned to feel superior to less well developed races.

There is real truth in the assumption of race superiority if we but substitute the word "mature" for the word "superior." Some races have attained more adulthood than others and we may as well get down to brass tacks and work on that basis. The backward peoples of the earth cannot be lifted bodily from their present state to positions of honor and responsibility overnight. They are like children. They must be guided and taught and, above all, they must be loved. It is odd that humans will love their children no matter how trying or perverse they may be and yet despise another human who is still a child in mind and culture. No one can measure the potential greatness of a child. Neither can we estimate the potential greatness of a child-like race. It is not for us to say that we have any of reached the ultimate of our possibilities.

A long-range program of education and re-education seems the best and surest way to establish good race relationship. Prejudice and social custom are rooted deeply and they will not vanish before mere good intentions. On the other hand, we must actively concern ourselves with the material welfare of all peoples with a greater equalization of opportunity. Outside of the fact that it is unChristian, we must realize that it is unsafe to continue to live in a world of gross inequalities. To do so is to court disaster. Of course, some people make their own inequalities, and those we cannot help.

If we do apply our energies to creating better race understanding it is not likely that we will live to reap the fruits of our labor. However, our grandchildren will begin to gather the harvest and one day a generation will rise up to call us blessed.

In the meantime, we should not present race demands in such a manner that they will cause resentment. There is a crying need for diplomacy and an overall grasp of the situation. There are two sides to this question and concessions will have to be granted to each group and by each group. Vociferous and bellicose demands for "rights" will not avail much. When a people have proved their worth they are respected, and when people are respected their rights are given to them. Self-improvement is indicated as the basis on which some races must build everything and it is the basis on which some must rebuild. Dr. Geo. Washington Carver was a man who made the best of himself. He was respected and honored, not for what he demanded, but for what he did.

THE CHURCHES HELP OUR SERVICE BOYS AND GIRLS

By Bishop Bruce R. Baxter

Twenty-five per cent of the offering on World-Wide Communion Sunday for the Fellowship of Suffering and Service goes to the Bishops' Committee on Camp Activities. What happens then?

The Camp Service Fund gets results. It helps us meet our Methodist responsibilities by bringing the church to the service men. The need for this fund has been intensified by the shifting of troops. In one army camp in the State of Washington, a careful survey showed that 60 per cent of the men had some Protestant affiliation, and of that number 27 per cent were Methodist.

In many instances money from this fund has made possible the home away from home. Invitations are given men in camps near local churches. Those who respond are welcomed into typical church services. They go into Bible classes where the majority are civilian. They sing in choirs. They sit in congregations where they are not made conspicuous, but are considered to be regular worshippers. Thus they assume some civilian responsibility. One pastor of such a congregation writes, "I preach to a parade."

After church these men in uniform go into homes where extra plates are put on the table. Many of them visit these homes when they next come to town—a priceless gift to a lonely boy. I know one family which for three years has never had fewer than six service men at Sunday dinner, and occasionally as many as sixteen. One Sunday a young Marine, just returned from overseas duty, walked around the house touching the furniture, the books, the curtains. With tears in his eyes he said, "You must think I'm queer to be doing this, but this is the first home I've been in for thirty months." Another lad, eighteen years old, and away from home for the first time, stayed by the side of the woman preparing the meal. Finally he said shyly, "Would you mind if I kissed you? It's just as if I were at home with my own mother."

Post-cards are sent by some pastors to the father or mother or wife back in the home town, saying the boy attended church that day. Several pastors have showed me stacks of letters of appreciation sent by mothers from every State in the Union. These are dividends of inestimable value. One church furnished communion supplies for the famous 104th Division.

Aid is given through specialized services for army and navy men and their families. Such service may begin by finding a room or apartment for a wife or a family who otherwise would be literally out on the street. Wives who are waiting the return of their husbands are organized into groups for regular devotional and social meetings. Many churches have been helped to maintain a parish worker to call on these lonely young wives and mothers. Children are organized into classes for recreation and instruction in the local church. Special consideration is given to the families of non-commissioned officers, a group usually neglected. Attention is given to soldiers from minority racial groups who could easily be passed over. In the church they have felt truly welcome.

There is much personal counseling by pastors. One preacher near a large camp remains in his church until late every night, with many lights on, to be ready for any boy who needs help. A room is set aside and furnished attractively where the service men may read and write in their spare time. Dormitories are set up in many churches. Visitations are made in nearby army and navy hospitals and Bibles and devotional literature are provided for the sick men. I know ministers who have helped make servicemen's weddings anything but casual affairs by providing the right kind of surroundings and a modest reception afterwards. In one instance, the bride and groom joined the church the following Sunday morning.

Camp Service Funds have materially helped the church in dealing with men who, with home controls relaxed, come into town where temptations are laid in their laps. A colonel writes, "Whether they go to the devil or elsewhere depends upon what they find when they come to town, and the devil has a good chance of getting them if they don't find something to do." This is particularly important when every form of commercialized amusement is flaunted before them. The church becomes a bomb-proof shelter, a moral raft for these young men. They will not forget this timely aid when they return to their homes.

In Ketchikan, Alaska, a radio ministry is maintained through the local Methodist church, a ministry which reaches men in the lonely out-of-the-way camps and stations. The appreciative response from these lonely men more than repays the time, effort, and expense.

Here is the result of a program provided by the local church through the Camp Service Fund: A non-Methodist chaplain in the South Seas wrote the pastor, saying he had a sailor who had been stationed in a town where the local Methodist church had maintained a center and a program for service men. The sailor had said to him, "That church is genuine. I want to join it if you can find a way for me to do it. The chaplain asked for the membership requirements. The disciplinary questions were sent and answered over the boy's signature. Then the chaplain baptized him. A few weeks later four of the sailor's friends came to this church. They said they were church members. The preacher told the story of their buddy in the South Pacific and asked if they would come forward and read the questions and answers which the young man had sent back. This they did, and Robert Ripley became a member of that church by proxy. The next day the four sailors called at the church office to say how much this participation had meant to them. Robert Ripley never came back. But his ship came back. The chaplain called on the minister to tell him of Robert's death. He said, "I do this at Bob's request. He wanted you to know how much his church membership meant to him."

Don't you think we ought to be very generous in our response to the Fellowship of Suffering and Service appeal for the Camp Service Funds this year, thus continuing and strengthening this timely and effective ministry?

METHODIST CHAPLAINS

(Continued from page 10)

timore Conference. He is a graduate of Shepherd State Teachers College and Westminster Theological Seminary. Chaplain Bartlett has served the following pastorates: Great Falls Circuit, Maryland; Readsville, West Virginia; Shepherdstown, West Virginia; Taylorsville, Maryland; Parkton, Maryland, and Maryland Line, Maryland.

Service Men and Chaplains Ask "When Do We Go Home?"

Chaplain (Captain) Norman C. Miller, a member of the W. Oklahoma Conference, in writing the Methodist Mommission on Chaplains from Germany, says:

"One of the enlisted men in my office the other day said, 'Chaplain, we are sending all the Polish back to Poland, and all the Frenchmen back to France, and all the Russians back to Russia, and Hollanders back to Holland; when are they going to get around to sending us foreigners back to the United States?'"

The chaplain reports that he has the privilege of visiting Ober-Ammergau, meeting a large number of the people who participated in the presentation of the Passion Play.

Another point of interest visited was "Schloss-Linderhof, the palace of King Ludwig IX, who is referred to by the peasants of Germany as the 'Crazy King of Bavaria,' a most elaborate palace. Finished inside completely with 24 carat gold leaf. Words cannot begin to express its beauty, but I can readily see why he lost his mind at the age of 42. He had nothing to hold on to but self . . . what a splendid illustration of what happens when we overlook the needs at our own door, and think only of ourselves . . . with wealth on every hand, but all of it could not purchase the most treasured thing in all the world—a sound mind and a loving heart."

NORTH MISSISSIPPI CONFERENCE

Aberdeen District—Fourth Round

Verona, at Union, Aug. 26, a.m.
Vardaman, at Young's Chapel, Sept. 2, a.m.
Pontotoc, Sept. 2, p.m.
Toccopolo, at Spring Hill, Sept. 9, a.m.
Sherman, at Belden, Sept. 9, p.m.
Nettleton, at Evergreen, Sept. 16, a.m.
Smithville, at Smithville, Sept. 16, p.m.
Tremont, at Mt. Pleasant, Sept. 19, a.m.
Fulton, at Fulton, Sept. 19, p.m.
Mooreville, at Mooreville, Sept. 23, a.m.
Amory, Sept. 23, p.m.
Greenwood Springs, at Quincy, Sept. 26, a.m.
Salem & Friendship, at Christian Rest, Sept. 30, a.m.
Okolona, Sept. 30, p.m.
Woodland, at Prospect, Oct. 3, a.m.
Algoma, at Palestine, Oct. 7, a.m.
Tupelo, Oct. 7, p.m.
Derma, at Derma, Oct. 10, a.m.
Calhoun City, Oct. 10, p.m.
Pittsboro & Bruce, at Shady Grove, Oct. 11, a.m.
Becker, at Greenbriar, Oct. 14, a.m.
Prairie-Strong-Hamilton, at Thompson Memorial, Oct. 14, 3 p.m.
Shannon, at Shannon, Oct. 14, p.m.
Aberdeen, Oct. 17, p.m.
Houlka, at Wesley's Chapel, Oct. 21, a.m.
Houston, Oct. 21, p.m.
Buena Vista, at Pleasant Grove, Oct. 24, a.m.

W. B. BAKER, D. S.

Money is an instrument that can buy you everything but happiness and pay your fare to every place but heaven.—London Tidbits.

No rearrangement of bad men will make a better world; there must be changed hearts.—Edward H. Pruden.

Wisdom is the right use of knowledge. To know is not to be wise. Many men know a great deal, and are all the greater fools for it. There is no fool so great as a knowing fool. But to know how to use knowledge is to have wisdom.—Spurgeon.

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THE REGISTRAR

METHODISM STILL LIVES IN GERMANY

(Continued from page 9)

in small rooms, partly in rooms of friendly churches, partly between the ruins without a roof, are places of new revelations of the Lord.

The political and military events of this time we take as a judgment of God according to the word of the Scripture: "O Lord, our God, the Almighty, true and righteous are Thy judgments," and we know that the great responsibility rests upon us to "commend ourselves under all circumstances, as God's ministers should" (2 Corinth. 6:4), knowing that (Heb. 12) out of all this "painful discipline"—if we hold our faith—"afterwards" its fruit will be seen "in the peacefulness of a righteous life which is the lot of those who have been trained under it." We are suffering and shaken. But we are not in despair, and I feel as if St. Paul has written those words for us, 2 Corinth. 6:9, "As at death's door, yet see we are living; as chastised, yet not killed; as saddened, yet always rejoicing."

THE KING OF ALL

Shortly after the young Queen Victoria had ascended the throne of England, she went to a concert hall to hear a performance of Handel's "The Messiah." She had been instructed as to how she should act, and was told that she must not rise when the others would stand at the singing of the Hallelujah Chorus.

When the magnificent chorus was being sung and hte singers were shouting, "Hallelujah, Hallelujah, Hallelujah, for the Lord God omnipotent reigneth," she sat with great difficulty. It seemed as if she would rise in spite of the custom of kings and queens, and finally when they came to that part of the chorus where with a shout they proclaim the Lord Jesus King of kings, suddenly the young queen rose and stood with bowed head, as if she would take her own crown and lay it at His feet.

—New Century Leader.

REPENTANCE

Repantence implies shame and bitter regret for what has been wrongly done; it implies the pain of acknowledging shortcomings; it implies the smart and rangle of an uneasy conscience and injured self-esteem. Repentance is the burning out of the old sin, the cauterizing of the wounds of the soul; it is, it must be, a painful and an arduous process.

—John Wilhelm Rowntree.

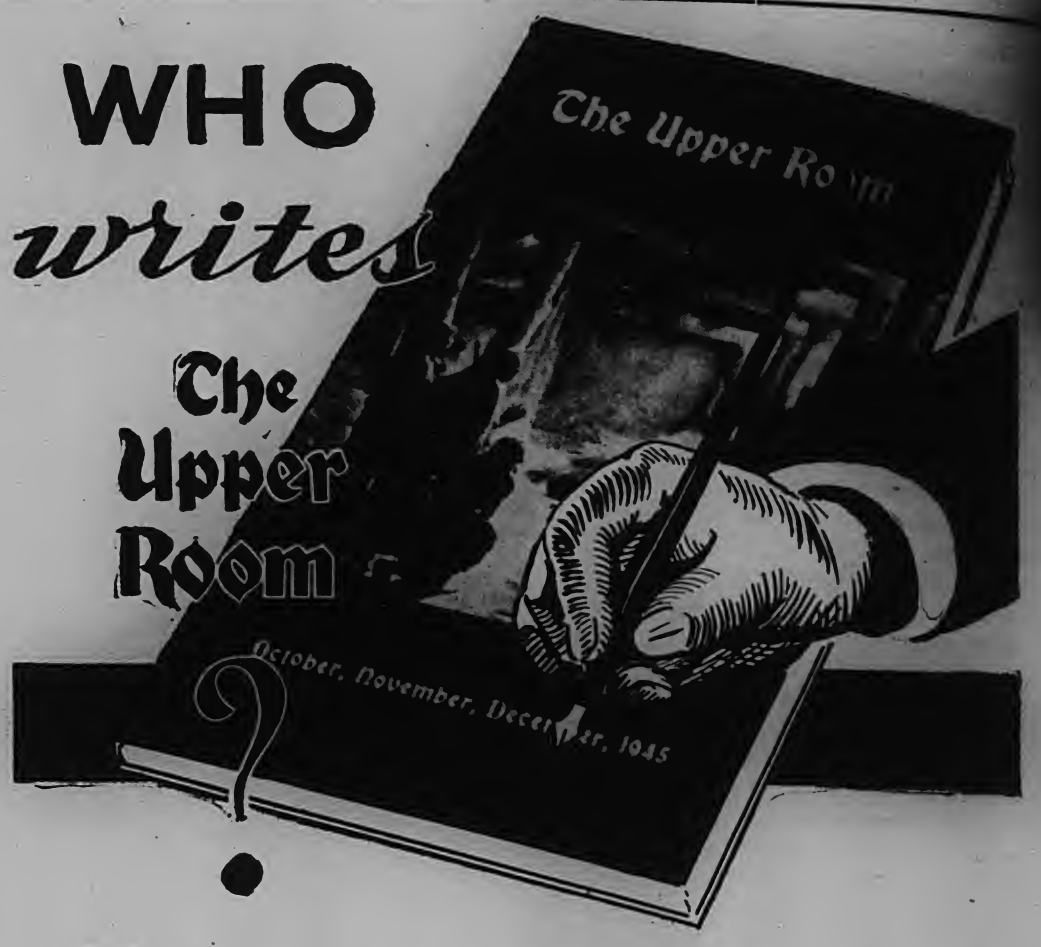
INDIFFERENCE

Paul got the defeat of his life, not at Lystra where he was stoned; not at Thessalonica, where he was mobbed, for he planted a church there; not at Philippi, where he was beaten with rods and put into stocks, for he built a church there; not at Corinth or at Ephesus, where he was persecuted, for he built churches there; not at Jerusalem, where he was torn by the mob, for he built a church there, but at Athens, where no violence was shown him, but where they were indifferent!

—Presbyterian of the South.

A magician, traveling on a troopship, had his pet parrot with him. Whenever the magician performed his sleight of hand stunts the parrot kept up a running fire of insulting observations, often giving away the magic of the trick.

One day the ship was torpedoed and ... The magician and parrot found themselves together on a life raft. After they had been floating around for hours the parrot said in disgust, "All right, all right, I give up. What did you do with the ship?"



Many of the world's outstanding Christians—preachers and laymen, bishops and missionaries, pastors of famous churches and of remote circuits—men of all evangelical denominations—contribute the daily devotions in The Upper Room:

The October-November-December issue, for example, contains contributions from writers in twenty-six states and three foreign countries and from seven army and navy chaplains and six service men:

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THE LIVING CHURCH

On human judgment, the world asks we face today are appalling —well-nigh hopeless. Only the inner vision of God, only the God-blindedness of unreservedly dedicated souls, only the utterly humble ones can bow and break the raging pride of a power-mad world. . . . Out of utter humility and self-forgetfulness comes the thunder of the prophets, "Thus saith the Lord."

—Thomas Raymond Kelly.

THE PRAYER-ROOM TODAY

I thank Thee, Lord, for life's best moments, for times of clearer vision. I thank Thee for their promise of the life when no longer shall I see Thee only by glimpses as Thou passest by, but dwell forever in the Blessed Vision of Thy Face. In Thy mercy let my inward sight grow even here more clear and steady. But help me, in days of gloom, to fulfill the taste that in hours of insight I have willed. Help me, in the day when vision fails, to walk by the remembrance of what I once did see, until the light grows clear again. Amen.

CHRIST AND NICODEMUS



—Lewis Michaelson.

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NEW ORLEANS 12, LA.
THURSDAY, SEPTEMBER 13, 1945

WALLET OF THE WEEK

OIL-RESISTANT SYNTHETIC RUBBER, known by the name "Perbunan," is said to have been responsible for saving more pilots and plane crewmen than will ever be known. Perbunan is the most essential ingredient of a self-sealing hose which supplies the engines with fuel from the several independent fuel tanks of our plane. This new hose is self-sealing and stops fuel waste in twenty seconds after it is penetrated by a bullet. Often it seals without wasting even a drop of fuel. In addition to being self-sealing, the hose is flexible in arctic cold.

* * *

THE PROBABLE OUTPUT OF NATURAL RUBBER, augmented by the synthetic rubber production, will soon be twice the need of the world, according to recent studies of the rubber situation. It is estimated that the natural rubber output will reach a million and a half tons annually in a few years, and synthetic rubber plants will be able to produce nearly as much. It is estimated that world consumption will be about a million and a half tons annually. It is expected that the excess will be utilized in new uses which will be discovered by scientists.

* * *

CONSCIENTIOUS OBJECTORS, according to the Information Board of Canada, have contributed out of their earnings a total of $1,784,259 to the Canadian Red Cross for the period between May, 1943, and April, 1945. The ten thousand conscientious objectors of the Dominion are employed in agriculture and other essential services not connected with military operations. It appears that these contributions are in the nature of a withholding tax rather than voluntary gifts. The enormous sum deducted from the wages of these men shows that they have made a definite contribution to Canadian life.

* * *

THE BRITISH SOVEREIGNS, King George and Queen Elizabeth, recently made a contribution to the British Committee for Christian Reconstruction in Europe fund. The total sought for that purpose is four million dollars. Field Marshall Bernard Montgomery sent a contribution also and with it a message expressing the hope that the Committee might have success in carrying out the "great work." Four million dollars will be a mere pittance as compared with the enormous damage to the churches, but it will serve as an inspiration and as a token of British friendship and good-will.

* * *

"SPIRIT" FAKIRS preying upon the emotions and the credulity of war-bereaved fathers and mothers of our country is proof that the mercenary passion of Simon the Sorcerer is still active in the hearts of men in our generation. Despite the tragic sorrows of those who have lost their sons in battle, these soulless fakirs systematically rob the credulous with messages purportedly from those sons, but which are actually as false and as silly as they are ghoulish. Chicago alone is believed to have fifteen thousand of these fakirs. In one instance, a gold star mother paid one thousand dollars for one of these false messages.

A LARGE STOCK OF BIBLES, of the Bible House in Singapore, fell into the hands of the Japanese when they conquered the city. It appears to have been the plan of the Japanese to destroy the entire lot, but the pleadings of the Indian Christians caused them to desist. The Japanese then required the Indians to sell the Bibles and turn over the proceeds to them. That was done and, while the Japanese served their own interests, they served the interests of Christianity as well. It is likely that they sought in that way to allay the feelings of the people.

* * *

THE ANDEAN INDIANS of Peru, Bolivia, and Ecuador held not long ago their first "Congress" since the fall of the Inca Empire in 1533. The meeting was held at LaPaz, Bolivia, and was attended by fifteen hundred Indians, all dressed in their native costumes. The Indian leaders voiced various protests, including "rapacious landlords," "forced labor," and "priests." They urged that they be given schools where they might receive popular education, and they asked for books on agriculture. The "Congress" suggests a rebirth of the greatness of the Inca people.

* * *

MISS MILDRED H. McAFEE, peacetime President of Wellesley College, in Massachusetts, is quoted as saying that ninety-eight and eight-tenths per cent of the girls entering Wellesley have some church affiliation, and about the same proportion are entirely ignorant of the history and literature of the religious tradition to which they claim allegiance. Whatever reflection this statement may be upon church leadership, it certainly means that those who claim the top bracket of culture have no edge over others in religious understanding. Wellesley is not a school with a proletarian slant.

* * *

SEAFOOD PRODUCTION in Louisiana has registered an enormous increase since 1943, according to The Item, New Orleans afternoon paper. The yield to the producers in 1943 totaled $2,473,946. exclusive of shrimp and oysters. In 1944 the yield to producers reached the total of $6,042,178, and the grand total for all seafood reached $15,458,413, as against $10,060,308 for the previous year. It is suggested that part of the increase in fish consumption was caused by the meat shortage, but it is also expected that the increased use of fish will continue when meat shortages have been relieved.

* * *

FIRST METHODIST CHURCH, Rabway, New Jersey, is reported to have taken action against stores vending beverage alcohol, which expresses a determined attitude toward the drink business. The resolution said that thereafter no money of the Church or the Church School should be spent in any store known to have connection, or suspected of having connection, with the manufacture or sale of beverage alcohol. The treasurers were instructed to refuse to pay any bills not made in accordance with the provisions of the resolution. The money effect of the action may be small, but it expresses a worthy church attitude.

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EDITORIAL

APPEASERS AND OPPOSERS

Mushy sentimentalists, who were somewhat repressed by the fury of the war, are beginning to be heard again. At the beginning, they were anti-war, a position in which they were more nearly right than in anything since. They were clamorous for a negotiated peace, and at the last they would have made a soft peace. Now the discovery of the atomic bomb sets them off anew. Its use to hasten the end of the war, which the Japanese had already lost, sets them wailing about its horror. They appear to have been willing that three million more men should lose their lives and endless property destruction should result from continuance of the struggle rather than that seventy thousand should die in a final stroke for convincing the already beaten enemy that their cause was hopeless.

To our thinking, many of these people are pure posers. They clothe themselves in the mantle of religion and gaze at the stars while the whole world welters in blood. They seem to think that there is virtue in being in a minority—not that the virtuous can afford to be in a minority. The critics of atomic bomb use are definitely a minority. According to a recent Gallup poll, its use is approved by all age, sex, and culture groups of the nation. The old people and the children registered the lowest percentage of approval—eighty-three per cent each. Those upon whom the burdens of fighting fall approved by eighty-six per cent, and the college men topped the list with ninety. We know that the approval of a majority, however large, does not establish the righteousness of its use, but it certainly creates the suspicion that snipers could be wrong.

Such refractory folk appear to pride themselves upon being odd—to think that it is evidence of super-morality and backbone. Many years ago we heard a bishop say to a class for admission in full connection: "The most dangerous thing in this world is a backbone walking around without a good head on the end of it." We cannot think of a better example of what the bishop had in mind than this shallow wailing about the use of the atomic bomb. It has been used, it helped to end the war and, now that the war is over, everything depends upon what we do from here out, and that applies to horrified critics the same as to the rest of us. It is certain that a wry face and colicky wailing will not cure the world of its ills, nor will it conquer the thirst for power in those who plan and prosecute wars.

The wailings of those regarding the use of the atomic bomb and the refusal of American officers in the Services to shake hands with the Japanese surrender emissaries are reminiscent of December 7, 1941, when those advocating the cause of the pretenders to peace were counseling appeasement. Surely the time has come for us to be just but not soft, and sensible, not mushy. We should remember the thousands of our men who were captured by these excessively friendly Japanese and who were sent to their death following tortures not exceeded by wild savages of America more than two hundred years ago. We need to view their suavity in the light of their attitude following Pearl Harbor.

AMERICAN BUREAUCRACY AND PEACE

The fighting has ended on the other side of the world and the conflict seems to have been dropped on our American doorsteps. The Pearl Harbor reports, which have been kept for four years in our political morgue, have not improved with age. The criticisms of war agencies and the brawls inside some of them are not helping much to soothe the tired and ruffled feelings of the American public. Really, it begins to look as though we might be too much occupied with setting our own house in order to spare much time for the prosecution of war criminals abroad and too absorbed with recovering our own democratic way of life to do much in the way of selling democracy to others.

The President's statement about the responsibility for Pearl Harbor is not very convincing. It has the earmarks of an argument for peacetime conscription, and we are opposed to that. We feel that the Army and Navy estimates of their needs are fantastic, and we do not favor the encouragement of military tendencies. We do not believe that the American people will be satisfied with less than the full and complete airing of everything connected with Pearl Harbor, no matter who may be involved in it. That does not mean that we are placing blame for what happened, but rather that we want to know for ourselves where to place blame.

Day after day, bureaucrats are telling their radio audiences what they are going to do. It seems to us that it is about time that most of them should be told that they are due for a long vacation with homefolk, and the added delight of earning a living in the good old democratic way. The bureaucrats have done much to create their own difficulties, and every lid that blows off makes

the situation worse. Judging by what some of the officials are saying about each other, the organizations should have been designated by Arabic numerals rather than letters. The people have borne bureaucratic regimentation remarkably well, but the war is over and they are in no mood to be patient with the ranting and the charges of those who would continue dictatorial controls.

We entertain no illusions as to what would happen if all controls were instantly removed. We know that restriction in a limited way must continue for a time. But the scramble going on inside some of the bureaus is not helping to restore confidence in governmental processes. We are perfectly willing to be through with bureaucratic controls at the earliest possible moment. We want peace in America the same as in Europe and Asia.

THE MINISTRY AS A PROFESSION

It is interesting to note how glibly we use certain terms in our everyday conversation which are very difficult to define when we are called upon to do so. For illustration, we speak of the "Profession of Law," the "Profession of Medicine," the "Profession of Teaching." Just what do we mean by the word "profession?" Of course, we can go to the old reliable, ever-present dictionary where we find this: "Profession—an occupation requiring an education." However, this doesn't quite satisfy. To me, professions involve not only essentially intellectual operations accompanied by individual responsibility, but they are learned in nature, for those involved are constantly seeking new facts and discovering new truths. They are practical and they are concerned with the achievement of social ends. Common interests and problems develop a group consciousness which expresses itself in organizations of professional people for mutual improvement and public service. Professions require extended professional preparation, continuous in-service learning, and afford a life career. They set up their own standards and exalt service above personal gain.



B. P. Brooks

In the light of the above criteria we may safely assert that the ministry is a profession. Certainly, in addition to being an occupation requiring an education, the conscientious minister places the common good above personal convenience and gain. This is one, though not the only one, of the distinguishing marks of a profession. It might be stretching our faith to say that all ministers keep constantly this ideal before them, for they, too, are human, but no group serves the common good as truly as do our preachers.

People enter other professions after careful counseling, wise guidance, and thorough consideration of the possibilities for achievement, remuneration, promotion, prestige, and other emoluments. Those who enter the ministry do so with the sense of a divine call, an inner urge so strong that they would be unhappy in any other professon. One of our great preachers said to a group of young people, "Do not enter the ministry if you can help it." I am sure he meant if the compulsion is not strong enough in one, he should not be a preacher. Ministers enter their profession through this divine urge and not after looking over the whole field of possibilities to see which might be most pleasant and profitable.

In another respect the ministry is different from other professions. A minister can't be a specialist. He is all things to all men. He works in the entire range of human life. The true preacher ministers to the whole man.

Ministers often don't want to be thought of as professional. They do belong to a profession in the highest sense of the word. By emphasizing the personal element, by keeping close to the human heart, by being in constant contact with the problems which surround him, by being the servants of all, they add dignity to the term "profession."

B. P. B.

Others Say. . .

EVANGELISM AND THE CHURCH

Evangelism, to even approach full effectiveness, must include winning people to Christ and also winning them to church membership. Other things, such as Christian education and spiritual nourishment, enter into a complete program of evangelism, but the two first mentioned are basic.

There is today a loose form of evangelism that is bidding for popularity. It emphasizes its mental breadth and in so doing is inclined toward both mental and spiritual shallowness.

It would make evangelism a sort of mass movement, endeavoring to sweep folks into the Kingdom, or rather sweep them into a movement, by using the artifices of the spell-binder. It would create a surface enthusiasm instead of a holy emotion.

This type of evangelism tends to push the church into the background if it does not ignore the church entirely. It promises a new thrill, a sort of substitute for the less popular conditions of discipleship, not pressing responsibilities such as go with church membership, and too often those who promote that sort of revivalism themselves have very loose connection with the church.

A fearful mistake is made when an evangelistic leader, whether he be pastor or regularly employed evangelist, seeks to cut across corners in securing results.

People have never been swept into the Kingdom by mass movements. They don't get into the Kingdom by side-stepping the church. The Kingdom expands as the church expands, and any form of evangelism that fails to exalt the church is to be regarded with misgivings.

The convert must be committed to the church as he is committed to Christ. Evangelism that does not tie the convert to the church as the body of Christ and as a realm of service and fellowship simply robs him of that which is supremely important. It is an insufficient, if not a wholly spurious, work. Christianity has a poor show in any community where the church is discredited.

Don't count your converts until they join church. Even the genuineness of their conversion and their spiritual growth may well be gauged by their fidelity to the church and its program of service.—Religious Telescope.

THE COVER PICTURE

The synagogue faculty has left off its in- ries after a busy day with the law and e prophets, and the dispersed throngs ve emptied the streets of the Holy City. h an obscure lodging house and under h an obscure lodging house and under the tain of the cool Palestinian night, two en have just completed a conversation ich has brought God to the heart of a n perplexed.

Some suggest that Nicodemus came to us by night because he was afraid to be en in the company of Jesus, and the ckened city provided a blanket of secrecy he crept along the Jerusalem streets. uld it not be reasonably and more gen- rously assumed that night-time provided e most convenient opportunity for two Jerusalem's busiest men to get together?

Leslie Michaelson's canvas departs from e usual Nicodemus-Jesus portrayals There s no cross-fire of question and answer, no rutinizing of the commandments. Post- oned rest has left both men weary in face d frame.

Jesus, gracious host, stands to bid his iend goodnight. In gesture he seeks to ve a last assurance. "Anyone whose life true comes out into the night," he seems be saying. And Nicodemus, whose in- ghts into Israel's faith elevated him as a acher almost without peer, understanding- y meets the gaze of the Son of God.

The artist surrounds the two faces with adows and soft light, giving dramatic us to the climax of the night. Nicodemus s found God in modest surroundings. The oil lamp, the waterpots, the study table d stools belong to a landlord. His revela- r is a road-faring Nazarene garbed in a ain and seamless robe.

Follow the symbolic line which originates th the scroll, opened to a portion of the ecalogue. That marks the beginning of the cent of a man to God. The second point ascent is the upturned face of Nicodemus, ustrative of man's hunger for fuller revela- on. The summit of ascent comes as we llow the gaze of the old man into the untenance of Jesus. There we discover e Word made flesh!

In reverse, that line explains the sub- rdinate position of the law for Nicodemus s he comes under the kind but searching es of Christ who has satisfied his inner nging.

In some respects Nicodemus may not eet our expectations of a completely de- oted disciple. He apparently gave little blic witness of his acceptance of the in- redible message of the carpenter of Naza- eth; he was slow to move out of accus- med Judaistic grooves and traditional re- gious haunts. But what of his fealty to- ard Jesus, his willingness to risk the cen- ure of his colleagues, his ready admission at Christ was God's earth-sent messenger. nd (in John 19:39) his climb to Calvary to nderly claim and bury the Crucified One?

Perhaps we discover our greatest debt to Nicodemus by re-reading the third chapter f John in the light of the Michaelson can- as. If we have not seen it before, we see it now, that the golden text (John 3:16) rings its way into the hearts of men in re- sponse to the persistent inquiry of a dis- inguished teacher of Israel. And having ead the nineteenth chapter of the gospel narrative, we may incline our hearts to be- lieve that the first man who heard the golden text accepted the "teacher sent from God" as his redeemer!

—Thos. F. Chilcote, Jr.

"SPIRITUAL RE-CONVERSION"

Radio Message by Dr. W. W. Holmes, August 26, 1945

Text: 2 Chronicles 7:14

The war is over and the peace for which we have fought and prayed seems to be within our grasp. Everyone, from the President down, is talking and planning and working on the change from war, where all our energies had been given to destruction, to a permanent and prosperous peace, where the same energies will be directed to the rebuilding of what has been destroyed. We call this "Re-Conversion"—and we are all tremendously interested in it.

We feel that every service man who has helped in achieving the victory won, and every man who helped by keeping the home fires burning is entitled to an opportunity for self-support—is entitled to have a home and the material comforts of life; is entitled to all that his ability and willingness to work would promise. We are listening for the hum of industry to begin and we are looking for a prosperity that will be shared by all our people who have had a part in producing it.

"Re-Conversion" means literally to "change back"—change back to what we had before the war began. I think very few, however, would be satisfied with this. We all want something better. We want better jobs, better homes, a better social and industrial order in which to live. Personally, I think there is nothing wrong in this. We will never have better unless we want it—unless we are willing to work and suffer for it. The word "Conversion" in the past has been largely a religious word—a Christian word, a Bible word. It has signified a change from the irreligious to the religious—from a worldling to a Christian, a change from sin to righteousness. Spiritual reconversion would take us back to the spiritual life before the war but the best of us would not be satisfied with this. In the horrible war just ended we have seen so much of devastation, of sorrow, of suffering and death. We have seen so much of what sin and Godliness can do to the human race that our hearts cry out for God, His guidance and His blessings in a measure we have never known before. Here are some words found in God's Book that come to us with convincing and overwhelming force in these closing days, I hope, of war chaos throughout the world. They are not my words. They are the words of the Lord God Almighty. I quote:

"If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways, then will I hear from heaven and will forgive their sins and heal their land."—2 Chronicles 7:14. This is what I mean by "Spiritual Re-Conversion." Without this, reconversion of any kind will fall far short of meeting the world's great need and insuring peace, prosperity and happiness now and in the days to come. I know of no scripture words that better describe Spiritual Re-Conversion than the words in our text—humility, prayer, seeking God's presence, turning from our wicked ways; and the most heartening and inspiring thing about it all is the absolute guarantee from Almighty God that this Re-Conversion will be complete—"then." He says, "I will hear from heaven and will forgive your sins and heal your land."

There is a larger truth in the saying that has gone the rounds, "To win the war will be easier than to win the peace." Be that as it may, we all recognize that with the war won, our task is far from complete. We will be faced with the most perplexing problems both at home and abroad. Misunderstanding' jealousies, selfishness, greed, racial and social pride, will precipitate trouble that, unless we are patient and restrained by the grace of God, will tear us asunder more than any enemy we fought in the war.

Strange as it may seem, the very completeness of our success and victory may work to our hurt in dealing with the problems of peace. We have emerged from the war the nation of greatest military might and economic strength on the face of the earth. If this victory should go to our heads, if, because of it, we should become vain and conceited and overbearing and come to think of ourselves as supermen who won the victory by our own might and brilliance—if we forget our allies abroad and those in our midst who fought with us—and those in obscure places without whose services we could not have won—if we leave God out of it, who was the source of our strength and health, if we forget Him and glorify ourselves and go forth on a spree of wanton and sinful living, and flaunt our superiority to the world, our victory will be short-lived and humiliating grief may come to us because of our arrogance. All honor to our service men who fought, and many of them giving their lives, for the cause of freedom and democracy; the country is deeply indebted to them, but all of their heroic deeds should not set them off into a class by themselves. While they fought for us—fought for all—they also fought for themselves, for their own freedom, prosperity, and peace in the days ahead. This is their country, too.

Remember, the very first step in Re-Conversion is humility. When we view our victory aright, it is a great humbling experience we should never forget and which should bring home to us the words of the great Apostle, "Not to think of ourselves more highly than we ought to think, but to think soberly as God has given the measure."

Above all human ingenuity and human strategy, at times when odds seemed hopelessly against us, there was a higher power that turned the tide in our favor. It was evidently not the purpose of God that His world should be ruled by Godless dictators to the detriment and slavery of all His children. In the carrying out of His purpose, God has no chosen people. His will is made known to those who will hear and heed. He could not use dictators. He is now giving us a chance. He has asked that we turn from our wicked ways. The greatest of the Hebrew prophets said, "Let the wicked forsake his way and the unrighteous man his thoughts, and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon." "Righteousness exalteth a nation, but sin is a reproach to any people."

It is contrary to religion and common sense that wickedness will enable us to measure up to the world's need and the approval of Almighty God. A righteous and just world cannot be built by a wicked and Godless people. When did any people ever face such an opportunity and such a responsibility as faces us today? We shudder at the thought of it. It is certainly a time for heart-searching, renunciation of evil, and the dedication of ourselves to this high and holy task. The objective is both personal

(Continued on page 12)

CONFERENCE NEWS AND PERSONALS

New Orleans Christian Advocate

Publishing Committee:
Louisiana Conference—J. W. Reily, Chairman; B. H. Andrews, R. R. Branton.
Mississippi Conference—J. T. Leggett, Vice-Chairman; J. E. Gray, C. C. Clark.
North Mississippi Conference—V. C. Curtis, Secretary; A. T. McIlwain, S. E. Ashmore.

W. L. DUREN, D.D. .....Editor-Manager
HENRY T. CARLEY, A. P. HAMILTON and B. P. Brooks .....Associate Editors
W. C. NEWMAN.....Church School Lesson Writer
MRS. E. L. DIAMOND.....Editorial Secretary
C. MILTON CHALMERS.....Publisher

Dr. Wm. F. Quillian, executive secretary of the Southeastern Jurisdictional Council, has moved from New York City to Atlanta, Georgia.

Rev. T. R. Holt is much pleased with his people at Madison, Miss., where everything points toward the closing of a successful Conference year.

Rev. G. C. Gregory is happy in his work with the good people at Eupora, Miss. The church is in fine shape and things are moving along in a splendid way.

Mrs. T. F. White is moving back to her former address, Lena, Miss., and asks that her paper be changed accordingly, as she is lost without the Advocate.

Rev. Earl Presley, who has been one of the most effective pastors in Advocate promotion, keeps up his good record with a list of 43 subscriptions from Mayersville, Miss.

Rev. J. M. Alford, retired supply, at Colfax, La., has doubled the number of subscribers for his church since taking over the work two years ago. This is indeed good work.

Rev. J. J. Baird has our thanks for a splendid list of subscriptions from Booneville, Miss., where he is the capable and efficient pastor. There were 34 new and renewal subscriptions.

Chaplain Henry B. Varner, of the Louisiana Conference, is now located at the "Personnell Center," Fort Sheridan, Illinois, according to notice requesting change of address for his paper.

Chaplain J. H. Brooks, member of the North Mississippi Conference, who has been stationed at Sampson, N. Y., has been transferred to the U. S. Naval Training Center, Great Lakes, Illinois.

Rev. T. D. Lipscomb reports a good meeting at DeQuincy, La., where he had the assistance of Rev. C. W. Quaid. Bro. Lipscomb was much pleased with the service rendered by his fellow pastor.

Rev. A. G. Taylor, pastor, reports that everything is moving along nicely at Hodge, La. He is happy in his work, and the church is rounding up everything in a fine way for the closing out of a very good year.

Rev. Dan P. Yeager reports that he has had a good summer's work at Moselle, Miss., and that he is almost ready for the Annual Conference. We appreciate his good work and his good word concerning the Advocate.

Rev. Harmon L. Smith, supply pastor for the Holcomb, Miss., charge, has been on the charge only a month. His initial greeting to the Advocate was a list of 26 subscriptions, an increase of 16 over last year. We call this good work.

The pastors were all present at the session of the Seashore district conference in Lucedale, Miss., except Bro. Ainsworth and Bro. Baggett. Bro. Ainsworth was reported as having had an operation for appendicitis, and Bro. Baggett as being indisposed.

Rev. J. Early Gray had the assistance of Rev. Phil H. Grice in a meeting at Magee, Miss., last month. The people were much pleased with the service rendered by Bro. Grice, and that will be no surprise to those acquainted with him and his preaching.

Mrs. C. C. Clark, wife of our pastor at First Church, Gulfport, Miss., was a speaker at a joint meeting of the W. S. C. S. and the Wesley Service Guild at Wiggins, Miss., on August 27, according to the calendar of the church at Wiggins. Rev. Philip Pierce is the pastor.

Rev. Frank A. Matthews sends greetings from "out where the West IS." He says that he is entirely free of the asthmatic ailment with which he had been troubled and will probably stay at Van Horn, Texas, for "my" duration. He misses all the fine friends of the Louisiana Conference.

Chaplain Aubrey C. Walley reports that he is back in this country and was at the time at Coral Gables, Fla., for a physical check-up and reassignment. Chaplain Walley says that the Advocate meant much to him in his travels over the Pacific, even though he missed many copies.

Suffering people in the area contiguous to Memphis lost a great friend recently in the death of Dr. Henry Hedden, superintendent of the Methodist Hospital, in Memphis. Dr. Hedden died following a cerebral hemorrhage. We share the sorrow of many friends on account of his untimely going.

Rev. A. R. Hoffpauir reports a great revival at Cotton Valley, La. He reports the raising of more than six thousand dollars on the new church project. He and Mrs. Hoffpauir are very happy over the return of their son, Lieut. Dan. W. Hoffpauir, after more than two years' service in Europe.

Chaplain J. C. Whitaker, of the U. S. Naval Reserve, called at the Advocate office last Friday morning. He has been reassigned and will take up his duties at the Naval Base in Daytona Beach, Fla., on the 13th of September. Mrs. Whitaker and the little girl will accompany him to his new post.

Mrs. Bettie Hatch Rencher Summerlin, aunt of Mrs. C. M. Hughes, who had been making her home for the past two years with Rev. and Mrs. C. M. Hughes, Waterproof, La., passed to her reward on Friday, August 31. We extend our sincere sympathy to those who are left to mourn her passing.

Mrs. Bell, widow of the late Rev. J. W. Bell, of the North Mississippi Conference, died at the home of her daughter, Mrs. Charles A. Roberts, Guntown, Miss., a few days ago. Sister Bell was a woman of good ability and was widely beloved throughout the North Mississippi Conference. She was 83 years old.

Rev. and Mrs. W. E. Trice, of University Church, Baton Rouge, La., are among the happiest entertainers in the world. It's a girl, Leora Elizabeth, born August 31, weight something more than five pounds. The Advocate joins their many friends in congratulations and all good wishes for the parents and the little lassie.

Rev. C. L. Elliott reports the completion of his summer revival campaign, in which he had the assistance of Revs. Louis Hoffpauir, J. T Garrett, and W. A. Reeves. The ministers preached great sermons, eight were added to the church at Beulah, 4 on profession of faith, and the whole charge was greatly benefitted.

Rev. A. L. Davenport is having a great year at Noxapater, Miss. The people have been most kind and thoughtful and he and his family are happy in the work. The quota for the Crusade has been paid in full and $2,000 has been expended for repair work and new Sunday School rooms at the Rocky Hill church.

A class for young adults was organized at Wiggins, Miss., on last Sunday morning, with Mr. and Mrs. Ferris Batson as joint teachers. Three of the young people volunteered for full-time Christian service, Miss Evelyn Milliron and John Scott as missionaries, and Wilton Holston for the ministry. Rev. Philip E. Pierce is the pastor.

Announcement was made at the Columbus district conference of the election of Rev. N. J. Golding to be vice-president and field representative of Millsaps College, to succeed Rev. J. D. Slay, resigned. Bro. Slay will continue his work until November 11, at which time Bro. Golding will take up the duties of his new position.

Rev. John H. Stafford, a local preacher of Parker Memorial Church, New Orleans, has our sincere sympathy in the sorrow which



came to him through the loss of his brother recently. It was our understanding that he had not been well for some time, but we did not know that his condition was critical until after he had gone from us.

Rev. R. G. Lord reports a splendid meeting of the Ministerial Association of the Greenwood district, and of the Preachers' Wives Auxiliary, together with the W. S. C. S. representatives, under the leadership of Mrs. Dan Comfort, district secretary. The meeting was held in Greenwood and all phases of the Woman's work and the Crusade of Evangelism were discussed.

Rev. G. A. Morgan, and Mrs. W. P. Roberts, and Mrs. D. M. Stovall, Advocate representatives, have sent a list of ten renewal subscriptions for the Advocate, for which we thank all of them. Included also was the address of a Navy chaplain. We will gladly send the paper to him, but the Navy requires that the chaplain either sign or initial the order.

Rev. J. H. Morrow reported a serious development in the herd of milk cattle at the Mississippi Methodist Home on account of the appearance of Bangs disease. Tests are being made for determining the infection, pending the results of which the use of the herd as a source of milk supply for the Orphanage has been discontinued. It is hoped that the infection may not be found to be extensive.

Rev. R. H. Staples sends a magnificent list of subscriptions from New Iberia, La., and check for $93 to match. This brings his campaign credit to 72. Bro. Staples reports a great year; 76 members have been received into the church, with 4 more to be received soon. All the work is being kept abreast of a like standard of progress. The Advocate subscriptions have registered an increase of 100 per cent.

Rev. Pat B. Withrow, of Charleston, West Virginia, will conduct a series of evangelistic services in the First Methodist Church, Winnfield, La., beginning at 11 a.m., September 9, and continuing for ten days. Bro. Withrow is one of the leading Christian workers of this company and the interest and presence of the Advocate readers is requested for the success of this meeting. Rev. H. B. Hysell is the pastor.

A card from Mrs. O. C. Stapleton, written at Mayo Clinic, Rochester, Minn., informs us that her husband, who is pastor at Gueydan, La., had made a fairly satisfactory recovery from his operation of some time ago, but that his home physician urged him to go through the Mayo Clinic. He was gaining in weight and strength, but had not entered upon the routine examination at the time she was writing. We trust that he may soon be home with an encouraging report.

A splendid list of 53 subscriptions has been sent in from the church at Centreville, Miss., and Rev. David M. Ulmer, the pastor, says that all the work was done by the young people of the church. Bro. Ulmer says that the churches on his charge have made wonderful progress during the year and are better equipped spiritually for the year of Evangelism in the Crusade for Christ. He asks the prayers of his friends for his little girl who underwent an operation at Touro Infirmary on September 3.

Chaplain James E. Reaves writes that he has been assigned to the newest and finest heavy cruiser of the American Navy, commissioned at the Philadelphia Navy Yard on the 26th of August. He was present and participated in the ceremonies of commissioning. This is the first warship to be commissioned since the cessation of hostilities. Chaplain Reaves has not enough points for release, but he expects to be back and settled in the Louisiana Conference some time during 1946. Mrs. Reaves has returned to her people at Baton Rouge, La.

SURVEY IS COMPLETED IN EAST END, BILOXI

Over 300 prospects for membership in a local Methodist church have been located in East End, Biloxi.

The survey of this area has been completed by Rev. H. W. Van. Hook, who has done most of the work. Bro. Van. Hook states that most of the Methodists in this area are not attending any Methodist church.

Rev. J. L. Neill, Rev. C. C. Clark, Rev. W. L. Elkin, and Rev. T. A. Carruth also assisted in the survey.

Plans are now under way to meet the challenge of this situation with adequate Methodist programs.

BETHEL-SHERMAN CHARGE

We have just enjoyed a very nice successful meeting. The wonderful sermons were delivered by Rev. R. L. Ray, Jr., of Pontotoc. There were five conversions and everyone was thankful that our pastor's wife, Mrs. Guy Ray's illness was improved enough so Rev. Ray could hold the meeting by having Rev. R. L. Ray to preach.

Four ministers were present for one service, the two Rev. Rays, Rev. A. B. Jones, of Sherman, and G. M. McCord.

MRS. ROBERT E. McCORD,
Reporter.

MAYERSVILLE CHARGE

We are happy to announce that actual construction has been started on a new church building at Fitler, Miss. This building has been needed for some time now, and with the continued backing of members and friends it will be completed. We have plans to erect a $5,000 building with a membership of around 50. We realize that this is a little optimistic, but with the assistance of the church in and outside of the Fitler community the church will be built.

Mr. A. L. Parker, of Jackson, is the contractor, and he is building a fine and substantial structure. If you would like to contribute to this worthy project, please forward your donation to the pastor.

EARL PRESLEY.

YOUTH REVIVAL BEING HELD AT MAIN STREET METHODIST CHURCH, BILOXI

For the past few Sunday nights young people and service men have been coming to the altar at Main Street Church, Biloxi, seeking salvation. On a recent Sunday night there were about fifteen. Because of this spiritual movement in the church, many people feel that we should have a revival now.

Rev. M. H. Wells, pastor at Fayette, Miss., is this week leading a youth revival at Main Street Church. The youth prayer service begins at 7:30 and lasts until 7:55. The singing and preaching service begins at eight o'clock, and a fellowship period follows.

Dates: Begins Sunday, September 2, closes September 7.

THOMAS A. CARRUTH.

LOUISIANA-MISSISSIPPI REPRESENTED AT SURRENDER CEREMONIES

Louisiana and Mississippi, the two states composing the territory served by this paper, were represented at the surrender ceremonies aboard the U. S. S. Missouri on September 2. The chaplain of the Third Fleet, Commander Rowland W. Faulk, led the prayer at the opening of the ceremonies. Chaplain Faulk is a member of the Louisiana Conference and is the son of Rev. J. W. Faulk, retired, of Jennings, La. Chaplain Faulk has been in service for eight years.

Mississippi was represented by Admiral John Sidney McCain, of Carroll County. He is a son of the late John S. McCain, who a half-century ago served a term as sheriff of Carroll County. Admiral McCain's family were Presbyterians and his father was a no less staunch and worthy citizen than the son is as a fighter. Admiral McCain has a brother, Brigadier General William A. McCain, retired, who as a cavalry leader won honors for his service in World War I. Not long ago he wrote the editor of this paper: "Here I am a fighting man sitting on the sidelines in the greatest war of all history." There may have been other Louisiana and Mississippi representatives at the surrender ceremonies, but these are all whose names we have.

(Note: Since this notice was put in type Admiral McCain died of a heart attack in Pasadena, Calif. Thus peace comes to his warrior breast, but not until he had helped to show the Japanese that Americans will fight.—Editor).

LOUISIANA FRENCH MISSION FIELD

According to reports in the newspapers of August 9, 1945, Louisiana illiteracy ranked the highest in the United States. One of every eight is without any schooling at all. The U. S. average was 3.74 per cent. Louisiana stood highest, 12.82 per cent. In the matter of semi-illiteracy, that is, adults 25 years old or over having finished four grades in school, Louisiana stands worst of the States in the Union. Certainly a great challenge to Methodism in Southwest and Southeast Louisiana. We must educate our citizenship, and we thank God that the Supreme Court has always upheld compulsory education. Above all, our French fellow citizens need the Gospel of Christ.

In 1923 the Louisiana Conference organized a French district with nine preachers, for the purpose of evangelism and to establish churches in South Louisiana. Today we do have one preacher doing exclusive French preaching in our Conference. Dr. Elmer T. Clark states that we have 300,000 French people in Louisiana. It would seem that our great Church should again send preachers and missionaries in this needy field. There is a widespread conviction on the part of many that Methodism once more will meet the challenge of the Louisiana French Mission field.

A. M. MARTIN.

You must learn, you must let God teach you, that the only way to get rid of your past is to get a future out of it. God will waste nothing. There is something in your past—something, if it be only the sin of which you have repented, which, if you put it into the Savior's hands, will be a new life to you.—Phillips Brooks.

PERSONAL NOTES AND INCIDENTS

Miss Elizabeth Cavin, who has been away on summer vacation, has returned to her position in the school at Crosby, Miss., and requests that her Advocate visits be resumed.

Mrs. W. N. Duncan, well-known throughout North Mississippi, has returned to her school work at Crowder, Miss., following a delightful vacation, by which she was greatly refreshed in body and mind.

Clarence H. Snelling, Jr., grandson of Dr. J. G. Snelling, is applying for a recommendation for license to preach. His application was approved by the Quarterly Conference of Rayne Memorial Church on last Monday night.

Mrs. J. H. Brown, Sallis, Miss., says that her husband, 91 years of age and she, 83, were married in 1880. During the 64 years the Advocate has been a constant visitor to their home and a source of strength and comfort.

Bishop Paul E. Martin dedicated the new Ville Platte church on Sunday afternoon, September 2, according to a news note from Bro. A. A. Collins. Bro. Collins wrote with great enthusiasm of the message brought by the Bishop.

Miss Catherine Ezell, rural worker in the Mississippi Conference, has asked for a year's release from the W. S. C. S. and has accepted a teaching position in order that she may be home with her father, who is in poor health. Her address will be Deepwater, Mo.

Dr. Fagan Thompson, well-known teacher and interpreter of sacred music, will be with Rev. G. W. Dameron for a "Singing Revival" at Parker Memorial Church next week. The services begin at 8 p.m. each evening. Dr. Thompson is now pastor at Auburn, Ala.

General Claire Chenault, whose home is at Waterproof, La., was the honor guest of the city of New Orleans last Friday. He was greeted by an enthusiastic throng of friends and admirers who paid tribute to him as the heroic leader who helped drive the invader from China.

A card from Mrs. O. C. Stapleton, whose husband is now at the Mayo Clinic, says that he was operated on September 4 and the doctor says the operation was successful and that Bro. Stapleton is making satisfactory recovery and hopes to resume his work in due time. Bro. Stapleton is pastor at Gueydan, La.

Dr. John H. Hicks, Professor of Old Testament at Southern Methodist University, held a Bible Conference at Rayne Memorial Church last week. The Conference was sponsored by the Methodist churches of New Orleans. Dr. Hicks preached at Rayne Memorial Church last Sunday morning. His sermon and his lectures during the week were helpful and well-received.

Mrs. Norah A. Riley writes an interesting letter from Salem, Route 2, New York, regarding the experiences which she has had since leaving New Orleans and Parker Memorial Church. She and her husband are living with their daughter's family, the Wilsons, in a house built in 1789 and in the midst of acres where herds of cattle graze. The house has been modernized and the cows are milked by electricity.

DEATH OF REV. J. L. LAY

On Saturday, August 25, Rev. J. L. Lay passed to his eternal reward. Death came just two days before his eightieth birthday. Bro. Lay took the superannuate relation several years ago, but had served regularly as pastor of the Campti charge since his retirement from active relation. Funeral services were conducted from the Campti church with Harold Teer in charge. The body rests in Prospect Cemetery, near Florine, La.

R. R. BRANTON.

THE CAMPAIGN REPORT

It was our purpose to publish the campaign report in this issue of the Advocate, but we were so crowded with local material and advertising that we could not afford the space. Then the Monday morning mail brought more than two hundred subscriptions, and it did not seem fair to publish a list which could not include so large a volume of subscriptions. It is our plan to publish the report next week.

Pending the appearance of the report, we wish to thank our pastors and their people for the magnificent response in our 1945 campaign.

SPECIAL SESSION OF THE LOUISIANA CONFERENCE

At Alexandria, La., Tuesday, September 25, 1945

In accordance with paragraph 627 of the 1944 discipline, I am issuing a call for a special session of the Louisiana Annual Conference, Methodist Church, South Central Jurisdiction, to meet in the First Methodist church, Alexandria, La., at 10:30 o'clock, Tuesday morning, September 25, 1945.

The purpose of the Conference is twofold:

1. To take necessary steps in clearing up legal complications in the will of Truxton Lowell, dated April 27, 1880, whereby 680.99 acres in St. Landry Parish, with other properties in Louisiana, Texas, and elsewhere, given for the use "of foreign missionary work of the Methodist Episcopal Church, South."

2. To clear up certain legal complications in proposed property purchase of lots for church and student center at the Louisiana State University in Baton Rouge, and to authorize whatever action is necessary for purchase of same.

Whatever other steps are necessary to complete these two items of business will be taken.

Preachers of the Conference and the lay delegates of the 1944 Conference make up the legal membership of the special Conference in Alexandria.

Paul E. Martin

RESOLUTION

Lloyd H. Robertson, husband of Mrs. Margaret Robertson and son of Mrs. R. E. Robertson, was killed in the service of his country on April 16, 1945.

We wish to express our love and sympathy to his loved ones at this time of sorrow, and pray that God's love and mercy will fill the vacant place that it left by his going, and that God will give strength and courage to each one of you to carry on.

We do not question why these things come, but know that all things work together for good to those who love the Lord.

May God bless and sustain you in this hour of greatest need. Be it

Resolved, that we send a copy of these resolutions to the **New Orleans Christian Advocate**, also a copy to his wife and mother, and a copy be put in the minutes of the Wynn Service Club of Wynn Memorial Methodist church, Shreveport, La.

MRS. IRENE W. SNEED,
MRS. C. L. ASHWORTH,
MRS. A. E. REID,
Committee.

MILLSAPS COLLEGE

Millsaps has awarded its major scholarships to the following persons:

(Rundle)—Sam Barefield, Hattiesburg.

(Watkins)—Julia Goodman, Jackson.

(Brewer)—Betty Brewer, Clarksdale.

(Tribbett)—Miriam Stamps, McComb.

(Galloway)—Frances Galloway, Canton.

National Methodist Scholarship—David McIntosh, McComb; Rosemary Nichols, Jackson.

(Ricketts)—Esther Reed, Drew.

North Mississippi W. S. C. S.—Mary Abernathy, Clarksdale.

Mississippi W. S. C. S.—Nell Smith, McComb.

D. A. R.—Bob Ray, Eupora.

Three competitive High School Day Scholarships—Grace Edwards, Jackson; Ned O'Brien, Jackson; Brunner Hunt, Hattiesburg.

The fall graduation will be held on November 6. These are the students who will graduate at that time:

Melba Jo Ables, Belzoni; Frances McNair Alexander, Jackson; Kathryn Joyce Applewhite, Bassfield; Marion Frances Ashley, Rich; Martha Jane Brain, Jackson; Billie Jean Dear, Star; June Madeleine Eckert, Jackson; Robert Rawls Godbold, Jr., Tunica; Thomas Edwin Hightower, Jackson; Dorothy Irene Jones, Grenada; Lael Shams Jones, Phoenix City, Ala.; Anne Elizabeth Miller, Belzoni; Virginia Montgomery, Jackson; Betty Catherine McBride, Jackson; Annie Eleanor Odom, Grenada; Evelyn Ball O'Steen, Jackson; Esther June Ribgy, Madison; Dorothy Elizabeth Wright, Hazlehurst.

M. L. SMITH.

LETTER FROM CHAPLAIN FAULK

U. S. S. Missouri, Aug. 28, 1945.

My Dear Dr. Snelling:

Thanks for your note of 10 July. Since my friend, Mr. Thompson, is desirious to lend a helping hand, I am enclosing another postal money-order, this time for forty dollars. Since I know of no place where money will do a service more than Memorial Mercy Home-Hospital, I am glad to suggest to those who have a desire to be charitable that they contribute to the magnificent work you have been doing through the years.

The newspapers are telling of the great events out here. It seems that I shall have a chance to see the surrender of the Japanese, since it has been decided that the surrender will take place on the Missouri. We feel quite honored that we are permitted to play host for this occasion.

Admiral Halsey had been riding in this ship for some time.

Yesterday we entered the home waters of Japan, and last night I watched the sun set behind famous Mount Fuju. From where I sit writing, I can look out a port hole and see Japanese homes and factories.

These are indeed great days, and we are praying that the events which take place on board our ship will lead to a peaceful world.

With every good wish for you and your great work, I am,

Sincerely,
RONALD W. FAULK.

METHODIST MEN—RODESSA, LA.

During the two weeks beginning August 5 and ending August 31, the Methodist church of Rodessa, La., granted their pastor a well-earned two weeks' vacation, which brought up the question of filling our pulpit on the two Sundays that the pastor would be absent.

After some discussion, it was agreed, and approved by the pastor, to turn all church activities over to the laity for the two weeks, with the men's organization, The Methodist Men, to have complete charge for the week beginning August 19, and the ladies, through the Woman's Society of Christian Service, to have charge during the week beginning August 26.

The Methodist Men, through their executive committee, decided that they would fill the pulpit at both morning and evening services with a layman from our own congregation, and that they would sponsor a Chautauqua program for a series of five nights, with the general public invited to attend.

Several outstanding ministers were contacted and invited to address the assembly, and to choose their own subjects. As this idea, in a small church, was more or less an experiment, we were delighted with the enthusiastic response from the ministers who were contacted, and we would like to extend the sincere thanks of the Methodist Men to the ministers who participated in the series of meetings, and to the pastors of our local Baptist churches and to their congregations for the loyal support and cooperation during the Chautauqua.

The visiting pastors and their respective subjects were, beginning Monday night, Rev. Bentley Sloane, pastor of First Methodist church, Vivian, La., a review of Owen Lattimore's book, "Solution in Asia;" Rev. W. C. Bennett, pastor of First Baptist church, Coushatta, La., "God's Search for a Man;" Rev. R. L. Cooke, pastor of Broadmoor Methodist church, Shreveport, La., "Some Priorities for the Kingdom;" Rev. F. M. Freeman, pastor of Noel Memorial Methodist church, Shreveport, La., "Laying Foundations," and Rev. C. E. Harris, pastor of First Methodist church, Atlanta, Texas, "Our Need for a Better Entrance Into this World."

While the attendance, especially among the Methodists, did not come up to expectations (and incidentally we never appreciated before just how many other activities the Church has to compete with), we somehow feel that a very real good has been accomplished in our community, and a sense of Christian brotherhood developed among the members of all of our local churches which, after all, is what we are striving to attain.

THE METHODIST MEN,
Rodessa Methodist Church,
THOMAS F. RYAN, Secty.

BISHOP WARD RELEASED

Bishop Ralph A. Ward, Methodist bishop of the Nanking Area in China, and a prisoner of the Japanese since 1942, is reported as safe, according to a cable received from Chungking, September 5, by the Board of Missions and Church Extension. Bishop Ward has been interned in Shanghai for most of that period.

The cable said: "Leighton Stuart here reports Ralph Ward released from camp near Peiping. Recuperating in hotel in Peiping."

Dr. Stuart is president of Yenching University, at Chungking. The cable is signed by Bishop Carleton Lacy, bishop of the Foochow Area, and the Rev. Arthur B. Coole, general treasurer for China of the Methodist Board at Chungking.

According to Dr. Frank Cartwright, secretary for China for the Methodist Board at 150 Fifth Avenue, this is the first direct information received from Bishop Ward since the return of fellow-internees on the Gripsholm in 1943. Neutrals in Shanghai last spring reported him to be safe at that time, but today's cable is the first authoritative word from him since the end of the war. Further word as to Bishop Ward's condition and future plans is awaited by the Board. Mrs. Ward is in the United States.

Bishop Ward has served the Methodist Church in China for thirty-five years. He was last in the United States in 1940, at which time he attended the General Conference of the Methodist Church.

NORTH MISSISSIPPI CONFERENCE

Sardis-Grenada District—Fourth Round

Batesville, preaching, Aug. 12, a.m.
Hernanda, at Hernando, preaching, Aug. 19, a.m.
Crenshaw-Sledge, at Crenshaw, preaching, Aug. 26, a.m.
Sardis Station, at Sardis, preaching, Sept. 2, a.m.
Senatobia, at Senatobia, preaching, Sept. 2, night.
Lake Cormorant, at Lake Cormorant, Sept. 9, a.m.
Olive Branch, at Olive Branch, Sept. 9, night.
Como, at Como, preaching, Sept. 16, a.m.
West Vaiden, First, at West Vaiden, Sept. 16, night.
Courtland, at Bethel, Sept. 23, a.m.
Coldwater, at Coldwater, Sept. 23, night.
Abbeville-Waterproof, at Abbeville, Sept. 30, a.m.
West Vaiden-Main-Taylor, at Taylor, Sept. 30, p.m.
Arkabutla, at Arkabutla, Oct. 3, a.m.
Mt. Pleasant, at Marshall, Oct. 4, a.m.
Red Banks, at Red Banks, Oct. 5, a.m.
Pleasant Hill, at Lewisburg, Oct. 7, a.m.
Byhalia, at Byhalia, Oct. 7, night.
Oakland, at Enid, Oct. 10, night.
Tyro, at Looxahoma, Oct. 11, a.m.
Sardis Circuit, at Davis Chapel, Oct. 12, a.m.
Shuford, at Mt. Olivet, Oct. 14, a.m.
Charleston, at Charleston, Oct. 14, night.
Hernando, at Hernando, Q. C., Oct. 15, night.
Crenshaw-Sledge, at Crenshaw, Q. C., Oct. 17, night.
Longtown, at McGrees, Oct. 18, a.m.
Horn Lake, at Hinds Chapel, Oct. 19, a.m.
Cockrum, at Cockrum, Oct. 21, a.m.
Batesville, at Batesville, Q. C., Oct. 22, night.
Como, at Como, Q. C., Oct. 23, p.m.
Sardis Station, at Sardis, Q. C., Oct. 23, night.
Senatobia, at Senatobia, Q. C., Oct. 24, night.
Paris, at Rapers Chapel, Oct. 28, a.m.
Oxford, at Oxford, Oct. 28, night.

C. A. PARKS, D. S.

The Bible is a window in this prison of hope, through which we look into eternity.
—Dwight.

Life is a pilgrimage and years are the milestones which mark our progress in the journey. The Christian is a pilgrim from earth to heaven, and he is a man who is beyond the reach of want for time and eternity.—Ardsley.

MILLSAPS COLLEGE

JACKSON, MISSISSIPPI

FALL SESSION

OPENS

SEPTEMBER 18

For Information, write

DEAN WM. E. RIECKEN

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

Conference Retreat

By Mrs. Cornelia S. Hegman

On Tuesday afternoon, August 28, seventy women registered at Millsaps College, Jackson, for the Conference Retreat.

The evening meal was an occasion of happy greetings and renewing of fellowship between friends from all parts of the Mississippi Conference.

At the opening service that evening, our gracious leader, Mrs. E. E. McKeithen, presented "The Purpose of the Retreat," after which Mrs. Arthur Moore led the group in a genuine spiritual meditation. It was as though God touched us and we touched Him in the very beginning of the Retreat.

On Wednesday morning periods of silence became the order, as a means of deeper union with God. The communion service, administered by Rev. W. B. Alsworth, Dr. J. R. Countiss, and Dr. M. L. Smith, was a high and holy experience of every retreatant.

The service of favorite hymns was one in which the voice of God spoke to our quiet, waiting souls and, in turn, we voiced in unison our love to Him as "The Fairest of Ten Thousand," "The Lover of My Soul," "The Prince of Peace."

The music for the entire Retreat was most ably led by Mrs. Henry W. Williams, of Friars Point (a daughter of Mrs. McKeithen). Mrs. H. O. Scott, of Tylertown, and Mrs. C. L. Nelson, of Escatawpa. In the words of Mrs. Arthur Moore, "The music, including each special number, set the desired atmosphere for each message."

Mrs. Moore used as a continuing theme for her inspiring, heart-warming messages, "The Person and the Work of the Holy Spirit." So real is He to her heart and life, she was empowered to share with us a radiance of joy and peace and love that welded us in a sublime harmony where each of us received a blessing according to our needs.

Some confessed release from fear and anxieties, others bore rich testimony of new strength and power, and all gained a clearer vision of "Our Task Ahead."

The Retreat closed Thursday morning with a period of spontaneous "sharing." We had come apart, we had rested awhile, we had been with Jesus, and we rejoiced as we made ready to go back to our local societies, our churches, and our homes in the humble, but victorious Spirit of our Lord and Master, under a renewed commission to "Go and bring forth fruit." As we went, we took with us a sense of the "joy of belonging." We know that we belong to God and that by His Spirit we are able to do His will and let Him have His way with us.

Through days of reconversion we will trust our all to the Person of the Holy Spirit, joyfully looking to a redeemed world.

"Higher than the highest heavens,
Deeper than the deepest sea,
Lord, Thy love at last has conquered;
Grant me now my supplication,
'None of self, and all of Thee.'"

* * *

Urgent Announcement!

Many societies are now studying "Families in a New World," which gives a picture of what has happened to the families in war-torn countries.

We have been asked to suggest a project to come from this study and we are telling you of this one which **must be done immediately.**

However, this project can be done by any society, whether it is using the study or not, and if it is done, it is to be reported under "Supplies." Or, an individual may participate.

The Methodists of the United States have been asked to prepare 100,000 Christmas packages for persons in the war-ravaged areas overseas—some will be for adults, some for children, some for babies, etc. This is what you do:

Send one dollar to "Christmas Package Project, 297 Fourth Avenue, New York 10, N. Y." In return, you will receive a carton with complete instructions and a list of articles to be put in the carton (they have been fixed so there will not be too many for one age group). A greeting card from the person or society sending the package may be included. Six cartons may be secured for $5.

When the carton has been packed, it is returned to New York, and all the packages are packed for overseas shipment; the one dollar sent for the carton includes the cost of the overseas shipment. Be sure to state that it is a part of the Methodist quota.

However, these packages must be **sent back to New York by October 15.** We suggest that an air mail stamp be used on the letter requesting the carton and that arrangements be made to pack and return it as soon as it is received.

Remember, if you pack and send one or more cartons, report this activity to the Conference secretary of Supplies, Mrs. R. E. Rollings, 617 Main Street, Hattiesburg, Miss. It may also be reported as a result of your study, if you are now using this one.

* * *

"Families in a New World"

Below we give the suggestions for the third session of the study, "Families in a New World."

Session 3—"Safeguards for Family Life"

Aim: To discover ways of safeguarding family life through the ministry of the church.

1. Religious Training: (a) The Family Altar; (b) The Church School.
2. Education: (a) For Family Life; (b) Parent Education.
3. Counseling.
4. Recreation.
5. Discussion: How can our local church give these services?

Worship.

Suggestions for Presentation

This session should be handled as "situation" and "the church meeting the need." It may be a panel discussion, with each person first giving the situation, then the possible remedy.

Topic 1. Our Church has made its goal during the Crusade for Christ, the establishment of more family altars. Splendid suggestions have been made for this goal, however, if the article, "We Teach Our Children to Pray," in the February, 1945, **Better Homes and Gardens** has not been used, it is splendid. (This article was also in the February, 1945, **Reader's Digest**).

For "b" we suggest that a society make a survey of their own Church School to get the picture of the situation—both for children and youth. The person having this topic should read "Youth and Religion" (not at the meeting, but in preparation). Splendid suggestions for the church meeting the need will be found in two of the Crusade leaflets, "Reaching and Keeping the Children," and "Youth Has a Part."

Topic 2. The little pamphlet in the packet, "Marriage and the Family After the War," gives the situation. The Church may meet this situation with (a) education for family life, with classes on "Courtship and Marriage," such as are used at the Youth Assemblies. (b) education for parents, which is provided in our Church School plans, but not carried out in our churches.

Topic 3. The little pamphlet in the packet, "The Ministry of Listening," is a challenge to women in our societies, for it tells how each one may be a "counselor." More and more our people are feeling the need for the "old-time counseling pastor," the one to whom the people could go for sound advice, for he always had time to listen. The person having this topic should read also the pamphlet, "A Counseling Viewpoint," in preparation for her part in the panel.

Topic 4. A review (brief) of the leaflet, "A Pastor Believes in Recreation," will show how even the smallest rural church can build up this important part of its ministry to the family.

Topic 5. If the panel or forum is used, this discussion period will grow out of it. Be sure something constructive develops.

Worship: The worship for this session might be built around the idea of ministry—not in a sentimental, but in a constructive manner.

* * *

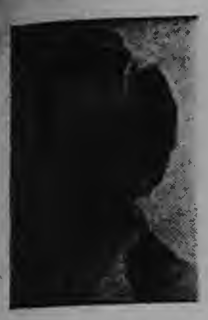
Wesleyan Service Guild Corner

The Wesleyan Service Guild and the Woman's Society of Christian Service of Philadelphia joined in presenting to the wife of their pastor, Mrs. Hugh C. Castle, a Life Membership in the W. S. C. S., with Mrs. W. D. Meyers making the presentation. This was their way of expressing appreciation for the untiring efforts of Mrs. Castle in the work of the Master through these groups.

The September program for the Guild is "Open Doors to Health and Post-war Problems," from the 1945 yearbook material.

The Supply Work is for:

1. Brewster Hospital, Jacksonville, Fla., which is a general hospital for thirty-five Negro students. It has a need for an air-conditioning unit for the operating and delivery rooms. This should be cash.
2. Newark Hospital, El Paso, Texas, a busy hospital, serving Mexican women. About 400 babies are born there annually. Supplies for babies are needed.
3. Public Health Service in India and Africa. There is increasing recognition of the value of public health service, and more centers will be opened as cash is sent for this important missionary work. Teaching materials, instruments, medicines, must be provided in each Center. Puppet shows are used to teach health and preventative diseases. This should be cash.



WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. M. E. ARMSTRONG, EDITOR, JONESTOWN, MISSISSIPPI

Important Announcement

Change in Conference Officers

At the recent Mid-year Executive Committee meeting of the W. S. C. S. on August 20, 1945, at Hotel Peabody, Memphis, the following changes were made in Conference officers:

Mrs. Harry Boyd, Walnut, has replaced Mrs. L. K. Carlton as district secretary of the Corinth district.

Mrs. L. K. Carlton, New Albany, is now Conference secretary of Supplies, replacing Mrs. B. L. Mercer, who has moved out of the Conference.

Mrs. George Caveness, Corinth, is now Conference Historian, replacing Miss Sallie Parnell, who has moved to the Memphis Conference.

* * *

Attention, Secretaries of all North Mississippi Conference Districts

I have been selected to fill the unexpired term of Mrs. B. L. Mercer as Conference secretary of Supplies. Please take note of this and mail the third quarter's reports to me at New Albany, Miss., instead of to her. I do not have a mailing list yet, but hope to compile mine from the signed reports that come to me this quarter.

I am new in this and shall need your help very greatly in learning the work. If you have not sent at least one Supply offering this year, begin now. A good thing to begin on is a cash offering for refrigeration for the Methodist Home in Jackson. Send the money to Mrs. D. H. Hall, but a report of it to me.

MRS. L. K. CARLTON.
New Albany, Miss.

* * *

Spiritual Life Work

In April a guide sheet was sent, through the district secretaries, to every local secretary in the Conference, if we had been able in any way to get her name. We still do not have the name of many Spiritual Life secretaries, consequently the society is not getting much literature that would be helpful to it. If you do not have this guide sheet, please write me for one.

Are you Spiritual Life groups giving the shut-ins a chance to work with you? If not, you are missing a real blessing.

Begin now to plan for the Quiet Day during the Week of Prayer. You will find needed suggestions in the Week of Prayer material that has been mailed to every local society. For additional help, order from the Holy Cross Press, West Park, N. Y., the leaflet, "What is a Retreat?" Price, 10 cents.

Don't forget that in January we begin our study of "The Fatherhood of God." On page 20 of the July-August **Methodist Woman** helps for the study are given, as well as a list of supplementary materials.

Begin collecting and reading materials **now.** MRS. D. W. WHITAKER.
Sardis, Miss.

* * *

Status of Women

Today, as the world bows its head in reverence and humble gratitude to God for peace and all that goes with it, we find ourselves wondering, now that we, through His help, have attained it, what we are going to do with it. Truly, the greatest opportunities of the centuries are awaiting our recognition. The vast complexity of this life demands that our sensibilities be awakened and remain on the alert in order to cope with whatever might come our way.

In the beginning of a post-war period, a time when roots should go down again, we find that the character growth of a world so recently at war is greatly endangered, and we shall eenmrodthna e %%% shrdlum and we shall need more than ever the coherent influence of the Church and a personal awareness of God. But the Church at its best means only you and me at our best. The most perfectly laid plans for a democratic, Godly world mean nothing unless each of us assumes a personal responsibility toward bringing them to pass. Not just for the time being, while the fresh scar of war is on us, must we plan and work; not merely in our own country do we wish to see a nucleus for an everlasting peace, but round the world—where once there were landing fields, bomb craters, and many spots vulnerable to a country at war. May we now hope to find in their stead friendly mission stations with a message of love for all people—regardless of race, color, or creed—carrying through God's ultimate aim that all men should be as brothers in the fullest sense of the word.

In view of the great needs in this country and in the entire world, women must recognize the enormous responsibility which is theirs in helping to re-form this universe. The task is tremendous, and every one of us must do our part, with the help of God, to make this a better world in which to live. Unselfishly, we must give our time, our talent, our money, our energy, and our love, toward the rehabilitation of some souls and the conversion of others. If we are to build a world in which all men have an equal chance, we must learn to appreciate, to understand, and to work with others in a way that will be genuinely helpful to them and to us. Much as we hate war, we must admit that it draws people together in common cause and leads them to devote their most selfless efforts to that cause. Can we find a substitute, a moral equivalent for war, that will make peace just as forceful, as glamorous, and as challenging?

First, we must build our own attitude on a broad foundation of sympathy, understanding, and love of our fellow-man.

We, as American women, must keep alive that spirit of brotherhood toward all peoples the world over. In short, we must, as the sign at the entrance to an air-raid shelter in London stated: "See that the person behind you gets through the door."

It is the purpose of the committee on Status of Women to enable the Christian woman to discover her place in the world's society and to assist her in assuming that place with dignity and a sense of responsibility. We realize that many more demands than ever before are being made on women and that we must respond to the challenge for increased service with greater zeal and enthusiasm than ever before. The program of work as outlined by Mrs. Tynes, chairman for the Southeastern Jurisdiction, is as follows:

1. That the chairman of the Status of Women in the Conference, the districts, and local societies, promote the fuller use of woman power in the Church by: (a) Using the Handbook, the Annual Report of the Woman's Division, and specially prepared leaflets as source materials; (b) Urging groups to study woman's place in the post-war world; (c) Seeking adequate representation of women on church boards—local, district, and Conference; (d) Arousing women to assume responsibility for the conduct of public affairs; (e) Opposing policies and practices which discriminate against a person because of sex, race, creed, class, or nationality.

2. That local chairmen urge editors of local papers to print items from the weekly news column entitled "Women in the Church," published by the Department of News Service of the Board of Missions and Church Extension.

3. That local chairmen seek to discover talents and potential leadership in young women and th enew or inactive women, endeavoring to enlist their services in various lines of work of the Church.

4. That annual reports be made by local, district, and Conference chairmen, following the usual procedure for reporting.

The times have made us increasingly aware of the need of every person for a nearness to God. Let's find God's way through creative planning, thinking together, and an increased devotion for others which can no tbe appeased until all the world is truly God's Kingdom Come.

MRS. E. E. McKEITHEN, JR.,
Skene, Miss. Conference Chairman.

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WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

Edited by The Executive Committee of Louisiana Conference

District Officers Meet

By Mrs. W. S. Row

A meeting of the district officers of the Ruston district, was held in Ruston on August 24, at 10:30 a.m., in the home of Mrs. Lamar Aycock, Conference secretary of Student Work. Those present were: Mrs. W. F. Manning, president; Mrs. Stewart Deas, vice-president; Mrs. Charles Gullatt, recording secretary; Mrs. W. S. Row, secretary of Organization and Promotion; Mrs. Loyd Stewart, secretary of Missionary Education and Service; Mrs. Earl Turner, secretary of Youth Work; Mrs. E. W. Nelson, secretary of Supplies; Mrs. C. C. Williams, secretary of Literature and Publications; and Mrs. W. A. Gray, secretary of Spiritual Life.

Ruston district is fortunate in having four Conference officers, each of whom is outstanding in her work. These four, Mrs. Glen Laskey, recording secretary; Mrs. G. W. Pomeroy, secretary of Christian Social Relations and Local Church Activities; Mrs. Lamar Aycock, secretary of Student Work, and Mrs. Ed Conger, secretary of Children's Work, were present to lend inspiration and information to the assembled group.

The meeting was called to order by Mrs. Manning, who presented Mrs. Laskey as the inspirational speaker for the day. Mrs. Laskey brought to us the many privileges which are ours as a result of our being Methodist women. She set the foundation for the work that is ours if we are to have the kind of world that will strive for peace, world vision, and Christian citizenship.

New Secretary of Organization and Promotion

Due to the fact that Mrs. Row, secretary of Organization and Promotion, is leaving the district, the name of Mrs. Stewart Deas, Arcadia, La., was presented to fill the vacancy. Mrs. Deas was unanimously elected. Ruston district is to be congratulated upon its choice of such a capable person. Mrs. Deas has a splendid background for the work, and we predict a great upsurge in the work with her as leader.

Reports

Each officer gave a splendid report of her first quarter's work, which showed that there was an earnest desire on the part of each one to further the work of the W. S. C. S. in her particular field.

Reports of Conference officers were encouraging, and it was the consensus of opinion that the first quarter of the district organization had been quite successful.

Mrs. Pomeroy and Mrs. Row brought highlights of the School of Missions at Mt. Sequoyah and gave previews of things to come in the work.

Lunch

At noon a lovely buffet luncheon was served. The guests were seated at small tables on the porch, which gave such a magnificent view of the garden.

* * *

New Pamphlet

A new pamphlet, "Charter of United Nations, Together with the Statute of the International Court of Justice," is just out and it is hoped that every society in the state will use this as a basis for a better understanding of the World Charter. This can be had free and we urge that you order immediately. Ask for Publication 2353, Conference series 74, and address Department of State, Washington, D. C.

* * *

Arcadia W. S. C. S.

The Arcadia W. S. C. S. was asked to have charge of a Sunday night service during the absence of their pastor, Rev. Mayme. As always is the way of this society, the program was an outstanding one.

As the devotional for the evening, Miss Thera Stovall, teacher of speech at Northwestern College, Natchitoches, read "The Parade of the People," by Stephen Vincent Benet. This was followed by a very beautiful organ recital, given by Mrs. Bertha Moore, organist of St. Mark's Episcopal Church, Shreveport.

* * *

Educational Seminars

The women of the state are fortunate in having the privilege of the Educational Seminars which have proved so helpful to the advancement of missionary education in this Conference.

It is the ambition of each Conference officer that every local secretary of Missionary Education and Service, secretary of Christian Social Relations and Local Church Activities, secretary of Youth Work, secretary of Student Work, and secretary of Children's Work, avail herself of the opportunity of attending this year.

Team for Seminars

Mrs. G. W. Dameron, secretary of Missionary Education and Service; Mrs. G. W. Pomeroy, secretary of Christian Social Relations and Local Church Activities; Mrs. D. M. Campbell, secretary of Organization and Promotion, and Mrs. Ed Conger, secretary of Children's Work.

Courses Offered

Africa—Dependent People as they relate to the World Order; "Uprooted Americans;" "Fatherhood of God;" "Families in a New World."

Textbooks will be on sale at each Seminar.

Schedule of Seminars

Monroe, September 4; Arcadia, September 5; Shreveport, September 6; Alexandria, September 7; Lake Charles, September 11; Lafayette, September 12; Baton Rouge, September 13; New Orleans, September 14.

"SPIRITUAL RE-CONVERSION"

(Continued from page 5)

and social—the forgiveness of our sins and the healing of our land. Our sins are personal and national. There can be no cure and healing for the nation apart from the individual citizen.

Our country is too largely given to idolatry. The first Commandment is, "Thou shalt have no other gods before me." Jesus says, "Thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy mind." He says, "Seek ye first the kingdom of God and His righteousness." We do not bow down to some idol in the form of some image. No! But how few of us give God first place in our lives. Whether we admit it or not, too often our lives are dominated by things—by money, by customs, by social prestige, by politics, by physical force, and sometime, sad to relate, by envy, prejudice, and hatred. "Turn from your wicked ways. Turn ye! Turn ye! Oh, why will ye die?"

Never was our country more drunken, more liquor-soaked, more given to widespread social drinking, than it is today. Because of it crimes multiply, homes are destroyed, youth is led astray, business suffers, manpower is weakened, and great sections of our society become decadent. While it is the biggest business in our country, it is at the same time the greatest liability. It requires billions of dollars to operate it, and the output of it is reduced efficiency, squandered money, and broken lives. It has not one good thing to commend it. And there is the gambling mania, which is but another form of robbing and racketeering.

The making merchandise of girls, trafficking with human bodies, not only to satisfy human lust but to satiate a greed as low down and abominable as any vice can possible become . . . and there are other sins, personal and national, that our limited time will not permit me to mention today. "Turn ye from your wicked ways. Turn ye! Turn ye! Oh, why will ye die?"

But turning from our wicked way is not enough. God says, "Pray, seek my face;" there is where we come into the Holy place. Here, and here alone, is where we get strength to carry on. Here is where we are given the assurance of the forgiveness of our sins and the healing of our land. Here in this Holy place, in the presence of God, we are endowed with strength, we are inspired with confidence, we are divinely directed and led forth, and we are conscious of a new partnership—"workers together with God." "Lo! I am with you always."

"If my people which are called by my name shall humble themselves, and pray, and seek my face, and turn from their wicked ways, then will I hear from heaven and will forgive their sins and heal their land."

This is what I mean by Spiritual Re-Conversion. May it speedily come to us, come to our nation, and come to our world.

In the manner that a man handles his troubles during the day, he goes to bed at night a general, a captain, a private, or a prisoner.—Edward Howe.

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MILLSAPS COLLEGE—1892

CHRISTIAN EDUCATION

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CHURCH SCHOOL LESSON, SEPTEMBER 16, 1945

By W. C. Newman

FAMILY LOYALTY

Lesson Text: Genesis 44:18-34.

Golden Text: How shall I go up to my Father, if the lad be not with me?
—Genesis 44:34.

The Bible draws its portraits with admirable realism. It does not flatter, exaggerate, gloss over, nor conceal in an effort to make its characters appear to be perfect. And this is one of the things that makes the Bible a valuable commentary on human nature, as well as the word of God for all people of all times.



W. C. Newman

The picture of the family of Jacob which Genesis gives us, pointing up as it does the personal weaknesses of various members of the family, describing without any attempt to excuse the tensions that arose between certain of them, might very well be a picture of any family, anywhere, with only the details peculiar to their time and race being different.

Jealousy, covetousness, strife, contention, wrong-doing—these are human characteristics likely to be found wherever people are found in close association.

Jacob's family, therefore, and particularly this dramatic scene from Jacob's relationship with his brothers in Egypt, provide for us an excellent background for the study of family life, and many fine lessons about how to achieve a Christian family.

Since the title of our lesson, however, is Family Loyalty, this discussion will be confined to that phase of family life.

Loyalty—not Prejudice

One of the finest Methodist families in Mississippi has for its motto, "One for all, and all for one." Those who know them know how beautifully they have lived out this motto. If any member of that family has need, all the rest hurry to supply it. If any makes a mistake, each of the others is understanding and helpful. If any has a worthy ambition, he may depend upon every other one to assist in its achievement.

Yet that family is one of the most democratic and friendly that I have ever known. There is not the slightest hint of "clannishness" or snobbery in their attitude. Their pride of family is not based upon some such arrogance, but upon their love and concern for each other.

Joseph and his brothers learned that fine art, but they learned it the hard way, and only after they had done each other great injury, and after all had been softened and cleansed through great suffering.

How much better if, from the beginning of the family, with the wedding ceremony, or even before that, when love looks forward with eager eyes to home and family, it should be made a part of the plans that always each would be patient, kind, considerate, and affectionate with all the others Were this earnestly done the unhappiness in the world would be reduced marvelously. For, strangely enough, if our greatest happiness centers around the home, man's greatest unhappiness is centered there, too, when the family lacks this loyalty that is drawn out of unselfish love.

Loyalty that Grows from Loyalty

Once again, loyalty to family alone is inadequate, but loyalty to family ideals that are even greater than the family and to which the family itself is dedicated will increase and sanctify family loyalty.

A young lady once said to me, "Mine is the kind of family that has all the luxuries and none of the necessities of life." I knew what she meant. The family had given her clothes, food, automobiles, education, even affection, but had never given her any great cause to champion, any great faith to live by, any noble ideals to achieve.

Many of us are rightly concerned about leaving our families provided for when we die, and therefore we carry a heavy burden of insurance premium payments, and make every effort to bequeath to our children enough money and property to insure their security.

But all too many of us do not understand that the greatest inheritance we can give our children is a spiritual one. Great loyalty to great things—that will bind the family together, and give them each and all riches of satisfaction, poise, and goodness of living that no wealth could buy. With all its failures, Jacob's family had done that for Joseph, and when he was sold into slavery in a foreign land, he had that to live by, and it saved him and the family.

The Family of God

There are many reasons why Jesus and the Bible use so many terms and phrases associated with the family. The family stands in our thinking for all the very best we know. Security, love, rest, understanding, guidance, refuge—all these and more are implied when we say "family," or "home."

For all these things are to remind us that we belong to a greater and a continuing family—the family of God, and that we owe our deepest loyalty to that family.

Like loyalty to great causes and great ideals, loyalty to the family of God will not decrease, but increase and sanctify our loyalty to our own earthly families. No home and no family is more happy and more devoted to each other than those which individually and corporately are Christian, dedicated first of all to God.

It was this, in the end, which brought Joseph and his family back together, their loyalty to God which superseded and yet in the end redeemed their family loyalty.

Blessed is that man and woman whose faith, being fixed upon God, make their marriage a sacrament of consecration to the Father of all families, for their family will of that faith make life good and home joyous.

NORTH MISSISSIPPI CONFERENCE

Greenwood District—Fourth Round

Tchula, Sept. 2, 11 a.m.
Durant, Sept. 2, 7:30 p.m.
Itta Bena, Sept. 9, preaching, 11 a.m.; Q. C. 3 p.m.
Greenwood, Sept. 9, 7:30 p.m., preaching
Marks-Belen-Darling, at Darling, Sept. 16, preaching, 11 a.m.; Q. C. 3 p.m.
Lambert-Crowder, at Lambert, Sept. 16, night.
Greenwood, Sept. 18, Q. C. 7:30 p.m.
Belzoni, Sept. 19, night.
Ebenezer Circuit, at Liberty Chapel, Sept. 23.
Pickens-Goodman, at Shrock, Sept. 23, 3:30 p.m.
Carrollton, Sept. 26, night.
Coffeeville, at Gray Rock, Sept. 30.
Grenada, Sept. 30, night.
Rock Hill Circuit, at Spring Grove, Oct. 3.
Lexington, Oct. 3, night.
Duck Hill Circuit, at Hopewell, Oct. 7.
Sidon-Cruger, at Cruger, Oct. 7, night.
Schlater-Phillip, at Schlater, Oct. 10, night.
Black Hawk-Acona, at Enon, Oct. 14.
Vaiden-West, at Vaiden, Oct. 14, night.
Swiftown, Oct. 17, night.
Holcomb Circuit, at Sparta, Oct. 19.
Poplar Creek Circuit, at New Providence, Oct. 21.
Winona Station, Oct. 21, night.
Tutwiler, Oct. 23, night.
Webb-Sumner, at Webb, Oct. 24, night.
Winona Circuit, at New Hope, Oct. 28, 3 p.m.
Minter City-Glendora, at Glendora, Oct. 28, night.

R. G. LORD, D. S.

TO BEGIN TEMPERANCE EDUCATION PROGRAM

Pastors and laymen of seven churches in Stone County, Miss., met recently at the Wiggins Methodist church to plan a program of temperance education for the county. The group elected a steering committee, composed of Rev. Philip E. Pierce, pastor, Wiggins Methodist church; Rev. Ernest C. Breland, pastor, Red Creek Baptist church, and L. T. Fickling, superintendent, McHenry Methodist Sunday School, to investigate and recommend some type of permanent organization. As its first project, the new organization agreed to sponsor a series of cartoons in the **Stone County Enterprise** and other papers to show the evil effects of the liquor traffic. The first of these cartoons will appear in next week's issue of the **Stone County Enterprise**, and they will run weekly after October 1. Civic and church groups are invited to participate by sponsoring the advertisement for one issue or more each.

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THE CHRISTIAN FIRESIDE

THE TOP LONG DRAWER

By Vivian T. Pomeroy

This is a story about a little boy called Paul. Paul was seven when this happened. He is much older now and has nearly forgotten all about it; otherwise I should never have dared tell you.

It was on a Wednesday, and Paul's birthday was coming the very next day It was always, as you know, difficult to wait for one's birthday, especially the day before, and most especially when the day before is a wet day. And it happened to be a wet Wednesday and also a half-holiday for Paul and Percy. Percy was nine and comes into this story, so it is just as well that you should know him at once. They had played Ludo in the dniing room a long time, and had caught all the flies in the window, and were just in that state when you don't know what to do next. Then Percy had an idea. "I say, Paul," he said, "let's ask mother if we way play with the precious shells and things from the South Sea Islands." So they rushed to mother, who said: "Yes, take them very carefully from the second drawer of the bureau." "Righto!" said Paul.

I cannot tell you how beautiful the South Sea Island things were. They almost made a wet day worth while. There were scarlet beads, and queer little brown fruits, and yellow shells, and some dark fierce-looking knives. "Poisoned, you bet," said Percy, tying one to his side with a piece of knotty string. They had one of the best savage games you ever witnessed. The dining table was a forest, and behind the curtains in the window lurked the chief of the savage tribe, watching to kill the beautiful and saintly missionary. They had a little quarrel about who should be the missionary, because that part wasn't so exciting, and they agreed to take it in turns The missionary did not carry a knife, but only a hymn book; and when the missionary sang several numbers the savage chief dropped his poisoned knife and surrendered.

But even the best games come to an end, as this one did. And then there was a long pause while the rain splashed on the windows, and there was nothing else to do. At last Paul said, "I say, Percy, I wonder what's in the top long drawer! P'raps it's my birthday present; and p'raps it's the magic lantern I want so badly." "P'raps," said Percy. Then Paul said, "Mother didn't say to you 'don't touch it;' only to me." And that was why Percy opened the top long drawer which Paul had promised not to. Yes! There it lay in shining beauty. The brass of it gleamed, and the gun-metal shone with rich dullness. Paul's heart leapt. He touched the slides with dirty, loving fingers. "Oh, I say!" he said. Then there was a sound outside the dining room door, and they shut the drawer hastily.

Paul couldn't get to sleep very well that night. "Still awake, dear?" said mother, coming to tuck him in "That's birthday excitement." Deep, deep down in his heart Paul tried to stop a beastly little prick. It hurt and made him miserable; but at last he fell asleep. And then—

"Many happy returns, birthday boy," he heard. And there was mother again, and telling him to hurry and get dressed, for there were lots of parcels on the dining room

(Continued on page 15)

The father and mother of an unnoticed family, who in their seclusion awaken the mind of one child to the idea and love of goodness, who awaken in him a strength of will to repel temptation, and who send him out prepared to profit by the conflicts of life, surpass in influence a Napoleon breaking the world to his sway.

—William Ellery Channing.

"Sweating it out" far from home



Hundreds of thousands of American boys still have a job to do in the armies of occupation and other places overseas. In some respects their lot will be more trying than ever, with months and months of idleness and boredom, far from the ties of home.

These boys need The Upper Room now as never before. They have "sampled" this little book of devotions and found it helpful. Millions of copies have been furnished them during the war. You can help get The Upper Room to them now by:

(1) Mailing individual copies to members of your church.

(2) Contributing such amount as you see fit to The Upper Room Chaplain's Fund, which supplies quantity shipments of each quarterly issue to Army and Navy chaplains for free distribution to their men.

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CLAUDICE VERNON WALTERS

Bro. C. V. Walters passed to his reward on May 30, 1945. He was born on December 7, 1884, and was a life-long resident of the Shiloh community and a member of the Shiloh Methodist church from childhood. He was a member of a third generation to unite with the Shiloh church, following the example of both his father and grandfather.

Bro. Walters had many friends in this section of the country, which fact was shown by the great throng of people that attended his funeral and by the large and beautiful floral offering. He was a good husband and father, as well as a good neighbor. He will be greatly missed by every one who knew him.

R. I. MOORE,
Pastor.

Pelahatchie, Miss.

A MEMOIR OF REV. SHADRACH NATHANIEL YOUNG

Any man who has moved and worked under the orders of the appointing authorities of the Methodist Church for a period of thirty-nine years, and during that time has so lived and worked that his district superintendent could answer nothing against him, has not lived in vain. And then, in addition to his work as minister, has reared a family of three sons and two daughters, who are taking their place as active Christian citizens in the work of the world today—"though he be dead yet speaks" unto us and will continue to speak through years to come. Such a man was Shadrach Nathaniel Young, who was born in Lincoln County, near Brookhaven, Miss., March 12, 1875, and died in Philadelphia, Miss., February 16, 1945. He was the son of Enoch Thomas Young and Rebecca Smith Young, who reared a large family. To this union five sons were born, Shadrach and his twin brother being the youngest. After the death of his mother, the father married again, and to that union were born four daughters and five sons.

Bro. Shadrach Young was converted and joined the Baptist Church at Old Branch Church, in Lincoln County, the minister being Jack Lofton. He was ten years of age at that time. Not long after this conversion the family moved to Wesson, where as a boy he attended the Wesson schools. In 1895, while Rev. T. L. Mellen was pastor there, Bro. Shadrach and his twin brother joined the Methodist Church in a revival meeting held by Rev. Beverly Caradine. Bro. Young felt the call to preach early in life, but not having the gift of free and easy speech like some have, he delayed entering the ministry until he, like Paul, felt "that woe is me if I preach not the Gospel."

After attending the high school of Wesson he attended Millsaps College one session. He was licensed to preach by the Brookhaven district conference held at Auburn, on the Adams circuit, in 1902, Rev. R. F. Jones being the presiding elder. He was admitted on trial into the Annual Conference at Natchez in December, 1902. Bishop Key being the presiding Bishop. Two years later he was admitted into full connection and ordained a deacon by Bishop W. W. Duncan at Gulfport, and at Laurel, in 1906, he was ordained an elder by Bishop Seth Ward.

Bro. Young was married to Miss Alice Laird, of Wesson, Miss., on December 20, 1899, and to this union five children were born and are living today to help make a better world. The two daughters, Mrs. Ruth McKay and Mrs. Lois Johnson, live in Philadelphia. The three sons are Joseph Enoch, John Wesley, and Robert S. Young.

During the thirty-nine years Bro. Young was under marching orders of the Mississippi Annual Conference he served the following charges in the order given here: Tranquil Circuit, 1903; Vimville Circuit, 1904-05-06-07; Matherville Circuit, 1908-09-10; Bucatunna Circuit, 1911-12-13; Lauderdale, 1914; Barlow, 1915-16; Satartia, 9117-18-19; Neshoba Circuit, 1920-21; Lake Circuit, 1922-23-24; Rose Hill, 1925; Montrose, 1926-27; Saucier, 1928-29-30-31; Foxworth, 1932-33; Oak Ridge, 1934-35; Walnut Grove, 1936-37; Camden, 1938; Waynesboro Circuit, 1939-40-41.

At the Conference in McComb in 1941 he was granted the retired relation at his own request. He then moved to Philadelphia, where his daughters were living, and bought a home where he was living comfortably until the final call came.

It was my privilege to know Bro. Young and his family quite well, having lived as a neighbor pastor twice, having assisted him in one or more revival meetings, and then having been his presiding elder during the four years I was on the Newton District. He and his family were held in the highest esteem by the people wherever he served as pastor. His wife and children were a real asset to the community wherever they lived.

Bro. Young was a diligent pastor and an earnest, faithful preacher. He kept the vow he assumed when he was admitted into full connection with the Conference. I have never heard him complain about his appointment or speak uncharitably about those in authority. He was absolutely free from any spirit of envy because of some other preacher's promotion. Men of his type help to keep the machinery of the itinerant system running smoothly.

Bro. Young was a kind and devoted husband and a father who tried to bring his children up in the nurture and admonition of the Lord. It was my privilege to visit Bro. Young in his home after his retirement, and I found him pleasantly situated and happy in his new home.

I think the report Bro. Young made to the last quarterly conference he attended reveals the character of this good man better than anything I have written. It reads as follows:

"To the Fourth Quarterly Conference of the Philadelphia Station, 1944.

"Dear Brethren: I wish I could say, as did the Apostle Paul, 'I have fought a good fight.' I am reluctant to say I have finished my course, but I suppose that is true so far as my active ministry is concerned. But I feel that I may say in all sincerity, 'I have kept the faith.' Blessings upon this quarterly conference, upon our great Church, and upon the people of Philadelphia, Miss."

I will supplement this statement of Bro. Young with these words: and there is "laid up for him a crown of righteousness, which the Lord, the righteous Judge, shall give him at that day."

Bro. Young died in his home on February 16, 1945, and was buried in Cedar Lawn Cemetery, Philadelphia, after the funeral services were held in the Methodist church, conducted by his pastor, Rev. H. C. Castles, assisted by Rev. C. H. Gunn, district superintendent, Rev. W. J. Walters, and Rev. Y. A. Smith.

LUKE E. ALFORD.

WESTERN METHODIST ASSEMBLY

Mt. Sequoyah has just closed one of the best seasons in the history of the Assembly. While both food and labor have been scarce and hard to secure, we have been able to care for the large crowds who have attended. The programs have been good at all the Camps and Conferences and have been very much appreciated by the large number who attended.

The Young People's Conference was one of the very best we have ever held on the Mountain. During my stay here I have seen them come and go by the hundreds and thousands, but no finer group was ever assembled on the Mountain than we had this year. Our young people were truly in the giving mood; their free-will offerings made while here amounted to over $600. Their last offering was for new Methodist Hymnals for the Assembly and it amounted to $191. So when you come back next summer you will find 191 new Hymnals presented by our splendid young people. Many thanks to them.

We are now planning on a better and larger Assembly ground for next summer so we can care for more of our people and serve the Church in a larger way. I appreciate very much the cooperation of our good people who have helped to make Mt. Sequoyah the best Assembly Grounds west of the river.

SAM YANCEY, Supt.

THE TOP LONG DRAWER

(Continued from page 14)

table. Paul flew out of bed, and almost directly the prick began again. "Shut up!" growled Paul to his heart, which was where the prick was "situate," as house agents say. In a brown parcel was a box. On it was written: "To darling birthday boy from mother and father." And both father and mother wondered why Paul, who didn't like kissing, flung himself into their arms and hid his face and said so many times: "Oh, thank you, mummy, daddy; oh! thank you."

There was a party that night, and the lantern show was a tremendous success. But the prick in Paul's heart got worse and worse; and when everybody was gone he could bear it no longer. He went to mother and told her how he was unhappy because he had pretended he hadn't seen what really he had seen. And mother understood.

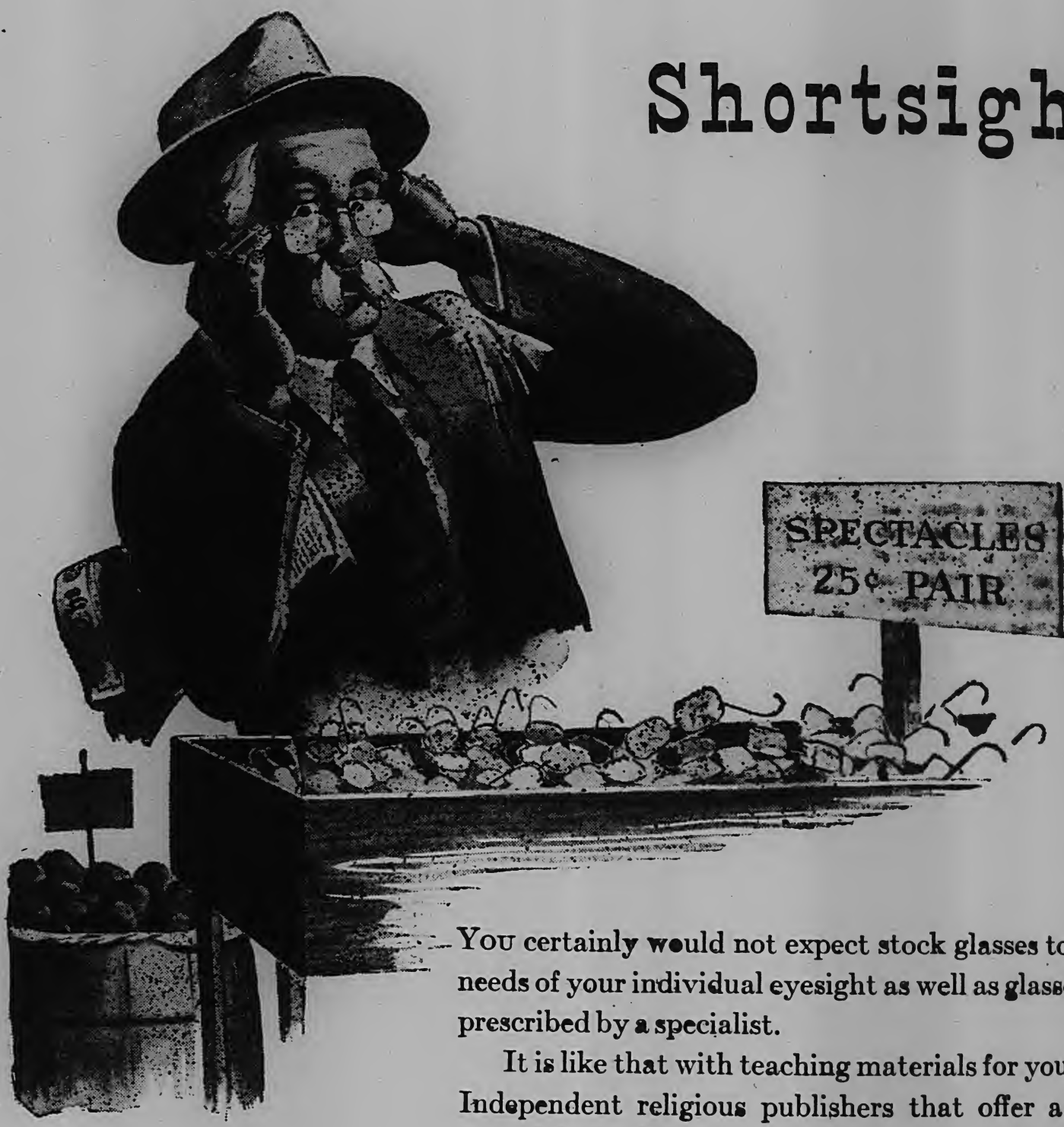
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Let not man's sin dishearten thee; love a man even in his sin, for that love is a likeness of the divine love, and is the summit of love on earth. ... If thou love each thing thou wilt perceive the mystery of God in all.—Fedor Dostoievsky.

THE PRAYER-ROOM TODAY

My Father, I am ashamed when I think of my life's day wearing on toward evening, and so little of the day's work done. I can find no peace save in the thought of Thy forgiving love, and in the remembrance of Him Who for my sake and the world's offered to Thee His own perfect obedience. Thou knowest that He is what I fain would be; accept me in Him, and for His sake. But teach me even yet to say like Him with eager joy, Lo, I come to do Thy will. Amen.

VOL. 92. No. 37.

NEW ORLEANS 12, LA., THURSDAY, SEPTEMBER 20, 1945

Rose Petals

By May Smith White

How often have I seen rose-petals drop
  As softly as a tear falls from the eye,
And yet each time I see them fall, I stop
  To share their loss beneath a sea-blue sky.

And never roses bloom and fall without
  My thoughts of how such loveliness can be;
Of beauty like a flame so soon blown out—
  But is it lost through all eternity?

As roses give their all in seasons brief,
  Life, too, in its small way must give its best
In hours of rain or sun, nor show deep grief;
  And here again we face love's greatest test.

If nature plans for roses, then I know
Life has a plan for paths where I must go.

Monroe, La.

WALLET OF THE WEEK

CHINESE CHRISTIAN MISSIONS were saved from a serious setback by reason of the refusal of several thousand U. S. missionaries to heed the State Department order to get out in 1937. According to Mrs. Dorothy D. Brewster, a missionary to Fukien Province, Chinese morale might have collapsed if the missionaries had quit at the time when boatloads of war aid were being shipped from our country to Japan. The presence of the missionaries also helped to save Chinese good-will for us.

* * *

THE ROAD SYSTEM OF CHINA is one of its great handicaps, and industrial and social progress will be well-nigh impossible until this lack of roads for communication can be remedied. At the peak of highway progress in 1937, the highway system of China had only fifteen thousand six hundred and fifty miles of surfaced roads and fifty-five thousand miles of dirt roads. There are three million three hundred thousand miles of road in the United States, and half of them are surfaced. This difference accounts for some of the divergence in the industrial development of the two countries.

* * *

WOMEN CIGARETTE SMOKERS are said to have purchased sixty-nine per cent of the three hundred and twenty-nine billion cigarettes annually manufactured for civilian use in the United States. This estimate is based upon a survey made by Fleming-Hall Company of New York. The figures were gathered from reports made by eighteen thousand cigarette retailers. It is not based upon actual records, but upon estimates of the individual cigarette vendors, and it does not show the true picture, since it does not take into account the use by the armed forces.

* * *

THE SEVENTH DAY ADVENTISTS have made a national reputation for their giving to the foreign mission activities of the denomination. In 1944, the Sabbath schools of the denomination gave nearly three and one-half million dollars to missions. This liberality and loyalty on the part of the young people of that Church is not surprising when one knows that a ten-minute story period on missions is observed in every school every Sabbath of the year. Neither should it be a matter of surprise that the Adventists have such an amazing record for denominational support and benevolence.

* * *

THE GERMAN BIBLE SOCIETY, whose headquarters were in Stuttgart, Germany, is said to have suffered severely from Allied bombardments. Three large building were demolished, but it is reported that the main office escaped damage. The printing plates for the principal editions of the Bible in German and Greek were stored in deep cellars and were saved. It appears, therefore, that the Society may be in a position to resume its publication of Bibles as soon as equipment and paper may be had and when men are available for the work. While this may not be done immediately, it will probably be at an early date.

POLICE GUARDS have been placed at many of the churches of Chicago, especially Roman Catholic churches, according to a press report. The reason for the measure was that attempts have been made to burn several Catholic churches. A thorough search for the criminal is being made by the police, and it is said that the guard will be maintained until the person or persons attempting the arson have been captured. It is almost beyond belief that such fiends exist in a great city and in this day of tolerance and enlightenment.

* * *

NANKING UNIVERSITY in China, through its department of botany, is making tests of different rubber plants and of their adaptability to conditions in China. Among the plants under study are: Russian Dandelion from Sinkiang, Calystigia Grandiflora from India, and Gauyule Rubber from the United States. These experiments with rubber plants are being conducted with special reference to the arid and uncultivated wastes of Southwest China. The seeds were planted last spring and the plants are said to be growing nicely. The Chinese government is subsidizing the project.

* * *

RUSSIAN RELIGIOUS FREEDOM is believed to reflect the desire of the leaders of the Soviet Union to gain moral prestige with the democracies, as well as to satisfy the clamors of the church-minded of their own land. The extent to which religion was repressed is shown by the fact that there are now sixteen thousand churches as against fifty-four thousand under the Czar. In addition to the election of a new Patriarch, the government is returning church bells, reopening old churches, and doing many other things in line with religious restoration.

* * *

OVER THIRTY NATIONAL ORGANIZATIONS for child welfare have joined together to set up a child welfare information service in Washington, D. C. It will operate as a bureau of information on Federal legislation affecting child health, education, employment, and other matters relating to the interests of children and young people. It will probably serve as a lobby for the promotion of the interests of children through legislation by Congress, especially for opposing such measures as may not be approved by a national council of welfare workers.

* * *

GERMANY'S TOP CHAPLAINS, under cross-examination by U. S. Army authorities, are said to have been found to be more military than spiritual. They are believed to have been merely tolerated by the German army as a sop to the Christian sentiment of sectors of the population. The chaplains were comparatively few and the religious services held by them even fewer. Many branches of the service had no chaplains at all, and no chaplains were appointed after October, 1942. By some it is conjectured that the clerical relation may not cause these chaplains to desist from Nazi ideologies when they shall return to civilian posts.

New Orleans
CHRISTIAN ADVOCATE

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C. MILTON CHALMERS, Publisher

EDITORIAL

THE DOCTRINE OF HUMAN BROTHERHOOD

Loose interpretations of the doctrine of human brotherhood seem to us to be responsible for some grotesque and bizarre ideas of its practical application. On this account, many seek to dictate public attitude on matters which they do not seem to understand either as philosophy or experience. They seize upon what appears to be a Christian precept and by a mere slogan reduce the whole scheme of human affairs to policies as narrow and as doubtful as their own views.

Many people seem to think that human brotherhood is a natural rather than a potential relation. According to C. S. Lewis (Beyond Personality), it is one thing to be the Son of God (begotten of God) as Jesus is, and it is quite another thing to be a creature, made by God, and adopted into the family of God through personal participation in the grace of Redemption. There is, of course, a mechanical unity among the creatures made in the image of God, but he doubts that it has moral significance until the individual enters into sonship through the experience of redemption. This appears to mean that the fact and the obligations of real brotherhood begin with the experience of adoption into the family of God. In the Christian sense, there does not seem to us to be important significance of brotherhood independent of Christ and the experience of salvation. Loose talk about such as a natural relation appears to us to undercut the authority of Christ—to make both Christ and Christianity of little moral value. It certainly leaves little place for the "preeminence of Christ."

This loose concept of brotherhood has released upon us many ranting pagans who would recast the evangelistic and missionary thought of the world and substitute cultural and racial unity, whatever that is, for Christian missions which they class as a "cultural invasion" based upon race prejudice and "a grandiose conception of the Christian religion." It is no justification to say that a people is satisfied with its own culture. The one sufficient answer to the demand for the abandonment of Christian missions is to be had in a contrast of the ideals and the civilizations of the lands involved. No Christian nation is perfect, but America has little to fear from a comparison with peoples who have been and still are unable to find a foundation for the structure of peace inside their own borders. The culture of India, for instance, with its cholera-breeding filth, its degrading and humiliating human slavery within a single race, and its political and social distrust has little to offer as a substitute for Christianity, no matter what its imperfections. These ranting spellbinders need to make a show of decency, justice, and order for themselves before they assume to tell us what we must do.

In our own country, some of the glib advocates of human brotherhood as a basic fact of nature might give the matter and its implications some study lest, like the whale, they find themselves to have swallowed something which may prove to be a little difficult to digest.

WAR MINISTRIES OF MISSIONARIES APPRECIATED

Some of the beautiful incidents coming out of the war are associated with Christian missionaries. Filipinos who risked their lives to carry food, clothing, and money to their interned missionary friends have refused to accept payment for the service that they rendered at such hazard to themselves. Having benefitted by the efforts of the missionaries over many years, the natives refuse to forget their debt to them.

Another touching incident is related of a well-to-do Chinese who had anonymously provided funds for relief. He said: "I, too, was a prisoner of the Japanese. In gratitude for my salvation, mainly through the intervention of missionary friends, I hereby certify that all accounts are settled." The amount due him was $6,750.

These are instances in which Christianity met the acid test in both war and peace, and these are the credentials of all real Christian authority among whatever people and in whatever lands they occur.

THE ADVOCATE CAMPAIGN

It will be a matter of interest and gratification to all the friends of this paper to know that the campaign promises to reach a new high. Four districts in Louisiana and three in the Mississippi Conference have already exceeded the minimum quota of four hundred subscribers and it is not improbable that every district in these two Conferences will reach the goal of four hundred before the next issue of this paper goes to press. Three districts in North Mississippi are in striking distance of the goal of four hundred and we hope that they may also register victory. We will extend every courtesy possible to enable a district to reach the goal of four hundred. For

the days ahead the largest circulation in more than a decade is assured. This is merely a survey of the situation —not a report on the campaign. We do not express the optimism that we really feel because we wish to leave some thrill for the final report.

WHITHER RELIGION?

We are now in that post-war world that we have been talking about so much. We have drawn up so many plans for it in various fields of human endeavor. The government has tried to anticipate it, the Church has likewise made plans. But it seems, nevertheless, to have caught us all in different states of unpreparedness. And this is only natural. We are no more prepared for peace than we were for war. Can it be otherwise?



Dr. A. P. Hamilton

When war strikes, every energy, every effort, is dedicated to winning. The first law of nature, which is self-preservation, spurs everybody to do the impossible. All the reserves of power and strength are called upon. Everything is geared to one consuming purpose and will. Then the purpose is accomplished. All this energy must be demobilized and turned in another direction.

It is inevitable that there should be lost motion in the reconversion. There is bound to be a lag. This applies to every human activity—physical, mental, and spiritual. It has always been true, too, that there is an ominous relaxation in the moral sanctions of a nation after war. We can remember only too well what happened after the first World War. It is for such a time as this that the Church should be ready. It is our day, it is our opportunity.

Will religion as represented by the Christian Church step into the breach, lead out into new paths, challenge the men and women of this age who are groping for something real—something that abides, that is eternal and unchanging? So far there is slight evidence that the Church has come to grips with the problem. There can be no doubt that the challenge has been sounded and that the responsibility is squarely on our shoulders. We must meet it. No alternative is left. A. P. H.

DOWNFALL AND UPRISING

Amidst strange and unprecedented precautions against treachery, the Allies have landed upon the soil of defeated Japan. This is the end of Japan considered as a military power. It is also the end of a story which began romantically and finished tragically. Japan's transition from the oriental to the occidental way of life was one of the most interesting events in the history of nations. Unfortunately, in deliberately setting herself to study and to imitate Western ways of living, Japan fixed her attention upon the worst rather than the best aspects of Western life. She joined in the race of armaments and she herded her people into sweating-shops in order to raise the money to pay for armaments. Growing increasingly dissatisfied with such a way of life, she began to conceive imperial ambitions which, if realized, would (she thought) bring her the ease and wealth which she had hoped would follow naturally from the absorption of Western technical knowledge. Instead of the liberator —which she might have been and which perhaps she meant to have been—she became the tyrant of the Far East. In viewing Japan's downfall it ought to be said that moral indignation on our part—such moral indignation as was justly aroused by Germany's misdeeds—is almost entirely out of place. Moral indignation is only relevant where a nation has obviously fallen from moral standards which it has itself accepted. The world had a right to be indignant about the recession to barbarism of the Germany of Luther and Goethe. This does not apply in the case of Japan. Japan was not, and did not profess to be a country respecting Christian standards. Now that Japan is at our mercy, it is mercy that we must show her. Our duty now is to show her that her wickedness was folly, a sin against her own happiness even more than against the happiness of her neighbors. We have to show her the way to prosperity and progress apart from ambition and militarism, and to help her, with all Christian goodwill, to take her first reluctant steps upon so unfamiliar a road. That defeated Japan is a field for Christian missionary work goes without saying; but it should also be unnecessary to say that Christian missionaries from the victorious West will have to go about their task with extraordinary discretion and delicacy.

—Christian World.

THE BETTER WAY

The fault-finder is never out of a job. The reason is easy to be seen. He has a big field, if he chooses to occupy it. This is an imperfect world, a world made up of imperfect people. Never yet has anyone seen a perfect man or woman. Of course, we make exception of Him who was more than man. Our own faults humble us. They glare at us and scoff at our ambitions and our best efforts. Having done our best in any line of endeavor, we can easily see, after it is all done, wherein it might have been done better. There always is a wide gulf between what we are and what, in our loftiest moments, we long to be. So the fault-finder has much material to work on. But he has a miserable task, for his work as a fault-finder can afford him no satisfaction and it brings upon him the displeasure of those whose faults he displays. Perhaps it is hard for him to realize that he is displaying his own faults when he displays those of his neighbors. For fault-finding is itself a fault. We would not advocate any make-believe, Pollyanna attitude that would declare that everything is all right and that nothing is wrong. That is the opposite extreme and would not help matters. It is better to look ourselves and the world squarely in the face, note where defects might be overcome and where improvements might be made, then earnestly, prayerfully, zealously commit ourselves to the great task of making people and things what they ought to be. Evil is to be overcome. Faults are to be removed. We are here to help one another and to be workers together with Christ in making weak folks strong, bad folks good, and good folks better. "Be not overcome with evil, but overcome evil with good" is the Bible formula.

—Religious Telescope.

NEW ORLEANS DISTRICT CONFERENCE

The New Orleans District Conference will be held at St. Mark's Church, New Orleans, on Thursday, September 27, beginning at 4 p.m., and continuing until 9 p.m. Dr. Holmes, district superintendent, invites all to be present for the conference.

CORRECTION—SARDIS DISTRICT QUARTERLY CONFERENCES

Instead of West Vaiden, should be Water Valley, First, at Water Valley, Sept. 16, night.

Abbeville, at Waterford, Sept. 30, a.m.

Instead of West Vaiden, Main, Taylor, should be Water Valley, Main, at Taylor, Sept. 30, p.m.

Olive Branch changed to Oct. 4, night.

Arkabutla to Oct. 17, a.m.

Oxford to Oct. 21, night.

VICKSBURG DISTRICT CONFERENCE CHANGED

Dear Bro. Duren: I have just received notice from Dr. H. M. Bullock that due to a delay in completing the annex building program Jefferson Street Church will not be ready to entertain the district conference on September 26. The good ladies of Crawford Street Church assure me that they will be glad to help entertain this important meeting. So please announce that the Vicksburg district conference will be held at Crawford Street Church, in Vicksburg, Wednesday, September 26, beginning at 9:30 a.m.

O. S. LEWIS, D. S.

PINE GROVE, LA., CHARGE

Dear Dr. Duren: I like the "Advocate." All Louisiana Methodists should read it. When I was a boy my mother was an Advocate subscriber. She loved it.

My charge has paid its Crusade for Christ quota in full in cash; also we accepted the asking for Benevolences in full and have it paid in full now, and all other items are paid to date. I am now in a revival at Killian's Chapel, having good crowds and good interest. I am doing the preaching.

Well, here is another subscription. This makes 37 sent in.

Yours in His service,

JAMES R. STROZIER.

RESOLUTION BY BOARD OF STEWARDS

Whereas, our Heavenly Father has blessed us exceedingly during the past week of August 19 to 25, by giving us one of the best revival meetings ever held in our church. Rev. R. E. Case, pastor at Washington, Miss., did the preaching and gave us real downright Methodism in the sermons he brought us. Our own beloved pastor, M. H. Wells, led the singing and it was a great joy to all. Bro. Case and Bro. Wells deserve unstinted praise for a glorious week of devotions led by Almighty God.

The attendance averaged about 75 for the 8 o'clock morning service, and 100 for the 8 o'clock evening service. We surely did have a wonderful time. Everyone cooperated with us in every way. The business houses did not open until 9 o'clock instead of 8.

We have a great church, a splendid, lovable pastor, his dear wife and two precious little boys.

REPORTER.

DR. ROY L. SMITH TO CONDUCT SERVICES AT GALLOWAY MEMORIAL

Dear Dr. Duren: Dr. Chappell asked me to write you that Dr. Roy L. Smith will be at Galloway Memorial Church September 30-October 7. The services have been scheduled for 10 o'clock and 7:30 o'clock on the week days, except Saturday. On September 30 and on October 7 Dr. Smith will preach at 10:55 o'clock and at 7:30 o'clock.

Through the columns of the paper, Dr. Chappel would like to extend an invitation to the ministers and laymen of other churches to hear Dr. Smith.

Sincerely,

MILDRED CLEGG.

BOOKLET

"It All Happened on the Last Day of August," by Leora Elizabeth Trice. No publisher, Baton Rouge, La., pp. 8, self-cover, n. p.

This is the story of a little maid who jumped the gun. The precociousness of the author may cause her some surprise when she is able to read the combination of the unexpected and the probable for herself. The amanuensis will, of course, supply the details of the story which antedates her arrival. It is quite likely that the immediate future of the writer may be as realistic as the forecast—a howling success. May the joy of many and lasting friendships fill to the brim baby Leora's every anticipation.

W. S. C. S. ORGANIZED IN GRACE CHURCH, MAYERSVILLE, MISS.

On the evening of September 12 we met in the Grace Church for the purpose of organizing a W. S. C. S. After a short devotion and talk by the pastor, Rev. Earl C. Presley, on the purpose of the society, its work in the home, the community, and the world, the W. S. C. S. was formed. Under the direction of Bro. Presley the society was organized with the following officers elected: Mrs. C. K. Brown, president; Mrs. F. C. Johnson, vice-president; Mrs. A. B. Brown, recording secretary; Mrs. Lloyd Matthews, corresponding secretary, and Mrs. James Brown, treasurer. Others present and joining were: Mrs. Frank Waren, Mrs. W. F. Boykin, and Mrs. Ed Holcomb. We have prospects of at least 20 members. The president took charge after organization was completed and with the members settled the number, dates and times of the meetings. We are looking forward to one of the best Woman's Society of Christian Service on the Mayersville charge. We rejoice with the pastor that there is now a W. S. C. S. in every church on the charge.

MRS. A. B. BROWN,
Recording Secretary.

BRUSHWOOD-HEFLIN CHARGE

The Brushwood Church at Dubberly, La., for several years raised $600 or $700 a year until last year, when this church reported a total of $916 at Conference. In ten months of this Conference year this church has raised $2,600 in cash, $1,455 for general purposes, and for a new church $1,150 in cash, $1,150 in pledges, and $200 donation of material and labor. The total raised by Conference will probably exceed $3,000 for all purposes. Brushwood has also paid its entire budget for regular and voluntary offerings for this Conference year, except for Harvest Day and a small amount due for pastoral support. We have sent in 46 subscriptions to the New Orleans Christian Advocate and will have a few more, making over 200 per cent increase over last year.

Heflin also has an excellent record this year. We have received 16 members into the church, 10 on profession of faith and 6 by certificate, and a large per cent of the population are already members of some church.

Brushwood, in raising funds for building a new church, has almost gone her limit for the present. Therefore, will not a number of our liberal church-loving laymen send a liberal donation for the new church to the treasurer of the building fund, Harold Stahl, Dubberly, La., as $1,500 more is needed before this church can be built?

C. M. MORRIS, Pastor.

MRS. C. E. RASOR LEAVES MAIN STREET CHURCH, BILOXI

In April, 1943, Rev. C. H. Gunn, who was then pastor at Main Street, Biloxi, secured the service of Mrs. C. E. Rasor to assist in the work of the church.

Mrs. Rasor was especially helpful in promoting the recreational and spiritual program that was carried on for the service men and women who came to Main Street Church. Due to the transfer of her husband to St. Louis, it became necessary for Mrs. Rasor to leave Biloxi.

The many friends of Mrs. Rasor in Biloxi extended her many courtesies in the final days of her work here. At a reception given in her honor in the chapter house on Saturday night, September 8, Main Street Church presented Mrs. Rasor with a beautiful water-color painting of a typical coast scene. The young people presented her with a beautiful necklace.

Mrs. Rasor leaves behind her a record of faithful, friendly service to her church and to her Lord. She was district director of Young People's Work for the Seashore district. Her new address is Route 12, Box 82, Kirkwood, Mo. Lieut. and Mrs. Rasor will probably make their home in the State of Washington after the war.

MISS ALICE LEWIS DECEASED

Miss Alice Lewis, the daughter of Mrs. W. H. Lewis and the late Rev. W. H. Lewis, was carried to her eternal reward on August 13, 1945, after several months of illness.

Miss Lewis was born in a Methodist parsonage in St. Louis, Mo., while her father was serving as pastor of one of the churches of that lovely city. She was a graduate of the High School of Jackson, Miss., Whitworth College, and Millsaps College. For more than twenty years Miss Alice gave herself to the teaching profession and to the training of the young life of her country. She was a devout member of the Methodist Church, and wherever she went to teach she gave her best not only to the school but also to the church. She died like she lived, with her faith firmly fixed in God.

(Continued on page 8)

CONFERENCE NEWS AND PERSONALS

New Orleans Christian Advocate

Publishing Committee:
Louisiana Conference—J. W. Reily, Chairman; B. H. Andrews, R. R. Branton.
Mississippi Conference—J. T. Leggett, Vice-Chairman; J. E. Gray, C. C. Clark.
North Mississippi Conference—V. C. Curtis, Secretary; A. T. McIlwain, S. E. Ashmore.

W. L. DUREN, D.D. .....Editor-Manager
HENRY T. CARLEY, A. P. HAMILTON and B. P. Brooks .....Associate Editors
W. C. NEWMAN.....Church School Lesson Writer
MRS. E. L. DIAMOND.....Editorial Secretary
C. MILTON CHALMERS.....Publisher

The editor appreciates a good word concerning the Advocate from Mrs. R. P. McRee, Columbus, Miss. Such messages are always appreciated.

Mrs. Ava Watson has returned to Strong, Miss., after a sojourn at Little Rock, Ark., according to request for a change in the address of her paper.

Mrs. J. L. Lay, until recently of Campti, La., requests that her paper be changed to Leesville, La. Presumably, she will make her home at that place.

The editor appreciates a personal message from Dr. and Mrs. H. L. Carruth, of Kokomo, Miss., and also their generous word concerning their interest in the New Orleans Christian Advocate.

Rev. T. D. Lipscomb, who is now in his third year at Kinder, La., had a list of 6 subscribers when he went on the work and he has increased the number to 25, more than 300 per cent increase.

Rev. R. E. Alsworth reports that he is winding up a year's work at Roxie, Miss., which he feels has been truly worthwhile. At the time of his writing he was engaged in a meeting at Knoxville.

Rev. R. H. Staples has 79 subscriptions to his credit at New Iberia, La. He says that he has had the best response he ever had to the Advocate appeal in all his ministry and we appreciate his sharing the favor with us.

Rev. Jeff P. Paul states that through the graciousness of the Louisiana Power & Light Co., the parsonage at Sterlington, La., is being made into an entirely new place. The expense of the improvement will be about $1,000.

Dr. and Mrs. O. E. Kriege celebrated their fifty-fifth wedding anniversary last week. They are among the choicest spirits in New Orleans Methodism, and many friends join in wishing for them many happy returns of this anniversary occasion.

Dr. G. O. Thomas, Jr., with the rank of Major, has just returned from three years' service in China and has received his dismissal from the Army. We note with pleasure that he has joined the list of Advocate readers at Ringgold, La.

The wife of Rev. B. B. Brantley, Poplarville, Miss., charge, has been in great distress on account of the illness of her father, Bro. Gee. We have had no report since September 7, and we hope that a better turn may have come in his illness.

Rev. J. L. Nabors, Jr., reports that he is closing out a good year on the Tishomingo, Miss., charge. In addition to the regular program of work he is repairing and redecorating the parsonage. His entire board are subscribers for the Advocate.

Rev. E. W. Day reports the work at Rayne, La., in good condition. Large congregations attend church services. He held five revivals and had an addition of 26 to the church membership. Along with this, he had an excellent Vacation Bible School.

Rev. J. W. Mayne, pastor at Arcadia, La., writes that he has been somewhat handicapped in his work lately by the illness of his aged mother in Texas. We share the hopes of Bro. Mayne's friends that his mother may soon be on the way to recovery.

Rev. A. T. Law had the assistance of Dr. N. H. Melbert, First Church, New Orleans, in a meeting at Amite, La., last week. A local paper reported large crowds in attendance. The sermons by Bro. Melbert were described as simple and powerful in their appeal.

Mrs. A. P. Holt, who is known to the W. S. C. S. in Louisiana, is returning to Ardmore, Okla., Box 117, following a sojourn at Colorado Springs during the summer. Throughout the years since she left Louisiana she has been a continuous reader of this Advocate.

Rev. O. H. Scott sends us a list of 50 subscriptions from Tylertown, Miss., for which we are duly grateful. Bro. Scott reports a great year, and the reorganization of the old China Grove Church with 36 members. He is delighted with the people whom he is privileged to serve.

Rev. D. F. Anders writes that large congregations attend his services at Springhill, La., and that there has been a substantial increase in every department of the church work. To this we may add that Bro. Anders' loyalty to the Advocate is in keeping with the record which he has established in the past.

Rev. E. M. Mouser, pastor at Sibley, La., has been sorely distressed in recent weeks. His father passed away not long ago at the age of 87 years and his wife is now in Shreveport taking care of their daughter, Mrs. Clyde Stallcup, who is now ill. Bro. Mouser's friends will not forget him in his time of sorrow and distress.

The last of the Educational Seminars for the W. S. C. S. of the Louisiana Conference was held at Napoleon Avenue Church, New Orleans, on last Friday afternoon. Mrs. G. W. Dameron, Mrs. Ed Conger, and Mrs. D. M. Campbell composed the team for this seminar and, in addition, Mrs. John B. Pollard, the Conference president, was in attendance.

From Richton, Miss., we have received 95 subscriptions and a check for $142.50 to match. Rev. R. M. Matheny is pastor, and Richton is a church with 151 active members and a total of 323 members, active and inactive. The editor has long had a sincere interest in Richton, to which this splendid response to the Advocate appeal gives added meaning.

Rev. W. T. Gray, retired member of the Louisiana Conference, now lives at Waco, Texas. Bro. Gray reports that his health has been rather poor during the year and that he has been troubled with his heart, the trouble appearing to be caused by indigestion. He does not expect to attend the forthcoming session of the Conference at Baton Rouge.

Bishop Paul E. Martin spent a busy day in the Alexandria district on Sunday, September 2. Three churches were dedicated, and the Bishop preached at each place. Trinity Church of Alexandria was dedicated at 11 a.m., Ville Platte at 3 p.m., and Ball at 8 p.m. Large and enthusiastic congregations greeted the Bishop at each place, and his spiritual messages were well received.

Rev. Howard E. Pfost, pastor at Ringgold, La., favors us with a list of subscriptions which brings his total to 39. The list gives a fair coverage of the churches of his charge and we appreciate the interest and loyalty of Bro. Pfost and his people. In his Advocate solicitation he had the assistance of Mrs. D. P. Thomas at Ringgold, Mr. and Mrs. Odie Waits at Rocky Mount Church, and Mrs. John M. Young at Grand Bayou Church.

REVIVAL ON HALL SUMMIT CHARGE

Dear Dr. Duren: I believe all of God's children should know about our seven-day revival in each of the five churches on the Hall Summit charge, closing the last meeting at the Carroll Creek Church on September 6. Rev. Chas. Assaf, of Jackson, Miss., doing the preaching and working among the people. About 25 members were added to the churches. The lost souls were brought into the fold of righteousness, the



Christians were made stronger in God's work.

These meetings will long be remembered by the Hall Summit charge as well as the Baptist brethren. We will all grow stronger in working in God's Kingdom because His servant came this way and worked with us. Do not believe any church has had a better revival or has a more conscientious worker as pastor than we have in Bro. H. C. Norsworthy, of Shreveport, La., who has had to make automobile trips from 35 to 50 miles each day and back to be in these meetings with us. And Bro. Charlie Assaf just can't be beat as God's servant working among the people and spreading light of righteousness in the darkness of sinful hearts. Our prayers and good wishes will follow our brother to his home at Jackson, Miss., and in his good work that follows.

W. I. HOOPER.

MOSS POINT REVIVAL

The annual revival of the Moss Point Methodist church was held recently. Rev. R. R. Branton, of Alexandria, La., did the evangelistic preaching and Rev. Wm. Fulcham, of Lucedale, Miss., led the gospel singing. These brethren did a great piece of work and much good was realized.

J. S. NOBLIN, Pastor.

REVIVAL AT BRUSHWOOD

On August 19, the Rev. E. W. Day, pastor of the Methodist church at Rayne, La., began a revival meeting at the Brushwood Methodist church at Dubberly, La., closing the services on August 24.

Bro. Day preached twice daily to splendid crowds, who thoroughly enjoyed his forceful, inspiring messages.

Truly it can be said of Bro. Day that he is a man called to the ministry and his sermons reflect his deeply spiritual life. His messages were an inspiration and constrained one to live a better, more consecrated life.

There were five additions to the church on profession of faith, but we feel that much and lasting good will result from the services rendered the Brushwood congregation and Dubberly community in general throughout the coming years.

We sincerely recommend him to any church which desires a spirit-filled man of God.

We sincerely hope that Bro. Day will come our way again, and pray God's richest blessings in all his undertakings in his cause.

From one who never missed a service,

MRS. L. C. PROTHRO.

PASTORS OF SARDIS DISTRICT MEET

Dear Advocate: The pastors of the Sardis district held their monthly meeting in the First Methodist church in Sardis on Tuesday, September 11.

The officers and members of the Woman's Society of Christian Service held a district meeting at the same time in the ladies' parlor of the church, Mrs. Gaines, of Hernando, district secretary, presiding.

The pastors carried out the program arranged, except that Rev. A. C. McCorkle was the preacher and Rev. Roy Grisham led the discussion on the "Program of the Church."

Both meetings were well attended and it is evident that substantial progress is being made in the work of the district.

The October meeting of the pastors will be in Sardis because of the availability of this place from all charges within the district.

Rev. Oscar Dowdle is president of the organization and Rev. L. A. Bennett, Olive Branch, is secretary.

The discussions were general, lively and friendly. The spirit of the meeting was splendid.

All ministers were requested to bring their wives to meeting yesterday, and most all complied with the request with the exception of Revs. Carl Wasson and G. T. Sledge (Note Ed.—bachelors), and these brethren may be able to comply later on (?).

Cordially,

E. H. CUNNINGHAM.

SEASHORE CAMPGROUND CHURCH SCHOOL

Dear Dr. Duren: Our Campground Sunday School closed yesterday after a most successful session. Our average attendance was seventy-five and we had splendid cooperation, volunteers for every department, teachers, officers, musicians, and song leaders. Our free-will offerings were so generous we were enabled to buy all literature, meet all expenses, and contribute to the Dr. Lewis Hospital in Africa, to Cuba, to our Indian Missions, Jewish Relief, Memorial Home, MacDonell Wesley House, Moore Community House, Back Bay Mission over here, to some needy individuals, and to each meeting held here.

We also had a social hour every Monday night which was largely attended. This place is very dear to me and I esteem it a privilege to have served as superintendent twenty-five years, in appreciation of which the Sunday School presented me with a beautiful gift. Our volunteers came from New Orleans, Jackson, Natchez, Biloxi, Millsaps College, Laurel, and Campground residents.

MRS. GEORGE S. BROWN.

MERIDIAN DISTRICT NEWS

An Epworth Training Conference was held at Central Methodist church, in Meridian, Miss., September 2-9, 1945, under the auspices of the Meridian Sub-District Union, of the Youth Fellowship. All seven of the Methodist churches in Meridian participated. Rev. R. H. Clegg, pastor of Fifth Street Church, was dean.

Chairman of the four committees in the School were: Enrollment, Rev. J. O. Ware; Publicity, Rev. G. E. Allan; Record and Reports, Rev. T. J. O'Neil; Finance, Rev. C. H. Gunn.

Four courses were offered: "Missions in the Orient," taught by Miss Mildred Clegg, director of Christian Education in Galloway Memorial Church, Jackson, Miss.; "Recreation," taught by Miss Sarah Griffin, director of Christian Education in Central Methodist Church, Meridian, Miss.; "The Meaning of Worship," taught by Rev. W. A. Tyson, Jr., pastor of the Devereux Methodist church, in the North Georgia Conference; "The Home," taught by Rev. W. A. Tyson, D.D., pastor of Central Methodist church, in Meridian, Miss.

A total of 123 were enrolled. Sixty of these earned credits. Fifth Street Church had the largest number enrolled, 37 of a quota of 45. Central Church was a close second, having enrolled 36 of a quota of 60.

Rev. W. A. Tyson, Jr., conducted the devotions each evening.

Following was the daily program: 6:30, supper served in basement of the church; 7:15, worship; 7:45, classes; 8:45, recreation; 9:45, Fellowship Circle, "Good Night."

Thursday night's session was closed with a consecration service. Friday night, a social at Highland Park. Sunday, September 9, reports by young people to the several churches.

Those in attendance were so well pleased that they asked for a similar school next year.

T. J. O'NEIL.

BOGALUSA ON THE MARCH

Bogalusa Methodism has opened the fall season with a bang.

The Woman's Society of Christian Service took a census of the city, revealing several hundred prospects for our Methodist churches, Elizabeth Sullivan Memorial, and Columbia Street, Rev. T. V. Peters, pastor. This was completed by September 1.

On September 3, Rev. Neill Hart, of Asbury Methodist church, Little Rock, Ark., conducted a Visitation Evangelism campaign here, for both churches. Several ministers came to assist and to study the method. They were V. D. Morris, H. A. Gibbs, Harvy Watts, A. T. Law, E. L. McKay, M. S. Robertson, Leonard DeLautre, Vernon Williams, Fred Flurry, and E. E. Sylvest. Local laymen, men and women, did a large part of it, visiting, where possible, in a team with a minister.

Supper meetings were held at the Pine Tree Inn, when Mr. Hart instructed the workers in visitation methods, after which the teams went two by two into the homes of the prospects. Fifty new members were won the first two nights, and results are still coming in from the third and last night. One young man from this church, who had never tried this sort of thing before, went out with his wife and won seven for the church in two nights. The method is the official plan of our Commission on Evangelism, and it works. Every pastor went away sold on the plan.

We will receive 40 into this church next Sunday, and Rev. Mr. Peters will receive about 25 into Columbia Street Church. That makes 115 new members so far for the Elizabeth Sullivan Memorial Church since Conference.

Rev. E. B. Emmerich and Rev. V. H. Hawkins, of Birmingham, conducted a coaching conference on teaching courses in Evangelism during two days of the period. Several other pastors came in for this coaching.

On September 9, Bishop Paul E. Martin preached in this church and dedicated our attractive and useful educational building. This was built under the pastorate of Rev. W. H. Royal, and paid out during the pastorates of Rev. J. B. Grambling and Rev. G. W. Pomeroy.

The Bishop preached a stirring sermon to a large congregation of Methodists from both Bogalusa churches. He was assisted in the service by Rev. V. D. Morris, Rev. T. V. Peters, Rev. Henry A. Rickey, and Rev. Peter Spitzkeit, a Bogalusa boy now in the School of Religion at Duke University. An old-fashioned dinner on the grounds followed, which everyone enjoyed.

Now, Dr. John H. Hicks, of the Perkins School of Theology of S. M. U., is conducting a Bible Conference here. He is a good teacher and a noble Christian character. It is a privilege to have him.

Methodism is wide-awake in the Baton Rouge district and in Bogalusa.

HENRY A. RICKEY.

CHRISTIAN EDUCATION WEEK—SEPTEMBER 30 - OCTOBER 7, 1945

President Truman has followed precedent in calling Religious Education Week to the attention of the nation. But he has done more than follow what other presidents have done before him. He has added his voice and the influence of his high office to the growing acclaim that America must not only be prayerfully thankful that the fighting is over, but likewise diligent to build a godly citizenry for the difficult days of peace.

This year the interdenominationally observed week of September 30-October 7 takes on added significance in the Methodist Church because of the Crusade for Christ. We call it "Christian Education Week" and include in it certain emphases that are very much before the Church at this time.

1. Home visitation, both for purposes of evangelism and promoting Church School attendance among the families of the community, is urged during this week.

2. Preparation for better teaching will be the challenge before every Sunday School teacher.

3. A full week's program of activities at the church to increase the effectiveness of the teaching work of the church, is outlined.

4. The setting of goals by the local Church School to be reached in the Crusade for Christ will be a feature of Christian Education Week in most Annual Conferences.

The Church at large has been challenged in the Crusade for Christ to accomplish by December 31, 1948, five things through the Church School:

1. Increase Church School enrollment from the present 4,790,000 to 7,000,000.

2. Bring average attendance to at least 75 per cent.

3. Secure 200,000 additional teachers.

4. Win 1,200,000 persons to Christ and Church membership through the Church School.

5. Establish a Church School at every Methodist preaching point, and wherever else needed.

Each local Church School is asked to set its own goals in the light of this Church-wide challenge, and before December 1, 1945, report to the district superintendent what those goals are. The district superintendent will be asked in turn to report to the Bishop and Conference Executive Secretary.

Programs, posters, and full information for observance of Christian Education Week and for setting and reporting goals in the Crusade for Christ, may be had, free, from the Conference Executive Secretary or from the Department of General Church School Work of the General Board of Education at 810 Broadway, Nashville, Tenn.

WALTER TOWNER.

MISS ALICE LEWIS DECEASED

(Continued from page 5)

The funeral service was held in the Capitol Street Methodist Church, Jackson, Miss., on August 14 and was conducted by her pastor, the Rev. J. W. Leggett, Jr., and assisted by the Rev. O. S. Lewis and the Rev. Rolfe Hunt. Her body was laid to rest in the beautiful Lakewood Cemetery, a truly beautiful life ended on this earth to live again with the redeemed of the Lord in the house of many mansions.

J. W. LEGGETT, JR.

ADVOCATE CAMPAIGN REPORT BY CHARGES

LOUISIANA CONFERENCE

ALEXANDRIA DISTRICT

R. R. Branton, District Superintendent

	1945	1944
Alexandria, First—B. C. Taylor	10	7
Alexandria, Mission—Geo. Harbuck	..	..
Ball—P. S. Aymond	13	13
Boyce—R. E. Carter	30	17
Bunkie—A. W. Townsend	7	13
Campti—J. L. Lay	14	11
Colfax—J. M. Alford	25	22
Elizabeth—B. M. Wagoner	..	..
Ferriday—J. H. Sewell	22	24
Glenmora—J. A. Jones	30	30
Jena—W. F. Roberts	14	19
Jonesville—J. A. Knight	8	5
Lecompte—W. D. Kleinschmidt	12	20
Marksville—Geo. D. York	8	6
Melville—Clyde T. Shaw	81	54
Montgomery—Lula Wardlow	7	11
Mt. Zion—Tillman Brown	25	7
Natchitoches—D. B. Raulins	37	21
Oakdale—J. C. Sensintaffar	11	6
Opelousas—A. A. Collins	40	69
Palestine—J. B. McCann	10	25
Pineville—R. M. Bentley	43	45
Pollock—David McCartney	10	7
Rochelle—T. W. Stodghill	8	26
Sicily Island—J. D. Huff	13	5
Trout—J. J. Davis	8	26
Tullos-Urania—A. D. George	10	9
Weaver—	..	..
Winnfield—H. B. Hysell	27	25

BATON ROUGE DISTRICT

V. D. Morris, District Superintendent

	1945	1944
Amite—A. T. Law	14	15
Angie—W. F. Ragsdale	19	22
Baker—Harvey D. Watts	4	20
Baton Rouge, First—L. N. Stuckey	4	24
Baton Rouge, Istrouma—H. A. Gibbs	24	26
North Baton Rouge—D. T. Williams	8	9
University—W. E. Trice	1	1
Blackwater—J. W. Lee	12	21
Bogalusa, Columbia St.—T. V. Peters	15	20
Bogalusa, Elizabeth Sullivan—H. A. Rickey	19	8
Clinton—Fred S. Flurry	7	12
Covington—J. C. Rousseaux	21	16
Denham Springs—J. A. Bodie	6	1
Fisher—A. S. J. Neill	7	..
Franklinton—Ira W. Flowers	18	19
Gonzales—Donald Miller	11	20
Greensburg—R. T. Pickett	24	23
Hammond—H. D. Marlin	1	..
Jackson—W. B. Hollingsworth	10	9
Kentwood—E. E. Sylvest	12	12
Live Oak—E. L. McKay	9	18
Lottie—Douglas Richardson	..	54
Plaquemine—L. W. Cain	3	9
Pine Grove—J. R. Strozier	37	31
Ponchatoula—Jerome Cain	20	25
Springfield—Wm. Wood	16	25
St. Francisville—M. D. Felder	11	15
Tickfaw—P. W. Sibley	9	9
Walker—H. B. Crammer	..	18
Wesley Chapel—A. W. Coody	11	..
Zachary—B. A. Galloway	6	4
District Conference	23	13

LAKE CHARLES DISTRICT

Guy M. Hicks, District Superintendent

	1945	1944
Abbeville—O. W. Spinks	44	41
Cameron—B. F. Roberts	..	..
Church Point—Harold Hine	7	9
Crowley—C. E. McLean	5	9
DeQuincey—C. W. Quaid	18	24
DeRidder—D. W. Poole	22	19
Ebenezer—C. J. Thibodeaux	..	6
Eunice—H. B. Teer	2	11
Gueydan—O. C. Stapleton—	20	20
Hornbeck—A. J. Ellender	23	21
Indian Bayou—A. M. Martin	7	24
Iowa—R. T. Pynes	19	36
Jeanerette—J. T. Wall	1	..
Jennings, First Church—E. P. Drake	2	5
Jennings, Tabernacle—J. W. Waltrip	..	..
Kinder—T. D. Lipscomb	25	23
Lafayette, First—W. H. Giles	3	25
Lafayette, Davidson Memorial—W. H. Giles	..	..
Lake Arthur—J. W. Waltrip	10	12
Lake Charles, First—J. H. Bowdon	11	26
Lake Charles, Simpson Memorial—E. R. Haug	9	19
Leesville—A. A. McKnight	19	32
Many—Sam Nader	1	46
Maplewood—J. P. McKeithen	..	..
Merryville—W. C. Barham	23	25
New Iberia—R. H. Staples	79	35
Raymond—C. B. Krumnow	..	12
Rayne—E. W. Day	20	29
Sulphur—L. E. Douglas	54	41
Sweet Lake—C. W. Rodgers	3	..
Vinton—J. A. Bell	..	5
Welsh—W. H. Bengtson	..	11
Westlake—Martin Hebert	..	..
District Conference	25	31

MONROE DISTRICT

H. M. Johnson, District Superintendent

	1945	1944
Bastrop—J. B. Harper	30	18
Bonita—C. J. T. Cotten	31	7
Collinston—O. H. Jones	..	2
Columbia—S. A. Seegers	21	16
Columbia Circuit—W. A. Reeves	..	12
Delhi—E. L. Tatum	..	9
Gilbert—E. C. Collins	20	18
Grayson—G. A. LaGrange	21	26
Lake Providence—E. C. Dufresne	40	3
Mangham—A. M. Wynne	12	11
Mer Rouge—Jas. E. Ward	..	11
Monroe, First—A. M. Serex	188	110
Monroe, Gordon Ave.—W. C. Mason	8	1
Monroe, Stone Ave.—I. L. Yeager	15	14
Monroe, Memorial Methodist—	10	..
Oak Grove—J. E. Hearne	22	13
Oak Ridge—G. H. Corry	10	11
Olla—R. A. Pickett	6	13
Pioneer—E. W. Corley	9	15
Rayville—J. H. Midyett	22	20
Sterlington—Jeff P. Paul	13	8
St. Joseph—E. H. House	6	..
Sunrise—		
Tallulah—J. F. Kilpatrick	25	24
Waterproof—C. M. Hughes	..	10
West Monroe—P. M. Caraway	53	76
Winnsboro—O. L. Tucker	12	13
Wisner—W. H. Carroll	12	9
District Conference	44	46

NEW ORLEANS DISTRICT

W. W. Holmes, District Superintendent

	1945	1944
Berwick—T. F. King	..	4
Donaldsonville—W. W. Perry	13	13
Franklin—W. D. Milton	25	35
Golden Meadow—	..	2
Houma, First—A. S. Hurley	1	14
Houma Heights—Ned L. Stout	6	..
Lutcher-Reserve—S. J. McLean	1	1
Morgan City—D. B. Boddie	14	15
New Orleans:		
Algiers—D. M. Risinger	3	10
Canal Street—J. T. Harris	5	12
Carrollton Avenue—E. C. Gunn	13	21
Church of Redeemer—P. Pallotta	..	..
Chalmette—J. W. Booth	7	8
Eighth Street—Dana Dawson, Jr.	12	18
Felicity-Aldersgate—R. B. Crichlow	15	18
First Church—N. H. Melbert	19	30
Gentilly—C. R. Hardy	6	3
Gretna—J. P. Bonnecarrere	25	22
Munholland—Karl B. Tooke	..	14
Napoleon Avenue—R. M. Brown	4	14
Parker Memorial—G. W. Dameron	7½	20
Rayne Memorial—H. L. Johns	113½	126
St. Mark's—R. L. Clayton	1	9
Second—A. L. Smith	44	36
Slidell—M. S. Robertson	64	30
Pearl River—	..	13

RUSTON DISTRICT

Louis Hoffpauir, District Superintendent

	1945	1944
Arcadia—J. W. Mayne	10	9
Athens—B. P. Durbin	4	10
Bernice-Dubach—L. P. Moreland	1	14
Bienville—M. G. Lee	10	1
Calhoun-Downsville—Chas. L. Moore	5	4
Chatham—J. T. Garrett	37	47
Choudrant—C. L. Elliott	15	7
Claiborne—F. P. Moss	..	6
Clay-Ansley—Jack Shaw	10	..
Cotton Valley—A. R. Hoffpauir	8	25
Dodson—Roy Grant	11	..
Eros-Antioch—F. L. Hearne	27	11
Farmerville—J. F. Stone	10	1
Gibsland—	4	6
Haynesville—W. L. Doss, Jr.	38	22
Heflin—C. M. Morris	46	15
Hodge—A. G. Taylor	8	7
Homer—Carl F. Lueg	3	25
Jonesboro—J. B. Grambling	25	30
Lisbon—W. D. Boddie	19	14
Minden—G. W. Pomeroy	9	14
Ringgold—H. E. Pfost	39	20
Ruston—J. J. Rasmussen	53	41
Shongaloo—R. L. Elmore	10	6
Sibley—E. M. Mouser	..	1
Simsboro—R. H. Hearne	1	34
Springfield—D. F. Anders	34	19
District Conference	31	16

SHREVEPORT DISTRICT

A. M. Freeman, District Superintendent

	1945	1944
Benson Mission—Joe Hilton	..	..
Bossier City—A. D. St. Amant	..	18
Coushatta—S. S. Holladay	20	16
Grand Cane—W. L. Watson	1	30
Greenwood—Thurmon Spinks	5	..
Hall Summit—H. C. Norsworthy	21	2
Haughton-Doyline—F. H. Harrison	1	5
Ida-Hosston	5	11
Logansport—W. R. Wendt	26	22
Mansfield—R. H. Harper	2	23
Mooringsport—Van. Carter	3	7
Oil City—Rex Squyres	..	2
Pelican—J. C. Price	10	14
Plain Dealing—L. A. Carrington	1	2
Pleasant Hill—T. J. Holladay	17	16
Rodessa—Jack Cooke	5	7
Shreveport:		
Broadmoor—R. L. Cooke	9	13
Caddo Heights—L. W. Smart	..	..
Cedar Grove—G. A. Morgan	16	21
First Church—Dana Dawson	29	19
Mangum Memorial—C. K. Smith	21	8
Noel Memorial—F. M. Freeman	4	..
Park Avenue—W. O. Lynch	8	3
Summer Grove—S. S. Bogan	13	13
Wynn Memorial—B. D. Watson	29	35
Vivian—Bentley Sloan	23	15
Zwolle—D. L. Dykes	2	..
District Conference	35	..

NORTH MISSISSIPPI CONFERENCE

ABERDEEN DISTRICT

W. B. Baker, District Superintendent

	1945	1944
Aberdeen—E. M. Sharp	1	10
Algoma—L. A. Comfort	..	3
Amory—R. G. Moore	25	28
Becker—Leo Bailey	9	1
Buena Vista—P. B. Grisham	1	..
Calhoun City—M. J. Peden	32	15

Derma—W. M. Langley	2	3
Fulton—E. L. Jernigan	26	20
Greenwood Springs—B. P. Buskirk	..	..
Houlka—H. G. Wallace	1	1
Houston—W. C. McKay	6	11
Mooreville—E. C. Abernathy	2	2
Nettleton—W. V. Stokes	4	3
Okolona—W. R. Hammontree	2	3
Pittsboro-Bruce—W. M. Hester	29	1
Pontotoc—G. A. Baker	65	6
Prairie-Strong—J. C. Christian	..	2
Salem-Friendship—R. M. Papasan	..	..
Shannon—H. L. Beasley	5	2
Sherman—Guy Ray	4	4
Smithville—J. F. Elliott	..	..
Toccopola—J. C. Nelson	..	..
Tremont—I. E. Johnson	3	..
Tupelo—J. E. Stephens	7	12
Vardaman—O. L. Elliott	3	2
Verona—W. C. Mattox	20	15
Woodland—R. C. Mayo	4½	3
District Conference	17	20

COLUMBUS DISTRICT

V. C. Curtis, District Superintendent

	1945	1944
Ackerman—E. B. Sharp	..	4
Artesia—R. A. Thornton	1	5
Bellefontaine—C. M. Ray	1	3
Brooksville—J. L. McElroy	5	11
Caledonia—J. E. Roberts	10	3
Chester—Wm. Van Valkenburgh	20	9
Columbus, First—S. H. Caffey	3	23
Columbus, Central—M. E. Scott	18	31
Ebel—J. T. Humphries	..	..
Enpora—G. C. Gregory	12	9
Kimichael—S. B. Potts	9	13
Kosciusko—T. B. Thrower	35	40
Kosciusko Circuit—J. A. Hall	2	15
Longview—W. H. Heath	1	1
Louisville—T. H. Ferrell	7	22
Louisville Circuit—S. W. Hemphill	1	..
Mathiston-Maben—R. E. Wasson	3	4
Macon—T. E. Gregory	16	1
Macon Circuit—T. A. Filgo	..	6
Nanpater—A. L. Davenport	47	16
Nellis—	..	..
Noxapater—J. L. Nabors, Sr.	2	18
Starkville—N. J. Golding	4	5
Sturgis—T. E. Shelton	..	12
Weir-McCool—J. N. Humphrey	20	22
West Point—J. A. George	35	33
District Conference	..	20

CORINTH DISTRICT

L. P. Wasson, District Superintendent

	1945	1944
Ashland—Joe Caruthers	..	1
Baldwyn-Wheeler—K. E. Clark	6	1
Belmont—M. N. Hamill	..	2
Blue MountainF. A. Suthphin	2	2
Booneville—J. J. Baird	36	16
Booneville Circuit—B. G. Whitehurst	..	..
Burnsville—W. L. Whitener	..	..
Chalybeate—J. E. Long	..	..
Corinth, First—W. L. Robinson	32	52
Corinth, South Side—Z. A. Jumper	2	22
Corinth Circuit—L. P. Jumper	4	5
Dumas—	..	..
Dumtown-Saltillo—W. S. Selman	1	3
Hickory Flat—G. L. Nicholas	1	2
Holly Springs—Seamon Rhea	12	15
Iuka—J. H. Holder	2	1
Iuka Circuit—R. B. Burks	3	3
Kossuth—E. B. Smith	30	..
Lowry—S. T. Ledbetter	1	..
Mantachie—W. T. Bazzel	..	1
Marietta—C. L. Ivy	..	6
Myrtle—N. L. Threet	1	20
New Albany—C. T. Floyd	3	12
New Albany Circuit—W. R. Liming	..	1
Petta Camp—J. D. Simpson	..	5
Rienzi—B. F. Bullard	7	11
Ripley—E. R. Smoot	..	15
Tishomingo—J. L. Nabors, Jr.	10	8
District Conference	21	14

GREENVILLE DISTRICT

J. D. Wroten, District Superintendent

	1945	1944
Arcola-Murphy—E. S. Lewis	15	16
Boyle-Pace—E. F. Tucker	1	1
Clarksdale—J. W. Ward	9	10
Cleveland—W. L. Pearson	1	..
Coahoma-Jonestown—M. E. Armstrong	1	1
Drew—H. H. Wallace	23	9
Dubbs—J. B. Conner	1	1
Dublin-Mattson—J. M. Bradley	..	..
Duncan-Alligator—J. S. Maxey	5	9
Friars Point-Lyon—H. R. McKee	..	1
Glen Allen-Winterville—W. D. Bennett	11	1
Greenville—T. M. Brownlee	2	7
Gunnison-Hillhouse—A. M. West	3	..
Hollandale—N. D. Guerry	1	1
Indianola—S. E. Ashmore	24	31
Inverness-Isola—C. L. Oakes	1	1
Leland—W. M. Jones	2	4
Lula-Dundee—G. R. Meaders	1	4
Marigold-Sherard—W. R. Crouch	..	5
Moorhead—H. D. Suydam	3	..
Rosedale-Benoit—W. W. Hartsfield	..	3
Ruleville—J. W. York	1	3
Shaw-Litton—C. W. Avery	2	..
Shelby—W. S. McAlilly	..	6
Sunflower-Doddsville—J. W. Gibson	2	21
Tunica—G. R. Williams	2	1
District Conference	..	30

GREENWOOD DISTRICT

R. G. Lord, District Superintendent

	1945	1944
Belzoni—G. H. Boyles	..	83
Black Hawk—Wilson Ray	1	..
Carrollton—E. G. Potts	9	3
Coffeeville—G. H. Ledbetter	5	5
Duck Hill—T. W. Smallwood	4	..
Durant—W. P. Bailey	19	27
Ebenezer—E. M. Shaw	6	4
Grenada—J. W. Moore	11	3
Greenwood—W. R. Lott	58	56
Holcomb—Harmon L. Smith	26	10
Itta Bena—E. G. Mohler	4	19
Lambert-Crowder—W. W. Jones	1	2
Lexington—A. Y. Brown	25	23
Marks-Belen-Darling—E. C. Driskell	5	..
Minter City-Glendora—J. M. Guinn	3	9
Pickens-Goodman—J. N. Hinson	25	5
Poplar Creek—B. B. Brantley	4	4
Rock Hill—Robert Godbold	..	..
Schlater-Phillip—H. P. Lewis	7	9
Sidon-Cruger—L. C. Lawhon	..	24
Swiftown—W. W. Brunner	1	5
Tchula—W. D. Smith	5	14
Tutwiler—J. V. Stewart	17	16
Valden-West—J. W. Holliday	6	45
Webb-Sumner—A. W. Bailey	2	25
Winona—C. L. Rogers	4	16
Winona Circuit—J. T. McCafferty	3	12
District Conference	17	23

SARDIS DISTRICT

C. A. Parks, District Superintendent

	1945	1944
Abbeville—J. O. Twitchell	1	..
Arkabutla—H. N. McKibben	..	1
Batesville—A. C. McCorkle	1	1
Byhalia—W. W. Milligan	13	47
Charleston—R. T. Hollingsworth	25	6
Cockrum—	3	6
Coldwater—G. W. Curtis	5	6
Como—R. A. Grisham	..	6
Courtland—B. D. Benson	..	1
Crenshaw-Sledge—J. C. Wasson	3	1
Hernando—W. O. Hunt	6	3
Horn Lake—R. C. Nanney	..	1
Lake Cormorant—W. M. Campbell	6	9
Longtown—H. E. Carter	5	3
Mt. Pleasant—C. W. Baley	1	..
Oakland—J. B. Burns	5	4
Olive Branch—L. A. Bennett	13	4
Oxford-University—W. J. Cunningham	24	..
Paris—H. C. West	..	..
Pleasant Hill—J. M. McCay	9	8
Red Banks—T. G. Lowry	1	3
Sardis—J. O. Dowdle	3	3
Sardis Circuit—H. C. Moorhead	2	1
Senatobia—N. N. Maxey	1	9
Shuford—J. A. Biffle	..	1
Tyro—G. T. Sledge	10	..
Water Valley, First—E. H. Cunningham	16	20
Water Valley, Main St.—A. S. Brisco	7	10
District Conference	14	23

MISSISSIPPI CONFERENCE

BROOKHAVEN DISTRICT

Van R. Landrum, District Superintendent

	1945	1944
Adams—F. M. Casey	11	22
Barlow—N. A. Dickson	..	15
Bassfield—F. O. Lewis	17	15
Bogue Chitto—	..	..
Brookhaven—J. F. Campbell	21	42
Crystal Springs—H. B. Hilbun	19	1
Foxworth—V. S. Coleman	1	31
Gallman—T. B. Winstead	16	16
Georgetown—	1	6
Harrisville—Geo. Harkins	4	..
Hazlehurst—C. W. Wesley	14	24
Magnolia—E. A. Kelly	5	24
McComb, Centenary—J. A. Smith	50	6
McComb, LaBranch—F. E. Dement, Jr.	22	29
McComb, Pearl River—Roy Wolfe	5	9
Meadville—C. S. Schultz	1	21
Monticello—T. M. Ainsworth	7	3
Nebo—J. N. Lambert	3	4
Osyka & Fernwood—H. S. Westbrook	5	10
Prentiss—B. H. Williams	3	7
Bartinsville—J. W. Courtney	6	8
Scotland—J. N. Ulmer	2	5
Silver Creek—S. C. Moody	3	1
Summit—T. E. Nicholson	9	9
Tylertown—O. H. Scott	30	3
Utica—E. E. McKeithen	1	1
Wesson—W. S. Cameron	4	..
District Conference	..	42

JACKSON DISTRICT

Otto Porter, District Superintendent

	1945	1944
Benton—A. L. Meadows	2	15
Bolton—D. T. Ridgway	..	1
Brandon—F. L. Applewhite	18	42
Camden—J. H. Grice	10	..
Canton, First—J. L. Carter	16	11
Canton, Northside—T. E. Hightower	1	..
Carthage—Charles Duke	1	16
Carthage Circuit—Percy Vaughan	5	5
Clinton—M. E. Burnett	50	..
D'Lo—W. J. Dawson	1	..
Fannin—W. F. Baggett	..	..
Flora—A. M. Broadfoot	1	..
Florence—E. H. Blumer	3	1
Forest—S. W. Granberry	..	1
Harperville—E. D. Simpson	11	21
Homewood—J. H. Hetrick	4	6
Jackson:		
Bessie Shands—L. T. Brantley	..	..
Capitol Street—J. W. Leggett, Jr.	21	7
Galloway Memorial—C. G. Chappell	3	3
Glendale—J. A. Wels	1	5
Grace—W. B. Alsworth	32	29
Leavell Woods—L. E. Alford	..	..
Millsaps Memorial—A. J. Boyles	18	..
West Park—Phil H. Grice	..	..
Lake—O. C. Hull	..	..
Lena—W. R. Dement	3	10
Madison—T. R. Holt	13	11
Mendenhall—L. P. Anders	20	3
Morton—A. S. Oliver	..	18
Pelahatchie—R. I. Moore	14	16
Raleigh—O. M. Brantley	6	..
Ridgeland—H. A. Gatlin	..	1
Sharon—C. E. Downer	20	..
Terry—G. L. Oliver	196	254
Vaughan—J. C. Jackson	1	4
Walnut Grove—J. W. Loudenslager	5	6
District Conference	..	69

HATTIESBURG DISTRICT

B. L. Sutherland, District Superintendent

	1945	1944
Bay Springs—P. O. Nix	26	26
Bonhomie—C. V. Bugg	13	6
Bucatunna—J. R. Dillard	13	13
Clara—Milton Bennett	15	6
Collins—A. W. Wilson	2	23
Cross Roads—D. P. Yeager	2	9
Ellisville—J. M. Jones	9	11
Hattiesburg:		
Broad Street—A. F. Gallman	24	16
Court Street—L. D. Haughton	52	47
Main Street—B. M. Hunt	20	18
Hattiesburg Circuit—Gradall McRaney	6	4
Heidelberg—J. B. Vardaman	9	19
Laurel, First—R. H. Kleiser	3	18
Laurel, Kingston—L. M. Sharp	22	30
Laurel, West Laurel—B. B. Rogers	4	8
Magee—J. E. Gray	18	9
Montrose—L. L. Matheny	14	3
Moselle—J. E. Dean	4	3
Mt. Olive—J. A. Lindsey, Jr.	10	13
New Augusta—G. E. Jones	81	43
Ovette—D. W. Ulmer	..	..
Petal—A. M. O'Neill	21	13
Richton—R. M. Matheny	35	9
Sanatorium—H. E. Raley	..	..
Sumrall—M. L. Davis	6	23
Taylorsville—M. W. Beadle	8	9
Waynesboro—J. H. Jolly	28	27
Waynesboro Circuit—T. A. King	3	1
Williamsburg—Warren Pittman	10	7
District Conference	..	66

MERIDIAN DISTRICT

C. H. Gunn, District Superintendent

	1945	1944
Andrew Chapel—Bryan Broadus	..	..
Choctaw Indian Mission	..	..
Chunky—J. H. Cameron	1	3
Cleveland—J. D. Compton	2	..
Collinsville—C. Y. Higginbotham	7	2
Decatur—J. R. Grisham	2	1
DeKalb—Fred W. Thompson	9	8
DeSoto—James Heflin	..	..
Enterprise—G. L. Sigrest	1	1
Hope—Y. A. Smith	3	1
Lauderdale—W. H. McRaney	6	1
Matherville—E. D. Gemeny	8	7
Meridian:		
Central—W. A. Tyson	22	3
East End—J. O. Ware	34	37
Fifth Street—R. H. Clegg	52	9
Hawkins Memorial—W. L. Hamrick	23	5
Poplar Springs—G. E. Allan	8	9
Wesley—W. R. Murray	3	1
Newton—H. L. Daniels	16	19
Pachuta—Lester T. Nelson	28	20
Philadelphia—H. C. Castle	22	11
Philadelphia Circuit—W. J. Walters	34	2
Porterville—E. M. Lane	5	1
Quitman—V. G. Clifford	8	1
Rose Hill—W. C. McClelland	22	1
Scooba—J. S. Conner	..	..
Shubuta—C. H. Strait	5	4
Union—R. L. Lane	60	68
Vimville—T. J. O'Neil	14	14
District Conference	..	22

SEASHORE DISTRICT

J. L. Neill, District Superintendent

	1945	1944
Americus—N. N. Howell	5	11
Bay St. Louis—E. E. Samples	24	3
Biloxi, Main Street—T. A. Carruth	300	1
Biloxi, Epworth—E. W. Scott	1	..
Brooklyn-Bond—J. E. J. Ferguson	31	..
Carriere—	..	..
Clermont Harbor—T. R. Heath	..	..
Coalville—J. H. Moore	1	..
Columbia—J. B. Cain	52	51
Escatawpa—S. B. Watkins	37	20
Gulfport, First—C. C. Clark	107	200
Gulfport, Guinn Memorial—R. F. Harrell	8	..
Handsboro—Murray Cox	..	37
Hickory Grove—W. C. Rice	1	1
Hurley—E. B. Flurry	4	..
Kreole—J. P. Payne	..	2
Leakesville—J. R. Cameron	1	..
Logtown—W. B. Jones	6	..
Long Beach—T. M. Dye, Jr.	5	9
Lucedale—W. C. Pulgham	1	3
Lumberton—J. T. Weems	..	7
Mentorum—	..	..
Moss Point—J. S. Noblin	24	30
Ocean Springs—W. L. Elkins, Jr.	2	..
Pascagoula, East Lawn—R. C. Clark	6	16
Pascagoula, First Church—E. W. Ulmer	4	45
Picayune—Irl H. Sells	15	17
Poplarville—W. C. M. Baggett	2	..
Purvis—C. F. Haigh	3	..
Saucier—G. A. Broadus	38	14
Vancleave—O. H. McBride	110	100
Wiggins—Philip Pierce	13	11
District Conference	..	27

VICKSBURG DISTRICT

O. S. Lewis, District Superintendent

	1945	1944
Anguilla—E. A. King	2	1
Centreville—D. M. Ulmer	60	28
Eden—	1	5
Edwards—Norman Purvis	20	10
Fayette—M. H. Wells	23	7
Gloster—R. A. Allums	..	1
Hermanville—R. L. Peyton	24	18
Louise—L. J. Snelgrove	2	1
Lorman—D. E. Vickers	9	7
Louise—L. J. Snelgrove	2	1
Mayersville—E. C. Presley	68	71
Natchez—H. M. Bullock	11	18
Oak Ridge—M. E. Sharp	3	9
Port Gibson—J. B. Holyfield	..	23
Rolling Fork—M. K. Miller	..	..
Roxie—R. E. Alsworth	22	38
Satartia—F. J. Jones	10	26
Silver City—B. M. Lawrance	14	19
Vicksburg, Crawford St.—T. O. Prewitt	22	10
Vicksburg, Gibson Memorial—C. A. Schultz	28	36
Washington—R. E. Case	12	1
Woodville—S. P. Harkey	..	12
Yazoo City—M. L. McCormick	9	68
District Conference	..	38

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

Executive Committee Meets

Immediately following the Conference Retreat, August 30, Mrs. W. F. Mahaffey called to order the Executive Committee of the Mississippi Conference Woman's Society of Christian Service. In the absence of Miss Bettie Ridgway, Mrs. Stanley Wilson served as recording secretary.

All other officers except the secretaries of Student and of Youth Work, and the secretary of the Hattiesburg district, were present.

Mrs. E. V. Perry has assisted many societies with their programs and announced that the new material for the World Federation of Methodist Women will be mailed soon. She brought information from the workshop on missionary personnel and from committee meetings which she attended at the School of Missions and Christian Service at Lake Junaluska.

Mrs. C. E. Mullins gave the following report for the first half of the year:

Brookhaven district, $3,938.18; Hattiesburg district, $3,516.78; Jackson district, $4,567,44; Meridian district, $3,355.88; Seashore district, $4,167 Vicksburg district, $3,184.16.

Miss Ina Thompson made a brief report concerning Special Memberships. $2,690 has been given during 1945.

Mrs. T. H. Fore stated that at the close of the second quarter our Conference showed a decrease in membership for this year. This may be due to inaccurate reporting and societies are asked to check carefully. The use of the Membership Transfer Card for members going to other places, and of the Welcome Envelope for new members, was suggested. Sixty-two societies attained the honor roll the first quarter, 58 the second quarter. Special Recognition services for new members should be held in each society this fall.

Reporting for the Committee on Study and Action, Mrs. E. E. Dean told of the success of the first Conference School of Missions and of the keen interest in the recent study, "The American Indian." The love gift for the Indians amounted to $929.25, $854.25 going to the Mississippi Indians; $75, which was not designated, going to the Indians in New Mexico. This money will be used to beautify the church building recently bought near the Pearl River School on the Neshoba Reservation. Mrs. Stanley Wilson was appointed to represent the W. S. C. S. on this project.

A letter of appreciation from Lewis Tubby for what the W. S. C. S. has done, and for the Vacation Church School held by the Board of Education at this church, was read.

Announcement was made of the resignation of Mrs. Charles Ratcliffe, secretary of Youth Work; Miss Mary Thornton Lindsey, secretary of Student Work and also chairman of Missionary Personnel; Mrs. H. H. Ishee, secretary of the Seashore district.

The Administrative Committee announced that these officers have been filled as follows: Secretary of Youth Work, Mrs. Eugene Ulmer, Pascagoula; secretary of Student Work, Mrs. C. C. Clark, Gulfport; secretary Seashore District, Mrs. C. L. Nelson, Escatawpa; chairman of Missionary Personnel, Mrs. R. R. Priddy, Jackson.

Mrs. R. E. Rollings stated that the beds have arrived at the Lewis Hospital in Africa and the balance in the fund given to Dr. Lewis to use as he desires. The full amount of money for the playground equipment at our Bethlehem Center and the repairs to the Boys' Work Shop at the Moore Community Center has not been received. Societies are asked to send in cash money to the Conference treasurer for the supplies. She announced the new project of Christmas Packages for persons in war-torn countries.

All of the workers stationed in the Mississippi Conference have been reappointed, but with deep rgret Mrs. Rollings announced that, because of the health of her parents, it has been necessary for Miss Catherine Ezell to take a year's leave of absence.

Mrs. H. E. Hamrick announced that the Week of Prayer and Self-Denial material is ready to be mailed, and called attention to the poster which is not included, but must be ordered from Literature Headquarters. She must have correct mailing lists if the program material for 1946 is to reach the societies. New material was displayed.

Mrs. Jesse H. Graham reported that three new Guilds have been oranized, but three others have disbanded. She told of information and plans given at the Guild week-end conference at Lake Junaluska, and stated that the greatest need of the Guilds in our Conference is to have a feeling of unity. They should have some type of joint meeting, either district or Conference.

Mrs. J. B. Cain told of the inspiration and information gained from her first attendance at a Jurisdiction School of Missions and Christian Service. There are two outstanding needs in the Children's Work: (1) More trained, consecrated workers; (2) Parents' Study Groups. The value of this work cannot be put down on paper, for it is the training of attitudes.

Miss Susie V. Powers, chairman of the Legislative Committee, outlined some of the possible measures which will come before the 1946 Legislature.

It was voted to hold the 1946 annual meeting on March 26, 27, and 28.

Mrs. Mahaffey called attention to Mrs. E. L. Hillman's deep concern over the lack of enthusiasm in the local societies of the Southeastern Jurisdiction; to our share in pushing the funds for the Memorial Chapel at Lake Junaluska; to Mrs. Bragg's request that we realize our opportunity in the Crusade program for Evangelism.

It was announced that Miss Winnie Buckles is now working with the State Board of Health, and that Miss Vashti Ishee is the new director of Alcohol Education in the State Department of Education.

* * *

Families in a New World

"In a democracy no family can live for itself alone. Churches, schools, libraries, industry and business, health and social welfare agencies, recreational facilities, civic and social organizations, and all the activities that make up community life, play a part in the life of each family. The strength of the community depends upon the integrity of each family group, and security of the home life is achieved not only through family effort, but also through those forces in the community which make for wholesome living."—"Children in a Democracy."

Session 4—"Safeguarding Family Life"

(Continued)

Aim: To discover safeguards for family life through community and state services.

1. State and Community Agencies.
2. Juvenile Protection.
3. Recreation.
4. Discussion: How can the church cooperate with state and community agencies?

Worship.

Suggestions for Presentation

To this session the child welfare worker of the county, or someone from the State Department of Public Welfare, Child Care Division, may be invited to discuss such agencies and needs.

In your material will be the leaflets from the Children's Bureau and the National Committee on Child Labor, which will give information for local situations. In the UNRRA material and the Crusade for Christ material will be found material for other nations.

Topic 1: In the leaflet, "Standards of Child Health, Education, and Social Welfare," from the Children's Bureau, will be found information concerning the various state services which should be available to children in our democracy. If your speaker is a child welfare worker, she can list them for you. Then you can check the ones which are now available in your own community. Under "Welfare" in the UNRRA material will be found material. The Crusade for Christ fund will re-establish hospitals, homes for children, etc., for temporary relief.

Topic 2: Under this topic we want to make a study of Mississippi's Child Labor laws, also of our adoption laws. We call attention to the recent editorial with pictures, "Give Them a Chance," in the September **Woman's Home Companion.** We must back the movement to get the children and youth back into school.

Topic 3: You possibly have the booklet, "What About Us?" from the Children's Bureau, which discussed at length the possible recreation in the community.

Topic 4: This discussion should be toward constructive planning for some definite community services which your community does not have, also for better cooperation with those now available. The important thing is to be sure **all of the families** of the community share these services.

Correction: The article, "The Little Red School House Takes Wings," is in the June **Cosmopolitan,** not the July issue.

* * *

Wesleyan Service Guild Corner

Correction: The sentence in the item concerning Brewster Hospital, Jacksonville, Fla., which appeare din this "corner" last week, should read "is a general hospital for the care of Negro men, women, and children, with a fully accredited nurse training school for thirty-five Negro students," instead of "is a general hospital for thirty-five Negro students."

Church Christmas Packages

Each unit of the Guild is asked to send at least one "Church Christmas Package" to help send Christmas cheer to Christian families in war-devastated areas. See page 16 of the July-August **Methodist Woman,** or

(Continued on page 14)



WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. M. E. ARMSTRONG, EDITOR, JONESTOWN, MISSISSIPPI

Special Message to Each Local W. S. C. S., Fall, 1945 . .

By Mrs. E. M. Sharp

Phillips Brooks once said, "It does not take great men to do great things; it only takes consecrated men."

These days call for consecrated men and women, boys and girls. The tasks which we face as church women will call for a close walk with God, and unless we walk close enough to Him to hear His directions, we will fail.

I wish I could give to you a measure of the inspiration, challenge, and deep feeling of the importance of the great missionary program of our Church that I felt as I attended the School of Missions at Lake Junaluska July 23-31. Even if I cannot give you all, I want to pass on some of the information I received from Mrs. Hillman, president of the Southeastern Jurisdiction W. S. C. S.; Mrs. W. M. Alexander, Division secretary of Spiritual Life; Dr. Chas. Boss, Jr., secretary, Commission on World Peace of the Methodist Church; Miss Susie Mays, missionary from China; Miss Dorothy Nyland, secretary of Student Work of Joint Division; Miss Mabel Nowlin, Wesleyan Service Guild missionary from China; Dr. E. M. Ross, of Foreign Missions Conference of North America; Dr. Hugh Stuntz, president Scarritt College; Miss Ruth Wolfe, missionary from Africa; Miss Harriet Seibert, worker with WAC's, New York; Mrs. H. L. Talbert, secretary Foreign Work; Miss Marian Conrow, secretary of Missionary Personnel, and many others.

You see, it would be impossible for me to tell you all that these told in the ten days, and so I shall list some of the things of importance to us:

1. We need more missionaries, both home and foreign. If we are to hold the staff as it was in 1940 and begin to enter new doors, we **must** have 300 for foreign and 250 for the home department. Many missionaries will not be able to return to their posts because of age, and we must have younger ones ready. For example, 42 per cent of the missionaries for China are between the age of 50-60.

Pray that your church can be the kind of a church that will send forth laborers into His vineyard. Can you also pray that your **sons and daughters** will be called? When you find fine young people who want to go into full-time Christian service as a missionary preacher, doctor, teacher, farmer, librarian, counselor, or any of the many places of service, send her name to me, that I may send her or him literature on the Missionary Calls and also helps for training at Scarritt College.

2. If we in the Conference are to meet our Conference Pledge, we must make this third quarter a **big** one. Do send more than you did last year. Do not wait about the cultivation for Life Memberships.

3. Make plans for the **Week of Prayer.** Study the fields where our offering goes. Do not depend on the one or two services to give sufficient information. Our offering will go to: Home—Deaconess Retirement Fund; Freeman Clinic, Newark Maternity Hospital. Foreign—Hospital for Women and Girls, Liberia, Africa; Expanding Work for African Women and Girls.

4. **Methodist Home at Jackson.** Each of you has heard from your pastor of some of the needs at the Orphanage. Many of you have helped your church make an offering to help buy some special object that Mr. J. H. Morrow, the superintendent, has asked your church to buy. However, there are those who have not made an offering and, too, we love to have a project which we call "ours." Bro. Morrow is giving us the privilege of helping the Home. I quote from a letter from him: "I hope that the Woman's Society of Christian Service of the two Conferences and the churches I did not ask for some specific project, will provide us with the means of installing a refrigeration system, so that we may properly care for and save our surplus food."

I know you want to respond to this call. In the third quarter send a **cash** offering to Mrs. Hall, marked "Refrigeration Fund for Orphanage," and count it as cash supplies.

5. If you zone is not **well** represented at the district meeting in September, see that the third zone meeting is held, using parts of the program that was used in the district meetings.

6. The "New Guide" is ready for you. Order at once, and be prepared to lead your group through the fall and winter months.

7. Be ready when the pastor calls you to help in the next phase of the Crusade for Christ.

The broad objectives of the Crusade are large objectives, and ones which cannot be met with ease. Only a Methodism that goes from its knees will be adequate for such a Crusade.

"Satan trembles when he sees
The weakest saint upon his knees."

Spiritual Life leaders: Order the new Spiritual Life Handbook, and also the Spiritual Life Packet and lead your group in this great program.

I wish I had words to impress you with the great opportunity you and I have to **serve in these days.** We cannot, and we will not, **fail.**

Let none hear you idly saying,
"There is nothing I can do,"
While the souls of men are dying,
And the Master calls for you.

Take the task He give you gladly;
Let His work your pleasure be.
Answer quickly when He calleth,
"Here am I, send me, send me."

* * *

Fall Mission Study

Suggested Plans for Study and Action on "Uprooted Americans"

Theme: "The Church Among Uprooted Americans."

Text: "These Moving Times."

Supplementary material: "Christianity Where You Live," Demobilization Bulletins 1, 2, 3; Map of U. S., **Methodist Woman,** current magazines and newspapers, "City Church in War Emergency" (order from Literature Headquarters, Cincinnati); "My Story" (order from Board of Education, 810 Broadway, Nashville). Write for Government pamphlets on Housing, Demobilization, Health Conditions, Shifting Populations.

This study stresses the contribution that the Church has to give to all people, wherever they live and work. Some 25,000,000 Americans have been uprooted since 1940. They are a part of the world on the move—men, women, young people, children of all races, nations, and classes. Hundreds of thousands will continue to move during the post-war period and most will find their new homes close to some American church. The study should reveal the many different ways in which the church works among uprooted Americans; how this migration has affected your own community, and how your church can plan specific service to uprooted Americans.

Worship Service for Opening: "A Service of Praise for Our Country;" Hymn 491; Scripture; Psalm 145; Prayer: "Almighty God, who has given us this good land for our heritage, we humbly beseech Thee that we may always prove ourselves a people mindful of Thy favor and glad to do Thy will. Bless our land with honorable industry, sound learning, pure manners. Save us from violence, discord, confusion, from pride and arrogance and from every evil way. Defend our liberties and fashion into one united people the multitudes brought hither of many kindred and tongues."

Meditation: "Land of Hope." "God created America, a land of hope and dreams; He filled it with broad, rolling prairies and sprinkled it with swift and flowing streams, tall mountains; vast forests He placed here and there; and then from the ends of the earth He called people of all races, each bearing a gift of worth." (Guide the Meditation on deepening sense of gratitude for blessings such as freedom, education, worship, and comforts). Close with Doxology.

Session One

Human Tumbleweeds or the American Scene of Today

Talk: "Who Are Uprooted Americans?" (Rural migrants, industrial migrants, minority groups, Service Personnel, all people who move—Text 54-61; "City Church in War Emergency").

Talk: "Pioneers on a New Frontier" (June, 1945, **Methodist Woman**).

At this lesson make plans for committee work throughout study and assign members part on programs. Appoint Action committee (See end of outline). Explain Jurisdictional Recognition; urge study for this Special Recognition; appoint secretary. Close with Hymn 489.

What men first expect of religion is not to make them happy but to tell them the truth.—Jacques Maritain.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

Edited by The Executive Committee of Louisiana Conference

Mrs. Glenn Laskey, Conference Recording Secretary

Post-War World a Reality

We have been catapulted so swiftly into the post war world, that era that has long been the hope and the dream of the world, that to some of us it seems to have a quality of unreality. Sometimes we catch ourselves saying, "When the war is over. . . ." But no longer can we talk and dream. Now we are face to face with the compelling challenge that Christian women have a tremendous role to play in building for peace. Our plans, our hopes, and our visions for the future have become stern realities, and are now part of a very real present.

For the days that lie ahead we need courage, patience, faith, and consecrated lives. We need to realize that the greatest thing we can do for the rest of our lives is to work tirelessly for peace. Never before has so much depended upon the women of America.

Perhaps what Malvina Lindsay said in a column appearing in **The Washington Post** needs to be said over and over again—

"The Gentler Sex"

"I can scarcely wait for the post-war world."

"Neither can I—though of course we'll all be so very busy."

"What do you mean, 'busy,' if we have all those electric gadgets?"

"Well, for one thing, we'll have to do a lot about housing."

"I'm simply crazy for a little bungalow with glass walls."

"I mean getting a decent home for every family, so the children can grow up in pleasant environments. And we'll need a new type of apartment . . . "

"Oh, say, I understand the new apartments will all have landing places on their roofs—for helicopters!"

"I meant apartments designed for children's needs, where they can run, play, make a noise, get sunshine. And of course we'll have to provide more recreation."

"Did I tell you we were on the waiting list for the first television sets?"

"No. How nice. We'll need to get the schools kept open into the evening as play centers. A lot of mothers will have to keep on working."

"Speaking of work, I can hardly wait until a lot of these snippy maids have to come crawling back on their hands and knees."

"Another thing, it'll be up to women to see that the hot-lunch program for children is extended."

"I'll certainly be glad when I can get a decent meal downtown without standing in line for it. Just think how it'll feel to order porterhouse steak again."

"It will be nice. And then there's so much to be done about education."

"Everybody I know is studying Chinese. They say the big tourist travel after the war is going to be to the Orient."

"How interesting! What I mean is we'll have to get more and better teachers some way, train them better, pay them more, if we're going to bring up citizens competent to run the country."

"Speaking of public affairs, one thing I'd like to see come is the community kitchen—the kind you call up and order a nice roast of beef already cooked. It would beat bothering with maids."

"Oh, yes, that's another thing women are going to have to work out—putting domestic workers on a fair and business-like basis."

"Maybe we won't need so much help if we get those plastic bathtubs that won't stain, and the precipitron to keep out dust, and the autoclaves to take care of dishes—"

"There'll still be the peace problem."

"But after they once get things settled, won't it be marvelous just to do what you please, take a cruise or get on a plane without fear of being put off, or call upon a railroad for a lower?"

"Yes, and won't it seem marvelous to be building things instead of destroying them?"

"Speaking of building, we want to get a little place on the bay, and put up a fabricated ultramodern cottage. I want everything in it to be up-to-the-minute, the latest science has to offer."

"The big thing we'll need will be modern thinking. You see, if we make this peace stick and hold off World War II, we're going to have to work as hard the rest of our lives as we have the last few years."

Supplies

What a wonderful opportunity is ours to help build God's Kingdom in the hearts of the people of war-torn Europe and the Philippines. We are grateful to our Methodist Committee on Overseas Relief, for this Committee, working with those of other denominations, has provided a way for the Christians of America to send the spirit of Christmas to Christians over there. 100,000 Church Christmas Packages is the goal for Methodists. Will your society, and each circle, Wesleyan Service Guild, Youth, and Children's Group in your church fill a carton? Order cartons today from "Christmas Package Project, 297 Fourth Avenue, New York 10, N. Y." Be sure to mention that you are a Methodist.

Send $1 for one carton, $5 for six cartons, $8 for twelve cartons, or $15 for 24 cartons. This is to cover the cost of the cartons, collection, and care at the warehouse, packing and shipping overseas.

Pack only articles suggested. These are WPB regulations.

Adult's Package

One-half pound hard candy, 6 ounces of bouillon cubes, 3 2½ ounce packages of dehydrated soup, 1 tooth brush, 1 comb, 18 safety razor blades, 1 washcloth (terry woven), 1 towel, small (terry woven), 4 100-yard spools No. 50 cotton sewing thread (either black or white) total weight not to exceed 1 pound; 2 45 yard spools, 2 end 2 ply, darning cotton; 12 needles, 20 folded sheets of writing paper, 20 envelopes to match; 1 pair used (but good as new) men's socks, 1 pair used (but good as new) women's gloves, wool or cotton remnants, no piece to exceed 2 yards.

Baby's Package

One-half pound hard candy, 2 11oz. cans of soup, 1 pound Klim or other powdered milk, 1 14-oz. package of either Cream of Wheat or Farina, 1 soft (terry woven) baby washcloth, 1 soft (terry woven) baby towel, 1 baby comb, 1 small stuffed animal, 1 hand-knit or crocheted baby sweater (maximum weight 6 oz. of wool).

Children's Package

One-half pound hard candy, 1 pound of Klim or other powdered preparation, 3 oz. bouillon cubes, 1 14-oz. package of Cream of Wheat or Farina, 1 terry woven washcloth, 1 terry woven towel, small; 1 paper pad, size 5x8; 2 black leadpencils, not mechanical; 1 box crayons, 1 jump rope, 1 bag marbles, 2 handkerchiefs, 1 tooth brush, 1 comb, pair used (but good as new) socks or stockings, 1 pair used (but good as new) mittens.

WPB regulations prohibit sending new socks, gloves, or mittens. If you are designating your package for shipment to the Philippines, omit the following items: Hard candy, darning cotton, baby sweater, socks, mittens, and gloves.

Do not pack anything breakable. Glass of any kind cannot be sent. The hard candy should be wrapped in cellophane or cardboard or in tin containers.

The value of your box, including the cash sent to secure the carton, should not exceed $5. Very acceptable boxes can be packed for less.

It is of greatest importance that we follow instructions which come with the carton. **Filled cartons for overseas must arrive in New York before October 15.**

Watch this page for information in regard to reporting Church Christmas Packages so that you will receive credit as Foreign Supplies.

MRS. C. I. JONES,
Conference Supply Secretary.

A SMILE

A smile costs nothing, but gives much It enriches those who receive without making poorer those who give. It takes but a moment, but the memory of it sometimes lasts forever. None of us is so rich or mighty that he can get along without it, and none is so poor but that he can be made rich by it.

A smile creates happiness in the home, fosters good-will in business, and is the countersign of friendship. It brings rest to the weary, cheer to the discouraged, sunshine to the sad, and it is nature's best antidote for trouble.

Yet it cannot be bought, begged, borrowed, or stolen, for it is something that is of no value to anyone until it is given away. Some people are too tired to give a smile. Give them one of yours, and none needs a smile so much as he who has no more to give.

—Mutual Moments.

WHEN IN NEW ORLEANS
SHOP AT HOLMES
New Orleans Oldest and Best Department Store
CANAL STREET . . . . N. O., LA.



MILLSAPS COLLEGE—1892

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

(Copy for this page failed to reach us.—Editor).

BOOKS

"Beyond Personality, The Christian Idea of God," by C. S. Lewis. The Macmillan Company, New York, pp. 68. Price, $1.

This book consists of eleven brief radio talks by the author of "The Screwtape Letters." Mr. Lewis is an Englishman, veteran of World War I, and is a lecturer on English literature. This book is written in the lighter vein exhibited in his other volumes and its theological nonchalance does not reflect his own devotion to the "central tradition" upon which the Christian Church stands. The author's discriminations between the practical are so simple as to seem obvious and the failure to observe these distinctions is doubtless responsible for much of the popular opposition to theology. We note the element of mystery without becoming conscious of the simple parallels by which they are illuminated. It is our feeling that any reader, Christian or pagan, who reads seriously the first chapter, Making and Begetting, will read the entire series of addresses, and will find in them new light and strength. The element of lightness is in no sense blasphemous, or even irreverent, but is a delicate and effective use of the educational principle that we pass from the known to the unknown.

"Know Your Bible Series," by Roy L. Smith, 12 paper-bound volumes, each 64 pages. Abingdon-Cokesbury Press, New York, Nashville. Price, 25 cents.

The last four of the series of studies by Dr. Smith are now on sale. The titles are: Paul Writes Scripture in Prison, Three Letters and Five Tracts, the John Books, and Three Gospels and a History. Each number in the series has its own introduction, but in the first of this series, Dr. Smith indicates the real purpose of the whole series. He quotes a Chinese scholar as saying: "In our Chinese compass we have five points—north, south, east, west, and **where you are.** You never know what is north, south, east, or west until you know where you are." Dr. Smith then says: "These studies are an effort to point out where we are in any book in the Bible." The location of one's self is based upon approximately twenty-five hundred questions and answers. Each number in the series furnishes its own list of questions. The answers are forthright, nontechnical in language, and of such brevity as not to involve any reader in a maze of theological problems. This does not mean that there is not a vast deal of research and comparison back of the answers which are made so simple and unpretentious. The series may be used as a whole, or one may select any number which deals with the matters in which he may be interested at the moment. The answers are not given with a tone and assumption of finality, but they reflect the facts which we know and the probabilities based upon those facts. The average Bible student will find in these pages material by which his religious horizon may be broadened.

"A Workable Plan of Evangelism," by Dawson C. Bryan. Abingdon-Cokesbury Press, New York, Nashville, pp. 158. Price, 1.50.

This book has value for its suggestions concerning certain preliminary steps that may be taken in preparation for a thoroughgoing evangelistic campaign, but we do not believe that it will fulfill the promise of the title, "A Workable Plan of Evangelism," except as preparation. No manual of procedures will ever do that. Touching the matter of preaching, Dr. Dawson assumes that almost all of those to be reached have a background of gospel understanding. When Jesus undertook to talk to Nicodemus about the things of the Spirit, He found him so dense that He asked, "Art thou a master of Israel and knowest not these things?" Philip found the Ethiopian eunuch on the way home from church and reading the prophecy of Isaiah, but he found it necessary to begin at the place of his reading and "he preached unto him Jesus." We do not believe that any plan of evangelism is workable if it omits the interpretation of the message of redemption—the only thing that matters. For that we would not want to assume too much for the evangelistic craftsmanship of people with mushroom training. As a manual of human procedures it has value, but users of those suggestions must remember that unless those procedures may be anchored in the divine dynamic, no great ends will be accomplished.

"Forty Cartoons in Wartime," by Chase. The Higgins Press, New Orleans. Price, $2.

One is struck at once by the artistic craftsmanship which adds beauty to the solid values represented in the cartoon studies of the characters and incidents of the world struggle which have occupied the thought of all nations for the past five years. Mr. Chase's sketches run the gamut from weakness to strength, from brazen arrogance and treachery to the deepest pathos, and a satirizing of paraders completes the study of the whole titanic struggle. The comments are as incisive as the charcoal interpretations are brilliant and effective. The series opens with the exit of Prime Minister Chamberlain, whom Mr. Churchill described as "the bloody undertaker from Birmingham," and it ends with the pathetic representation of "A Commander-in-Chief Joins Some of His Legions" and the world as a gold-digger, a century after, returning to San Francisco and the United Nations Conference. Mr. Chase's cartoons appeared in **The Item,** New Orleans, and through this little volume he will live until the world's greatest war shall have been forgotten.

"Great Writers as Interpreters of Religion," by Edwin Mims, Abingdon-Cokesbury Press, pp. 176. Price, $1.50.

This is a refreshing and timely book. Many of us feel the pressure to keep up with all the new books and the best sellers which come rolling off the press. We consider this essential for the enlightenment of the mind. Dr. Mims calls our attention to our unfortunate neglect of the greatest source of inspiration and culture—the timeless message of great literature. And as we are led on this journey by one who has spent a lifetime in distilling the wisdom and beauty of English letters, we experience indeed a thrilling moment. Dr. Mims points to the fact that human nature is pretty much the same, even though it manifests itself under various forms. There are only a few universal themes, and the treatment of these by the creative artists of past generations never grows old. Of course Dr. Mims is right! It is a needless impoverishment of our intellectual background to have forgotten it so long. In five illuminating chapters, the author outlines the insights of these creative minds of English literature on great religious truths. These chapters are: Harmonizers of Culture and Religion, Champions of the Moral Law, Prophets and Seers, Revealers of Beauty, Wonder and Mystery; and Defenders of the Faith. May this book be widely read and incite the desire to familiarize ourselves anew with the wisdom and understanding of these immortal spirits of yesterday. A. M. S.

HATTIESBURG DISTRICT NEWS

The Licensing Committee of the Hattiesburg district met in called session at First Church, Laurel, Thursday, September 6, 1945, with Dr. B. L. Sutherland, district superintendent, presiding.

The following members were present: Dr. B. L. Sutherland, chairman; Rev. A. M. O'Neil, secretary; Dr. B. M. Hunt; Rev. L. D. Haughton, and Rev. A. F. Gallman. Rev. Harmon Dillard was present as a visitor.

The session was called to order and Bro. Dillard led in prayer.

The following candidates appeared before the committee, and after being questioned as to beliefs and qualifications were granted license to preach: Thaddeus Matheny, who was recommended by the quarterly conference of the Main Street Methodist church, Hattiesburg, gave an account of a clear call to become a medical missionary; Richard Osmus Sigler, recommended by the quarterly conference of the Bucatunna Methodist church, gave a good account of his call to the ministry, and intends to enter Asbury College immediately; James Watkins Powell, who was recommended by

(Continued on page 16)

THE CHRISTIAN FIRESIDE

UNIBUS

And Behold! The evil days of the Great War did draw to a close, and there was great rejoicing that our side had obtained a great victory. Weeping, wailing, and gnashing of teeth came to an end.

Then it was that the Layman had said, "I will arise and attend the worship in the Temple, for I will have enough gas and to spare." But on the Lord's Day, his heart was far from Him, being rather on the other side of the lake. Then did the pastor meditate on the faithful promises to the Lord in time of trouble, which become as empty bags of wind when the dark clouds are no longer in the sky.

MEET MISTER SLOWPOKE

By Gareth Munro

A Two-Toed Sloth

Imagine! An animal whose senses of sight, hearing, and smell are so poor that it could not recognize its own baby hanging to a tree a few feet from it. An animal who gives off no odor or scent or recognizes that of his enemies. An animal so slow that if it were to travel the clock around, the distance covered would be no more than two miles and, by the time he has finished eating his breakfast, he has to begin his dinner to be through before his supper hour.

Impossible! Oh, no. This animal is the Sloth. It is found in the forests of Central America and the tropical parts of South America.

The Sloth varies in size from that of an ordinary house cat to that of a small bear.

It spends very little time on the ground and, as it lives on fruit, leaves and young shoots, it spends most of its time in the trees—swinging from one branch to another with its long forearms.

It is very slow moving and helpless on the ground, as its feet are down side up; that is, the pads are on the upper part of his foot and he has to walk on his long claws. This shaped foot is much better for hanging by on the trees, for the Sloth can catch a branch and hang, feet up, and sleep. Indeed, it is almost impossible to shake him from his holding place. Hunters, trying to catch a Sloth, have had to cut down the branch to secure him.

Although the Sloth is so poorly equipped with nature's usual gifts, he is, nevertheless, protected.

One protection lies in his course, long hair. This is covered with algae, which imparts a greenish color not unlike the surrounding trees and foliage.

Another protection is its voice, a plaintive wailing cry, unlike the call of an animal, which always seem to come from some place other than the one from which it issues. Thus, neither man nor beast can locate the animal by its call.

Then it holds so fast to the limb where it takes hold, even the eagle has a hard time to tear it off. And, as it moves so slowly, it makes no noise which would lead to its discovery.

Its greatest enemies would be the climbing jaguar or the great boa. But, the Sloth usually hangs so far out on the limb of a tree that these animals are too heavy to follow it.

And about its hearing, even a gun fired close to its ear fails to disturb it. The only cry that worries a mother Sloth is the thin wailing of her baby. She shuffles off to find it, but often passes within a few feet without being able to locate it.

The baby Sloth is an odd-looking little fellow. It never plays like other baby animals. It is helpless and trustful. A baby Sloth may be taken from its mother and it accepts the change with good grace.

It is truly a little roly-poly, scarcely able to walk a step, tumbling and rolling, even catching one of its own limbs and holding it as if it were the branch of a tree.

The Sloth is a nocturnal animal, producing but one young at birth. There are two families of this creature, one with two toes on the fore-foot and three on the hind-foot, the other with three toes on each foot.

—Our Dumb Animals.

MISSISSIPPI W. S. C. S.

(Continued from page 10)

last week's page of the New Orleans Christian Advocate.

New Leaflets

"Post-war Employment of Women," price 25 cents; "Let's Be Friends—Meet People;" "Know Your Town." Free. Order from Wesleyan Service Guild Office, 150 Fifth Avenue, New York 11, N. Y.

Those who have obtained the farthest insight into nature have been, in all ages, firm believers in God.—Presbyterian Record.



MY CHURCH MINISTERS TO

WAR SUFFERERS AND OUR YOUTH IN SERVICE

Though war divides men and nations, Christians must maintain an unbroken fellowship, and around the Communion table pledge allegiance to the Lord of all. Our Bishops call all Methodists to special remembrance of our youth in the armed forces, in camp and on ship, and the war sufferers and refugees of the world, starving and in despair. This means a special Communion offering. In the breaking of bread, we remember those who are without bread, hungry for the Bread of Life.

FELLOWSHIP OF SUFFERING AND SERVICE
740 RUSH STREET, CHICAGO 11, ILL.

RESOLUTIONS—MRS. GRACE RUSSELL DICKEN

Whereas, the Heavenly Father, in His divine wisdom, has seen fit to take Mrs. Grace Russell Dicken on August 27, 1945, who for several months suffered greatly in this world's pain, and

Whereas, for several years she rendered faithful and efficient service in the Methodist church of Lucedale, Miss., as organist. Therefore, be it

Resolved, in this regular meeting of the official Board of the Methodist church of Lucedale, Miss., that we express our sympathy through resolution to the family, and also that we commend her faithfulness and willingness to render service in her Lord's house as a worthy example to be followed by those of her many friends and relatives who grieve at her passing.

THE OFFICIAL BOARD,
The Methodist Church,
Lucedale, Miss.

MRS. MOLLIE VIRGINIA STEELE

Mrs. Mollie Virginia (Blackwell) Steel was born at Sicily Island, La. on September 17, 1876, in which place she lived all her life. Her death occurred on July 19, 1945. In the fall of 1895 she was married to Al. Steel, who preceded her in death by several years. Both Mrs. Steel and her husband were energetic and thrifty. They did not waste their earnings, and by watchfulness and industry they accumulated quite a bit of property and saved several thousand dollars.

Into this home were born three girls—Lucille, who is now Mrs. John Wesley Ogden; Allie, now Mrs. Bruce Edmonds; and Neda, now Mrs. W. S. Peck, Jr., all of Sicily Island. These parents brought up their children in the Methodist Church. Mrs. Steel was a devout Christian and died as she had lived, a quiet, peaceful life. She was a noble woman and had lots of friends among both white and colored. A large concourse of people attended her funeral. The services were conducted by her pastor, Rev. J. D. Huff, assisted by this writer. May God's riches blessing rest upon her children and grandchildren in the same way that she was kept.

Faithfully,
REV. W. T. WOODWARD.

AMERICAN CHURCH MEMBERSHIP

Church membership in the United States has reached an all-time high of 72,492,669 persons, more than 52 per cent of the population, according to the 1945 edition of the Yearbook of American Churches, edited under the auspices of the Federal Council of the Churches of Christ in America.

In announcing its publication recently, Dr. Benson Y. Landis, editor of the Yearbook, pointed out that the total membership figure, as officially reported by 256 religious bodies in the continental United States, represents an increase of 3,991,483 over that compiled for the previous issue two years ago. Total church membership, as well as the proportion of church members in the population, has been increasing steadily for many years, Dr. Landis said.

Among the Protestant groups, the Methodist Church reports the largest membership—8,046,129 persons, followed by the Southern Baptist Convention with 5,667,926. The figures reported in the Yearbook are mainly for years ending in 1943 and 1944, explained Dr. Landis.

Thirteen religious bodies each reported over one million members, a total of 59,767,348 persons, equal to 82 per cent of the total church membership. These thirteen bodies, and their memberships, are as follows: The Roman Catholic Church, 23,419,701; Methodist Church, 8,046,129; Southern Baptist Convention, 5,667,926; Jewish Congregations, 4,641,184; National Baptist Convention, U. S. A., Inc., 4,021,618; National Baptist Convention of America, 2,352,339; Protestant Episcopal Church, 2,227,524; Presbyterian Church in the U. S. A., 2,040,399; United Lutheran Church in America, 1,690,204; Disciples of Christ, 1,672,354; Northern Baptist Convention, 1,555,914; Evangelical Lutheran Synod of Missouri, Ohio and other States, 1,356,655; Congregational Christian Churches, 1,075,401. Total, 59,767,348.

The number of members 13 years of age and over is estimated to be 59,717,107 persons, also the highest figure ever reported.

Twenty-three Baptist denominations have a total of 14,208,193 members; twenty Methodist denominations have 9,924,842 members; twenty Lutheran denominations have 5,129,147 members. The 256 religious bodies report 253,762 local churches.

The Yearbook of American Churches is published by the Sowers Printing Company, Lebanon, Penna.

MARCHING ORDERS FOR A NEW DAY

With the recent appointment of the Rev. J. Chapman Bradley, D.D., to the permanent secretarial staff of the American Bible Society, "use" of the Scriptures will be added to the three traditional functions of the Society—translation, publication, and distribution. Dr. Bradley, who has been serving as executive director of the American Bible Society War Emergency and Postwar Rehabilitation Fund, will direct a World-wide Bible Reading program this fall and will also correlate other program activities of the Society relating to encouragement of wider use of the Scriptures. The son of the late Rev. Walter F. Bradley, Sr., D.D., he has had 18 years' experience in the pastorate, serving as assistant minister of the First Presbyterian Church, New York City, and the State Street Congregational Church, Portland, Maine, and as pastor of the Home Street and Mt. Washington churches in New York City. He has also served as Administrative Secretary of the Greater New York Federation of Churches.

With the challenging theme, "Marching Orders for a New Day," the Society will launch the World-wide Bible Reading campaign during the weeks between Thanksgiving and Christmas. The purpose of the campaign is to enlist men and women the world over in daily Bible reading to forge a spiritual bond between nations in the rebuilding of a new and better world community in which peace, based on mutual understanding, can be made secure.

The 34 passages for the 34 days between Thanksgiving and Christmas were chosen through a world-wide canvass of men and women in the armed forces for whom the Scriptures have attained deep significance. With a National Sponsoring Committee of Denomination Presiding Officers and a Laymen's National Sponsoring Committee, the program has widely pledged support from churches, business and labor organizations, social groups and state governments. Dr. Bradley announces that over 30 state governors have already expressed wholehearted approval of the endeavor and have promised to stress it in their Thanksgiving proclamations.

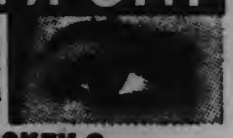
The American Bible Society believes that thousands who have never read the Bible regularly, and many thousands who are now learning to read for the first time, will find new faith and hope through this World-wide Bible Reading, in which the widest reading of the Scriptures in history is anticipated. Since 1816 the Society has been instrumental in supplying the Bible in whole or in part in 1068 languages and dialects. Sunday, December 9, has been designated "Universal Bible Sunday," with focus on the opportunity the Bible Reading program affords to undergird the peace spiritually. Special posters, church calendar forms, and brochures are available through the American Bible Society to churches everywhere. Thirty million bookmarks, listing the daily reading passages, will be distributed in churches, hospitals, military and naval stations, in pay envelopes, on store counters, by house-to-house visitation and from neighbor to neighbor. V-mail forms on which the passages are listed will be forwarded to men and women in the service, for many of whom home-coming will of necessity be delayed a year or more.

The special Bible Reading emphasis, according to Dr. Bradley, had its origin two years ago in a letter from a soldier to his mother, asking that she read a chapter from the New Testament each day, he doing likewise, and that in this way he would feel that somehow they would be united. When this letter was released by the American Bible Society, the infinite possibilities in shared Bible reading by men and women in the armed forces and their loved ones at home were self-evident. The result was a Nation-wide Bible Reading campaign in 1944, with passages selected by chaplains and ministers. The eager and widespread response to this campaign overflowed national boundaries and this year will circle the globe.

There is a courageous wisdom; there is also a false reptile prudence, the result, not of caution, but of fear.—Burke.

Never alone is the Christian
Who lives by faith and prayer,
For God is a friend unfailing,
And God is everywhere.

—E. Dow Bancroft.

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BURNING, SMARTING, OVER-WORKED EYES, are quickly soothed, cleansed and refreshed by

JOHN R. DICKEY,S OLD RELIABLE EYE WASH
It relieves irritation due to exposure to sun, dust, wind and glare or to over-use. 25c & 50c at all drug stores. Genuine in red carton.
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REPORT, COMMITTEE ON A BETTER WORLD ORDER, SEASHORE DISTRICT CONFERENCE

A major objective of our Crusade for Christ is the Crusade for a New World Order. Launched even before the Crusade for Christ, the Crusade for a New World Order involves a two-fold task—first, the missionary work of converting men of every nation to Christ, and second, gaining the general acceptance of and application of Christian principles in national and international affairs.

German Christians, before the war, had the mistaken idea that the Church should not concern itself with matters of politics or government policy, and so, remaining silent in the face of grave national sins, they betrayed both God and country. Our last General Conference of the Methodist Church declared boldly that "It is the businesness of the Church to define and defend the principles of Christ and to point the way to a social order which is in accordance with those principles."—(1944 Meth. Discipline, par. 2022).

We commend to our people and our representatives in government a study of the far-seeing pronouncements of our General Conference on the conditions of international peace, especially with regard to treatment of Japan and Germany (Discipline, par. 2015). To our pastors and other local church officials we recommend the study, materials and helps provided by the Methodist Commission on Peace, and urge upon them this important phase of the educational work of the Church in these new years of peace.

We commend our Methodist Social Creed as containing the fundamental Christian principles for establishing a new and better world order. We recommend that our district superintendent include in the churches' report to district conference the question if copies of the Social Creed have been distributed to the congregation or read during the year.

America leads the world in the power to kill and destroy; we must now take the lead in feeding, clothing, and rehabilitating the homeless millions of people in devastated Europe and Asia. A national and international effort was necessary to destroy the forces of evil. A similar national and international effort is necessary for the purposes of relief. To this end we commend our government for its significant participation in the United Nations Relief and Rehabilitation Administration, and encourage the continued support of inter-government relief.

The Crusade Fund of our Methodist Church is already helping with this work of mercy, but it will not be nearly enough. From our abundance we should give even more through the Fellowship of Suffering and Service. We urge our local congregations to devote their offering on World Communion Sunday to this worthy purpose. As Christians, we are willing to accept continued rationing of scarce foods in order to share with our hungry and naked brethren across the seas. We also commend, especially to our local W. S. C. S. and Youth Fellowship groups the Church Christmas Packages project, which will provide 500,000 children and adults with such simple articles as combs, sox, towels, and hard candy.

In view of our belief that all men are children of God and brothers one of another, we must regret and deplore the shameful and undemocratic appeals to race prejudice recently made by our two Mississippi senators. "The injustices of the American social order may not be dismissed with a general statement. There are acute and intricate problems associated with them which, if approached in an atmosphere poisoned on the one hand by contempt and on the other by resentment, may easily become dangerous and explosive. If, however, these problems are approached in an atmosphere of determined good-will and patience, they can be solved."—(Discipline, par. 2015).

We commend the Martin Resolution, calling for the international abolition of conscription as a step toward world peace through the reduction of military-mindedness among the citizenship of the world. Regardless of international action on conscription, we believe the idea of peacetime universal military service to be incompatible with the spirit of democracy and the American heritage of freedom. Let us place our hope and faith for a peaceful world in good neighborliness and the Prince of Peace rather than in the threat of force and the god Mars.

"The people of God must develop a militant faith which will keep them alive in every fiber of their being and imbue them with an impulse to action that will make them implacable foes of iniquity and injustice and enthusiastic champions of whatever promises to hasten the coming of the Kingdom of God on earth."—(Discipline, par. 2022).

We recommend that mimeographed copies of this report be sent to the press, [illegible] Congressmen and Senators, and to [illegible] church in the Seashore district. To be adopted, this report must be approved by a [illegible] thirds majority of the district conference.

Report adopted by vote of 71 to 5.

Signed:

PHILIP E. PIERCE, Chairman
ROY C. CLARK, Secretary

HATTIESBURG DISTRICT N[illegible]

(Continued from page 13)

the quarterly conference of the [illegible] Street Methodist church, Hattiesburg, [illegible] testimony as to his call to preach. He will also enter Asbury College immediately.

The Hattiesburg district conference meets in one-day session on September 27, at Taylorsville.

L. D. HAUGHTON,
District Reporter.

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PROGRESS COOPERATION

A joint appeal from the publishing agencies of thirty Protestant groups for the use by each local church of its own official teaching materials in a united mission of instruction

toward a Christian world

"A cure for every ailment!"

REMEMBER the patent medicine man? His was the universal remedy — "For every ailment of the human body!" But that was in grandfather's day. We know better . . . or DO we?

What about church school teaching materials that are offered to be used by churches of all denominations? Can an independent unattached publisher know the requirements of every faith of the Christian body and satisfy them all with one recipe?

Prescribing for the church body is as delicate a task as prescribing for the human body — perhaps more so. It calls for a specialist. Your official church publishing house is the "specialist" for your particular group. The lesson materials prepared by your own publishing house are specific in their emphases, unifying in their purpose. Through their use you are closely allied with your own church body, its program and its missionary progress.

Make sure you are not diluting the effectiveness of your teaching by the use of cure-all literature. Your church school will respond with vigor to the co-ordinated, direct teaching methods of your authorized publishing agency.

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Christ

THE LIVING CHURCH

Bake ye the big world all again
A cake with kindlier leaven;
Yet these are sorry evermore—
Unless there be a little door,
A little door in Heaven.
—Gilbert Keith Chesterton.

THE PRAYER-ROOM TODAY

My Father, Thou knowest all my weakness; nothing of it is hidden from Thee, nor would I hide it if I could. Thou knowest how fear sweeps down upon my soul, and hides Thy face from me. Let it not be ever so. Make Thyself so real to me that at the first onset of fear my heart shall turn to Thee and find its peace restored. Teach me to thank Thee even for the fear that sends me to Thy breast, where perfect love casteth out fear. Amen.

Vol. 92. No. 38.

NEW ORLEANS 12, LA.,
THURSDAY, SEPTEMBER 27, 1945

The Day's Results

Is anybody happier because you passed his way?
Does anyone remember that you spoke to him today?
This day is almost over, and its toiling time is through;
Is there anyone to utter now a kindly word of you?

Did you give a cheerful greeting to the friend who came along—
Or a churlish sort of "Howdy," and then vanish in the throng?
Were you selfish, pure and simple, as you rushed along your way;
Or is someone really grateful for a deed you did today?

Can you say tonight, in parting with a day that's slipping fast,
That you helped a single brother of the many that you passed?
Is a single heart rejoicing over what you did or said?
Does a man whose hopes were fading, now with courage look ahead?

Did you waste the day, or use it? Was it well or poorly spent?
Did you leave a trail of kindness, or a scar of discontent?
As you close your eyes in slumber, do you think your God can say
You have earned one more tomorrow by the work you did today?

—Unidentified.

WALLET OF THE WEEK

HUGO GROTIUS, who lived three hundred years ago, has been called "A Pioneer of Peace." He set forth the science of International Law in a book with the title, "De Jure Belli et Pacis." This book is said to have had a lasting influence upon the thoughts of peace-loving men. Like religion, International Law has not been able to prevent wars, but together they have deposited a leaven which may yet bring to fruitage the dream of the great Hollander, Grotius, who wrote in an age of political and religious intolerance.

* * *

THE JAPANESE GUMBATSUE is the "military clique" which was responsible for Japanese aggression, the sneak attack upon Pearl Harbor, and drove the populace to work to the point of exhaustion for their Emperor. At first it was a military organization, but later it became a coalition of militarists, industrialists, and office-holders. It was the "Gumbatsu" which General McArthur ordered disbanded and some of the group are being held for trial as war criminals. The weapons used by them were racism and terror—not, as many think, Emperor worship.

* * *

SNOW GLARE IN THE ARCTIC is one of the great eye hazards of the far north. Originally the Eskimo wore slit pieces of wood or bone to keep out the glare, but now doctors have established clinics at the various trading posts visited by the Canadian supply boats, and they have introduced the use of sun glasses in place of the unscientific and clumsy instrument devised by the Eskimo. In this way they both relieve the glare and correct any defects in the vision. It is necessary to use metal frames for glasses, as plastic frames will not stand the extreme cold.

* * *

GERMAN WAR PRISONERS shared in the building of a Jewish synagogue at Catterick Camp in Yorkshire, England, says a news report. Chaplain Rabbi I. Brodie, who consecrated the synagogue, described the part of the German prisoners as being "a sort of poetic justice." The cost of the structure and its maintenance had been met by Jewish communities in the area. This token contribution of labor by German prisoners of war will be small comfort to those who will carry the memory of indescribable horrors inflicted by the Nazis to the day of their death.

* * *

"THUNDER ON THE RIGHT IN MEXICO" is the title of an article by Margaret Shedd, which appeared in **Harper's Magazine** for April. In the article she describes the agitated feeling on account of the activities of the Sinarquists, with an underground support "of the age-old ecclesiastical system of Latin America." It appears to be a mixture of politics and religion, but there is every indication that it is aimed at the Protestants. One Protestant minister is said to have been killed and many Protestants have been driven from their homes and their properties destroyed. These terrorist activities have been brought to the attention of the Mexican Government.

THE TOWN OF MATRAH, in eastern Arabia, was once regarded as a suburb of Muscat, which commands the entrance to the Persian Gulf. Matrah has now become of greater commercial importance since the trade routes to the interior start there. It is picturesque for its incongruities. It is largely a town of fishermen's huts over which an imposing Portuguese fortress of the seventeenth century stands guard on a rocky hilltop, symbol of the grandeur of the alien rule of that day. It embodies the common story of those far-away times.

* * *

JEWISH KILLED OR DEAD up to the end of 1943, according to the estimate of **The Manchester Guardian**, was well over three million. Estimates since then place the figures at anywhere from four to five million. It is believed that there are now a million and a half to two million Jews hiding in cellars and ghettos, or starving in the forests of Europe. This record of tragedy is but a part of the long and tragic story of the Hebrew race, and the outlook for the remnant of Israel is still anything but promising.

* * *

GENERAL ROBERT E. LEE, hero of the Confederacy, was a man whose tender regard for animals was most touching. On his return from service in the War with Mexico, he took a route which entailed much hardship upon himself for the sake of his horse which had been wounded seven times. He exhibited a similar devotion to a black-and-tan terrier, "Spec," and in writing to his family, he often included a message for his pet. Perhaps it is not too much to say that he was humane because he was great.

* * *

THE SALVATION ARMY in Mexico City recently held a four-day institute for Protestant youth. The meetings included Bible classes, group singing, and Bible memorizing contests. The Salvation Army has taken an active part in a joint Protestant campaign to distribute the Scriptures among Mexican families. In two years it has distributed ten million copies of the Gospel. Other agencies have shared in this effort and it is probable that the leaven of Protestantism has a wider dissemination than at any other time in the history of Mexico.

* * *

CHURCHILL'S DEFEAT in the recent British elections, according to a statement credited to George Olds, of Springfield, Mo., was partly due to drinking. Mr. Olds, a newspaper man, is said to have interviewed many in England following the election, and the statement attributed to him said in part: "Many people, including some who personally had witnessed Churchill's campaign, said bluntly that the prime minister's excessive drinking was as much responsible as anything for his defeat. Some of his meetings had to be delayed until he could be gotten in shape for them. The Scotch-and-champagne aspect was mentioned by those who were trying to prove that England's vote wasn't entirely an endorsement of socialism—that part of it was due to a desire for a more sober government." If this indictment be true, it is lamentable.

New Orleans
CHRISTIAN ADVOCATE

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Associate Editors: ALFRED P. HAMILTON, H. T. CARLEY, D. D., B. P. BROOKS, HUGH N. CLAYTON (In the Service)

EDITORIAL

THE COUNTRY CHURCH AND METHODIST SURVIVAL

No Methodist needs to be told that the Wesleyan movement took form in the fields rather than in conventional places of worship. The same thing was even more true of the planting and development of the Church in America. Methodism was largely the church of the pioneers, not of urban centers. The Anglicans had neither passion for nor interest in the rural sections. The stateliness of the Presbyterians did not have a strong appeal for the wilderness. The Methodist and the Baptist forms of worship were best adapted to the life of the early settlements, and the Methodists were earliest to enter the field for the conquest of the unevangelized areas.

In the course of our national and social development, religious interest naturally began to reflect the ideals and the standards of urban life, and the passion for pioneering grew less pressing. In this reaction two fundamental factors were overlooked. We forgot that the message and polity of Methodism were shaped by and were peculiarly adapted to the ideals and thinking of the country folk. For another thing, we did not realize that the gravitation of society is always toward the centers of population and culture. In this manner Methodism has too largely lost contact with the springs by which its life must be fed.

We have in mind a modest little city of fifty years ago in which the Methodist Church was the pre-eminent church in influence and numerical strength. But as interest in the rural areas lessened, the city, now probably ten times its size of fifty years ago, is definitely out of first place in denominational influence.

Our ministers are as capable and as devoted as are the ministers of other denominations, but our neglect of the areas, by which urban communities are fed, is reflected in our population centers. Having failed to win the people at the source, we have found no technique for reversing the tides in their changed surroundings.

Our Baptist friends are assiduously cultivating the country church. The Presbyterians have recently set as their goal five hundred new chapels in the South—forty-five of them in Louisiana and Mississippi. Newer denominations have sprung up like magic, and Methodism must recover its place in the country areas or lose its crown. In our opinion the success of such a movement will depend upon Conference and District effort rather than upon boards and board activities, no matter how well-meant such efforts may be. If we are going to be content with the ease and the elegance of city life, we had as well make up our minds that worse days are ahead. To place first emphasis upon the city is to reverse the order of social development. We must re-establish the country church, or we shall surely face ecclesiastical disaster.

PUBLIC WELFARE HOLDS NUMBER ONE PRIORITY

That war is not a cure for social ills—community, national, or international—is evidenced by the attitudes of men after the battle flags are furled and the soldiers come marching home. Through four years we have heard propaganda designed to make us war-conscious and to arouse our patriotism to the pitch demanded by our war effort. We have learned that it is much easier to declare war than it is to make the people war-mad, especially in a democracy separated from the arena of conflict by wide oceans. We have shared in the greatest war of all history for more than three years with only our population and industrial dislocations and an economic inflation to make the war a reality for most of us.

Such factors alone are not calculated to develop in the public mind devotion to unselfish ideals, nor will they sustain for long the boasted benevolence of our war enterprise. Even before the war is fairly ended, there is little manifestation of either a chastened spirit or a sacrificial interest in behalf of the people or the principles for which we went to war. A clamant imperialism is becoming more and more evident in the preliminary peace councils, and everywhere the home front begins to assume the mien of a war front.

We have no intention of arguing that any group or special interest should have priority upon public consideration. Instead, we feel that there are basic equities which we cannot overlook without endangering all those things which it was the aim of the war to defend. It is not easy, for example, to reconcile the threatened strike in France with the ill-clad and hungry people shivering in the cold. No patriotic blandishments and no words of benevolence can erase from the public mind the wrong of anything that would add to the intolerable sufferings and hardships which the French people have endured. The over-arching equity in the hour of greatest disaster is the good of the French people as a whole. If those upon whom rests the primary resonsibility for serving France now shall fail, they may secure added comforts for them-

selves, but they will merit little at the hands of posterity.

So when half a million of American workers threaten to go on strike and paralyze American industry and economy, as a means for forcing a very large wage increase, it betrays a self-centeredness not easy for a war-weary world threatened with post-war inflation to understand. The paramount consideration should be the good of the whole people.

The insistence upon making the interests of all the people first is not in any sense taking sides. The "general welfare" is a fundamental factor of the American Constitution. It means that no private interest, whether of workers or industrialists, can be promoted at the expense of public welfare and social progress. It means that the whole is greater than any of its parts. There are over-arching equities which should rightfully be considered priorities upon public favor.

VISITING THE FIELD

During recent weeks we have been visiting the District Conferences in Mississippi. We were present at Greenville and Columbus District Conferences, where the attendance was not large but the interest was good and the spirit could not have been better. Both Dr. Curtis and Bro. Wroten had their work well in hand and all signs were encouraging as to finances. We did not hear the figures on the evangelistic efforts in the churches.

At Lucedale we found a remarkable attendance and enthusiasm. Bro. Neill and the Seashore District are doing splendidly. Bro. Neill conducts his conferences in a manner which shows the most painstaking planning and a thorough understanding of his field and of the ends to be achieved. In Advocate support, that district holds first place for our entire field, both in total subscriptions and for the top ranking charge.

Last week we were in attendance at Union, where the Meridian District Conference was being held. There again we saw a great attendance and a magnificent response to the leadership of the district superintendent, Rev. C. H. Gunn. From that conference we went on to Midway in the Jackson District. Midway is one of the most substantial and interesting country communities we have visited in a long time. Dr. Otto Porter had the details of his conference well organized and the atmosphere of the occasion, from a well-filled house to the great lunch served to all, was certainly a reassuring omen. It has been many a day since we have seen as much chicken as was served at the three Mississippi district conferences. Next week we expect to complete the round of districts for the year, with four in three days—Brookhaven, Vicksburg, Hattiesburg, and New Orleans.

One item which offers occasion for special rejoicing for us is the fact that it now seems likely that every district of the Mississippi Conference will achieve the minimum goal of four hundred subscribers, and several of the districts already have great margins in excess of the minimum. We will report on the last four conferences of our round next week. Then our journeys will be over for 1945, and we will begin to think of the Conferences and another year.

OBEY THAT IMPULSE

Friends! What a multitude of deep and varied emotions are called forth from the soul by the utterance of this word! What thronging memories of other days crowd the brain when it is spoken! As we sit in our office and review the scenes of by-gone years, these old familiar faces rise up before us in swift succession.



B. P. Brooks

During one of these reveries some time ago, there came very vividly to mind one of these old-time friends who took me to his heart when I came to this institution eight years ago. He had never found the time too late, or business too pressing, or his own problems too many, to give attention to any appeal I made to him. He counseled with me, pointing out wise policies to pursue, pitfalls to avoid, and helped me over many a rough spot. As I sat thinking of this man's friendship and loyalty, I decided to go to his office just across the way and tell him how much I appreciated his kindness, his consideration, his friendship, which had been so invaluable to me. Interruptions came, however, and I didn't get around to it. A few days later, as he sat in his office, he had a sudden heart attack and passed away. Oh, I wish I had not neglected my impulse to tell him how much it had meant to me for him to come into my life.

A friend and I were talking recently about a teacher we had had in the days gone by. This lady was one of those rare characters who come into one's life so infrequently and yet who make a stamp and set a seal upon the plastic nature of childhood that not even time can erase. We both agreed that her refining influence had furnished ingredients that have sweetened the whole cup of our lives. That night my friend wrote this dear old lady and told her how his spirit had been shaped, solid principles had been implanted, and his character had been moulded by the restraining influence which she had so modestly wielded in his life. In a few days he received a letter from her written with a trembling hand. She wrote that, although she was eighty years of age and much time had passed, she remembered "her boy" and had been filled with pride when any success rewarded his labors. She stated that any effort on her part had been repaid many times by the joy which came to her on the receipt of his thoughtful letter. And then she made a memorable statement. "For fifty years I taught in the classroom and thousands of boys and girls passed my way, but you are the first one ever to write and tell me you appreciated what I tried by precept and example to teach. I am old and the span of life is narrow, but your letter will brighten these few remaining days more than you can ever realize." In just a few days she was gone.

I am envious enough to wish that I, instead of my friend, had written that letter and received the reply that will be a source of conscious blessedness to him all the days of his existence.

Too seldom we kneel at the shrine of memory to give thanks for those whose lives have blessed ours, and so miss many of the real satisfactions of life. B. P. B.

BISHOP EDWIN F. LEE VISITS SOUTHWEST PACIFIC

Bishop Edwin F. Lee, Director of the General Commission on Army and Navy Chaplains, Washington, D. C. has recently completed an extensive visit to chaplains and service men in the Southwest Pacific Area. His visit, which was made at the invitation of the Secretary of War and the Secretary of the Navy, took him to the Philippine Islands, where he held conferences with chaplains. The Bishop renewed a long friendship with General Douglas McArthur, and discussed with Admiral Chester W. Nimitz and other officers the interests of American chaplains. Upon the suggestion of Chaplain Ivan L. Bennett, Theater Chaplain, the Bishop flew to Australia on a good-will mission.

CABINET AND CHAIRMEN-SECRETARIES' MEETING, NORTH MISSISSIPPI CONFERENCE

Held at the Methodist Church, in Grenada, Miss., 10 a.m., September 13, 1945

The meeting was called to order by Bishop J. L. Decell. Bishop Decell led in prayer. A. C. Bishop was chosen to act as secretary for the group. The roll was called, the following people being in attendance: W. B. Baker, A. C. Bishop, G. H. Boyles, S. H. Caffey, Jeff Cunningham, V. C. Curtis, J. W. Gibson, N. J. Golding, J. H. Holder, R. G. Lord, W. R. Lott, A. T. McIlwain, H. R. McKee, J. W. Moore, C. A. Parks, E. M. Sharp, Mrs. E. M. Sharp, J. E. Stephens, W. V. Stokes, J. W. Ward, L. P. Wasson, J. D. Wroten, M. L. Smith, M. F. Pierce, R. T. Hollingsworth, and N. L. Threet.

Bishop Decell read a suggested agenda for the morning meeting and it was chosen by the group as the order of the session.

Dr. A. T. McIlwain, a member of the North Mississippi Conference, who is now serving as chairman of the Council of Secretaries and as an executive secretary of the Board of Pensions, was presented as speaker of the hour. He brought greetings from the Council of Secretaries and expressed their thanks to the North Mississippi Conference for its part in the success of the financial phase of the Crusade. In discussing the benevolences of the Church, Dr. McIlwain suggested that the goal for World Service giving should be an amount equal to at least fifty per cent of the salary of the pastors. He said that world needs are going to demand greater giving. China and Korea were mentioned as lands that are ready for the gospel of Christ.

A unanimous expression of thanks was extended to Dr. McIlwain for his coming to the meeting and his address.

Bishop Decell spoke briefly on the importance of the benevolences, picturing the greater things that could and should be done.

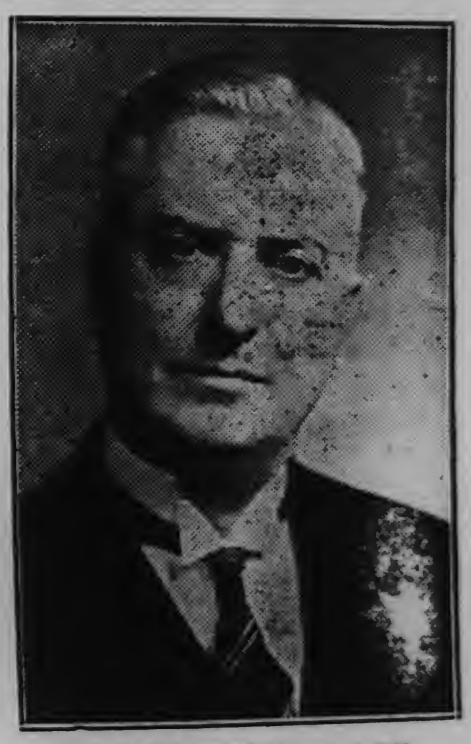
Dr. L. P. Wasson moved that "it is the sense of this body that the North Mississippi Conference pay an amount in benevolences and World Service in 1946 equal to what is paid in 1945, plus twenty-five per cent." This motion was adopted.

It was announced by the chair that it would be the plans next year to hold the district conferences early in the year, possibly April or May, and that every effort should be made by each pastor and each local church to have the benevolences paid by that time.

The Bishop gave reports concerning pledges and money raised for the Crusade in the North Mississippi Conference. He urged continued support to this great cause.

Other phases of the Crusade for Christ were stressed. Bishop Decell urged full cooperation in the program of evangelism as outlined by the General Board of Evangelism, calling attention to the special September issue of **Tidings.** This is a guidebook for the evangelistic activities of this year of evangelism. Rev. R. G. Lord suggested that local community religious surveys can be made before the Annual Conference so as to have in hand the proper information by that time. It was announced that Dr. Roy L. Smith, editor of the **National Christian Advocate,** will be the visiting preacher for the Conference.

Bishop Decell mentioned that the Conference would meet in the Methodist church at Greenwood from November 7th to the 11th. He said that the authorities in Washington had written that it would be possible to hold the Conference with full membership and for the full time. But they urge that no more people than necessary attend for any length of time.



BISHOP EDWIN F. LEE

Judge M. F. Pierce, of Greenwood, told of the preparation that the church there is making for the Conference. He said they were working under difficulties due to the crowded conditions of the city and the abnormal situation of the times, but that he thought they would be able to care for the actual membership of the Conference.

A motion was made by Dr. J. W. Ward that the invitation of the church at Greenwood for the Annual Conference to meet there be accepted with appreciation, and that the people of the North Mississippi Conference cooperate to the extent that only members of the Annual Conference be in attendance at the coming session of the Conference. The motion passed. It was asked that a statement to this effect be sent to the New Orleans Christian Advocate. However, it was pointed out, this does not mean to suggest that visitors not attend special sessions they are interested in.

Bishop Decell spoke of the Mississippi Methodism's Million Dollar Forward Movement. He explained that this is to be a movement on the part of the Methodists of Mississippi to give one million dollars to Methodist institutions of the state. Under the proposed plan, Millsaps College would receive $400,000, the Orphans' Home $250,000, superannuates $150,000, Seashore Assembly $100,000, and Negro Methodists of the state $100,000. It was pointed out that unless the Methodists of this state give more of their interest and money to their home institutions they can not hope to do their part in the great world parish. The plan, if adopted, will begin in September of 1946 and extend through three years. Much interest was manifested by the group in this proposition.

Time having arrived for lunch, the meeting was adjourned by prayer, led by Chaplain Hillman, of the West Virginia Conference. A fine dinner was furnished by the Grenada church.

At the appointed time, the group reconvened to finish the remaining items of the agenda. Mrs. E. M. Sharp led in prayer.

The discussion concerning the Mississippi Methodism's Million Dollar Forward Movement was continued, Bishop Decell explaining some of the phases of it more fully. Dr. V. C. Curtis spoke concerning the Seashore Assembly and its value for youth. Dr. M. L. Smith, president of Millsaps College, told of some of the needs and opportunities of the school. A resolution was offered to the group by Rev. R. G. Lord and it was adopted by a unanimous standing vote. The resolution follows:

"Resolved, that this body of district superintendents and officials of boards of the North Mississippi Conference, in session at Grenada, Miss., endorse the idea and program for the projection of the Mississippi Methodism's Million Dollar Forward Movement, subject to such needed adjustments as may be worked out later."

Rev. J. E. Stephens reported on plans that had been made for a Camp-Assembly Ground for the North Mississippi Conference. He stated that the business men of Oxford had purchased a hundred-acre tract of land, ideally located, about four miles east of Oxford, and that they are ready to deed it to the Conference. Several thousand dollars have already been promised with which to develop the project. It is the aim to build a dam which will produce a lake of twelve acres of fresh spring water, to erect from eighteen to twenty-five cottages, a dining hall, a tabernacle, several lodges that can be used for classes and additional buildings. The grounds are to be used for preaching services, camps, assemblies, W. S. C. S. meetings, etc. It is to be under the auspices of the boards of the Conference. The group was enthusiastic over these plans.

Dr. V. C. Curtis moved that those present approve and accept the plan for the Camp-Assembly Grounds. The motion carried. A motion was made by Rev. G. H. Boyles that the district superintendents and their successors be named as trustees of the Camp-Assembly property. The motion was passed.

There being no further business, the meeting was adjourned.

A. C. BISHOP, Secretary.

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CONFERENCE NEWS AND PERSONALS

New Orleans Christian Advocate

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North Mississippi Conference—V. C. Curtis, Secretary; A. T. McIlwain, S. E. Ashmore.

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HENRY T. CARLEY, A. P. HAMILTON and B. P. Brooks .....Associate Editors
W. C. NEWMAN.....Church School Lesson Writer
MRS. E. L. DIAMOND.....Editorial Secretary
C. MILTON CHALMERS.....Publisher

Rev. C. Karlos Smith reports everything as going well at Mangum Memorial Church, Shreveport, La., and he expects to give an outstanding report at Conference.

We appreciate the cordial message included in a business letter from Rev. W. W. Hartsfield, Rosedale, Miss. We are doing our best along the line which he suggests.

Rev. T. B. Winstead, Gallman, Miss., is closing out a good year, with everything in full. He appreciates the good people on the Gallman charge and is happy in his work there.

Mrs. O. B. Matheny, Stonewall, Miss., says that she has been reading the Advocate for over 40 years and cannot do without it. Mrs. Matheny has recently moved from Waynesboro to Stonewall, Miss.

Rev. C. B. Powell, who is now retired, is preaching at Golden Meadow, in the New Orleans district until Conference. Bro. Powell was pastor of that charge at the time of his retirement and is now living at Paradis, La.

Rev. W. L. Watson, who underwent a minor operation recently, is up and around and feels that he is going to be all right now. He is able to look after the details of his work, including Advocate subscriptions.

Mrs. L. Jessie Abel, McNair, Miss., who celebrated her 83rd birthday last month, says that she has been reading the Advocate since she was a child and that she enjoys it more than any other paper or magazine which they get.

Rev. L. A. Carrington, Plain Dealing, La., left for the chaplaincy on September 19. He expresses a desire to keep in touch with his Louisiana friends through the Advocate, which will be forwarded to him as soon as we receive his new address.

The people at Jonesboro, La., are showing a great deal of interest in their building program. They are making a special effort to raise $12,000 by June 1, 1946. Rev. J. B. Grambling is the pastor, and he is enjoying his ministry among these fine people.

Rev. Leo Bailey writes that the work goes on in a splendid way at Becker, Miss. The preacher's salary was paid in full by the first of August. Ninety members have been received into the church and this year bids to be one of the best ever experienced.

Rev. and Mrs. A. R. Hoffpauir, Cotton Valley, La., have been enjoying a visit from their son, Dan Wesley, who has returned from the European theater of war, and after several weeks spent with his parents, is now at San Antonio, Texas, Air Field waiting for reassignment.

A card from Mrs. J. C. Whitaker, Daytona Beach, Fla., gives their new address, 416 N. Peninsula Drive, and also says that they are among old friends, as Chaplains John Shearer and family and Bill Byrd are at the Army hospital there. Chaplain Whitaker is the only chaplain at the Base.

Mrs. B. W. Howorth, superintendent of the Church School at West Point, Miss., reports a very impressive youth service in which the speakers were two men home from foreign service of two years' duration. She sends us copy of one of the addresses, which we hope to print at the earliest moment possible.

Rev. G. W. Curtis, who lives at Coldwater, Miss., which is the newest town in Mississippi, says they have things about straightened out and that they are adjusted to living in a new town. Labor shortage made the adjustment longer than they had expected.

Mrs. E. L. Alford, who is now living at 8100 E. Jefferson Avenue, Detroit, Mich., says that the visits of the Advocate are among the earliest recollections of her life and that she still looks forward to its coming, although she is now located far away from her Mississippi home.

Rev. Wm. B. VanValkenburgh, who is now serving the Chester, Miss., charge as retired supply, has sent us 30 subscriptions from his work, the largest number that we ever had from that charge. This, however, is in line with what has been Bro. VanValkenburgh's record in the past.

Bro. W. E. Walker, of Lafayette, La., in sending his renewal, says that he shares his copy with his sister-in-law, Mrs. Dr. Cushman, in New Brunswick, N. J., who lives with his daughter. Mrs. Cushman was a niece of Capt. J. N. Pharr, and says that the Advocate is like a message from home.

Rev. W. M. Wright, who has been living at Crawford, Miss., following his retirement on account of health, writes that he is much improved and that he is moving to 222 McTyere Street Jackson, Miss., at once. We are glad to know that his health is improving and we hope that he soon may be fully recovered.

Rev. Clyde T. Shaw, pastor at Melville, La., writes us that his district superintendent, Rev. R. R. Branton, has presented the $50 award given by the Advocate to Krotz Springs Mission Church. Bro. Shaw expresses the appreciation of himself and his congregation for what we have made possible and we assure him that we are glad to have had some part in it, and that we recognize the merit of his service and that of his people.

Rev. Hilary S. Westbrook had the assistance of Rev. T. E. Nicholson, of Summit, Miss., in a revival meeting at Osyka, Miss., recently. The people were much pleased with the service rendered by Bro. Nicholson. In the meeting at Fernwood, which began on September 16, Rev. Roy Wolfe, of McComb, is to do the preaching. Bro. Westbrook says that his work is getting along splendidly and that he will have a good report at Conference on October 24.

A letter from Mrs. H. N. Brown encloses a blueprint of a room added to the home of her daughter and family, Atlanta, Ga. in addition to a crib, the room is equipped with elaborate closet space labeled for equipment which some of us never knew and other items which most of us have forgotten. The room is for Eugene Newton Martini, her only grandson, and the son of Mrs. Martini, known to Louisiana friends as Helen Brown. The Advocate joins in congratulations and good wishes.

Rev. A. C. Lawton, State Director of the Louisiana Moral and Civic Foundation, has sent out a mimeographed letter to the churches in Louisiana regarding the work which he has so ably represented during the present year. The letter and the work will have an appeal for every Methodist congregation. Bro. Lawton has also sent a circular letter to the members of the Louisiana State Legislature regarding a Driver's License law, and what the law should include among its provisions.

Rev. W. H. Bengtson, Welsh, La., reports that his work is still pressing, that the harvest is great and the time is short. He has had a good year, raised $2,700 on a quota of $2,000 in the Crusade for Christ, and is doing a lot of mission work in conjunction with the work of his charge, the latter including help to a Negro Methodist church, for which his church is contributing $1,000 and they hope to have it ready for dedication on September 30. Bro. Bengtson reports that they are now harvesting the largest rice crop in many years and the Men's Bible Class is out to get a carload of rice donated for the hungry of Europe.

The war has rendered homeless an estimated 100 million people in China. Some are as far as 1,500 miles away from home.



MILLSAPS CLUB SUPPER

The Millsaps Club Supper will be held on Thursday evening of our Annual Conference in Meridian, Miss. It is imperative that as soon as possible you send your dues ($1.25) to R. M. Matheny, Richton, Miss., secretary-treasurer of the Millsaps Club of the Mississippi Conference. R. M. MATHENY.

REV. AND MRS. B. P. JACO RETURN TO MISSISSIPPI

Rev. and Mrs. B. P. Jaco, who have lived in Raymondville, Texas, for the past nineteen years, are returning to Mississippi to live and will make their home at Winona. The change was made necessary in order that they might be near their children. Bro. and Sister Jaco were the honor guests at a fellowship dinner given at the Methodist church on Thursday evening, September 13, and they were the honorees of other farewell fetes given by friends in Raymondville, Texas.

METHODIST YOUTH FELLOWSHIP RETREAT HELD

The annual Retreat of the Mississippi Conference Council, Methodist Youth Fellowship, was held at Roosevelt State Park, Morton, Miss., September 8 and 9. Sam Barefield Conference president, presided over the meeting. The purpose of the retreat was to make plans for the coming year. Plans were made with a great deal of discussion on the part of each member present. The Methodist Youth Fund and the Youth Fellowship Teams were only two of the many projects discussed. Miss Virginia Henry, Youth department staff member, Nashville, Tenn., was very helpful in suggesting plans for the Council.

The members of the Council who were present are as follows: Rev. D. T. Ridgway, Bolton; Sam Barefield, Jackson; Miss Mary Thornton Lindsey, Jackson; Coleen Gilmore, Hattiesburg; Ida Fae Emmerich, McComb; Nell Smith, McComb; Aubert Knight, Meridian; Rosemary Thigpen, Meridian; Doris Joy Noble, Anguilla! Mrs. Charles Ratcliffe, Jackson; Mrs. E. W. Ulmer, Pascagoula; Lillian Taylor, Decatur; Mary Nell Sells, Picayune; Mrs. L. C. Head, Jackson; Mrs. John Cirlot, Moss Point; Mrs. Mary Ethel Nay, Jackson; Mary Ruth Murphy, Jackson; Sally Halsell, Meridian; Rupert Cirlot, Moss Point; Charles Torres, Moss Point; Jeannette Nicholson, Summit; Miss Lucy Strider, Pascagoula; and Miss Virginia Henry, Nashville, Tenn. AUBERT KNIGHT.

REVIVAL AT OSYKA, MISS.

Dear Dr. Duren: The people of Osyka have had a great soul feast in a revival held by Rev. T. E. Nicholson, of Summit, Miss., who was the guest teacher. And to say teacher-preacher indicates the uniqueness of the effort. It was a two-point program. The day services were teaching services, in which Bro. Nicholson set forth the principles and methods which govern in the process of building Christ-like life and character.

The evening services in reality dealt with the application and practice of truth gleaned from the teaching hour.

And I am pleased to report that this method got results. I have never seen a more appreciative interest on the part of the people than was shown by those who attended these services.

We had fine cooperation from the good Baptists and Presbyterians, which was highly appreciated by Bro. Nicholson, as well as the members of the Methodist church.

I am sure there will be much and lasting good come from this meeting. Such messages as Bro. Nicholson brought do not fall pointless at peoples' feet, but go direct through the intellect to the soul and are abiding.

I want to say I have never heard a more appealing series of sermons, and am sure Osyka is going to be greatly blessed for Bro. Nicholson's coming our way.

Our good pastor, Bro. H. Westbrook, tells us as he is on the last lap of this Conference year. He is going to be able to go to Conference with the best report his charge has had since his coming to this charge.

MRS. J. E. PILLEY.

MERIDIAN DISTRICT NEWS

The district conference of the Meridian district of the Mississippi Annual Conference of the Methodist Church, was held in Union, Miss., September 18, 1945, with Rev. C. H. Gunn, district superintendent, presiding.

Rev. G. L. Sigrest was elected secretary, with Rev. L. T. Nelson, assistant secretary.

All the pastors in the district, except J. D. Compton, who was sick, and A. Y. Smith, who was detained by a funeral, were present. Three superannuate preachers—J. T. Williamson, J. F. McClellan, and M. R. Jones—were present. Several local preachers and a large number of lay delegates, and also a goodly number of visitors, were present. Every charge in the district was represented.

The conference was honored with the presence of E. D. Ridgway, representing the Conference Board of Education; Dr. J. G. Snelling, superintendent of the Memorial Mercy Home-Hospital in New Orleans; J. H. Morrow, superintendent of the Methodist Orphanage in Jackson; Dr. W. L. Duren, editor of the New Orleans Christian Advocate, who presented a check for $50 to the conference, a gift earned by the district by securing more than 400 subscriptions to the Advocate; and J. D. Slay, vice-president of Millsaps College, who preached a very inspirational sermon at 11:20 a.m.; and R. W. Ousley, who represented the Boy Scouts of America.

The reports of the pastors showed that 513 members on profession of faith have been taken into the church this year, that much physical improvement has been made on church and parsonage buildings, and that there is hardly a doubt that all financial budgets will be paid in full before the meeting of the incoming session of the Annual Conference, which is to be held in Meridian, October 24-28.

Wilmer Clay was recommended to the Annual Conference for election to Deacons Orders and Elders Orders, and Admission on Trial in the ministerial Traveling Connection, under the Missionary Rule.

At the noon hour, the ladies of the host church served a most delicious dinner on the church lawn.

Rev. R. L. Lane, pastor, proved himself to be a most excellent Conference host. He and his Committee on Arrangements and Entertainment were lavish in courtesies extended to the visitors.

The 1946 session of the district conference will be held in Fifth Street Methodist church, in Meridian, Miss.

T. J. O'NEIL, Reporter.

JACKSON DISTRICT CONFERENCE

The Jackson District Conference of the Methodist church met in the historic church at Midway, twelve miles west of Pickens, on September 20. Dr. Otto Porter, district superintendent, presided. Guest speakers who spoke in behalf of their respective fields of labor were: Dr. J. G. Snelling, superintendent of the Memorial Mercy Home-Hospital, New Orleans, La.; Dr. W. L. Duren, editor of the New Orleans Christian Advocate; Dr. M. L. Smith, president of Millsaps College, Jackson, Miss.; Rev. J. H. Morrow, superintendent of the Methodist Orphans Home, Jackson, Miss., and Rev. D. T. Ridgway, executive secretary for the Conference Board of Christian Education.

Rev. Phil Grice, pastor of West Park Church, Jackson, Miss., preached the Conference sermon.

Mrs. E. L. Ezell read the report on Temperance and World Peace. She asked the members of the Conference to ask the Legislature to repeal the "Black Market" law. The report was unanimously adopted.

Dr. M. L. Smith announced the reception of an anonymous gift of $100,000 to build a cafeteria at Millsaps College.

Rev. J. Noel Hinson, of the North Mississippi Conference, was introduced to the Conference.

The Conference voted to go to Canton, First Church, next year.

The Midway church was built in 1858. The pre-Civil War religion and hospitality is not "gone with the wind" from this community, for it was demonstrated there today. A bountiful spread of fried chicken and all that goes with it showed that these people still have that "good old Southern hospitality."

The following committees were organized: Conference Minutes—J. H. Hetrick, E. D. Simpson, Charles Duke, J. C. Jackson; Resolutions—F. L. Applewhite, Mrs. D. T. Ridgway, Miss Mildred Clegg, Earl Noblin, Roy L. Martin, Miss Hester Bruce; Introductions and Courtesy—A. L. Meadows, H. Y. Swayze, L. C. King, C. C. Swayze; License to Preach—A. J. Boyles, L. P. Anders, A. S. Oliver, H. A. Gatlin, W. J. Dawson; Crusade for Christ and Spiritual State of the Church—S. W. Granberry, W. S. Ridgway, A. M. Broadfoot, Mrs. D. W. Bufkin, J. A. Wells, G. R. Bennett; Lay Activities—Dr. R. H. Moore, Dr. J. M. Sullivan, Tip Allen, E. A. Loftin, D. S. Dearman; Ministerial Support and Financial Plans—J. L. Carter, R. L. Ezell, O. T. Gilbert, M. E. Burnett, T. J. Luke, G. L. Oliver; Missions and Church Extension—W. B. Alsworth, O. C. Hull, J. W. Loudenslager, Mrs. E. H. Galloway, J. N. McCammon, Mrs. H. G. Hawkins; Hospitals and Homes—Mrs. J. W. Leggett, T. R. Holt, Judge J. Morgan Stevens, Mrs. W. M. Puffer, Hugh Price, C. W. Crisler; Christian Education—J. W. Leggett, D. T. Ridgway, M. L. Smith, C. S. Hudspeth; Christian Literature—R. I. Moore, C. M. Comly, R. L. Ferguson, Mrs. Tanley Seay, E. H. Blumer, Rolfe Hunt; Woman's Work—Mrs. Felix Daniels, and all women delegates not serving on other committees; Temperance and World Peace—C. G. Chappell, Mrs. R. L. Ezelle, Mrs. B. F. Lewis, Phil H. Grice, C. M. Cooke, Aubrey Sigrest; Quarterly Conference Records—C. E. Downer, J. H. Grice, L. E. Alford, Prof. G. L. Harrell, H. O. Middleton, T. E. Hightower, W. R. Dement, W. O. Sadler. J. NOEL HINSON, Reporter.

A true friend is the Ivy—the greater the ruin, the closer it clings.—E. W. Griffith.

PERSONAL NOTES AND INCIDENTS

Rev. T. F. King, pastor at Berwick and Patterson, La., says that everything is going well with his work and that he will close out a good year.

Rev. Dan P. Yeager, serving the Cross Roads, Miss., charge, reports good progress in all his work. We appreciate his interest in the Advocate and its editor.

Rev. George H. Boyles has sent in 86 subscriptions from Belzoni, Miss. That is a remarkable record, but not unusual for him. We greatly appreciate his splendid work.

Rev. C. L. Rogers, pastor at Winona, Miss., is trying an experiment with the Conference and General Organs. He has placed a subscription for 15 copies for a period of six months which he will offer for sale each Sunday during that time.

Chaplain Roger E. Jolly, son of Mrs. Sarah Elizabeth Jolly, of Meridian, Miss., is now stationed at Mindanao, in the Philippines. Chaplain Jolly is a member of the Mississippi Conference, and holds degrees from Millsaps College and Garrett Biblical Institute. He entered the chaplaincy last February.

Rev. Algie S. Oliver, pastor of the Morton, Miss., charge, sends us a list of 13 subscriptions and indicates that he has some superstitious reverence for 13 and for Friday, as he remarked that the two came together in his report. However, he reports other subscriptions will follow soon and that may serve to break the jinx. Mrs. Hulon Laird did the soliciting.

Miss Eva Crenshaw, Rural Deaconess Worker, has done a splendid work within the bounds of the Rayne, Indian Bayou, and Ebenezer charges, especially with the young people and the Woman's Society of Christian Service. Starting October 1, she will center her activities with the Children's Division. There are great things in store for the children.

Rev. C. L. Elliott, Choudrant, La., reports the beginning of a Union meeting, sponsored by Baptists, Presbyterians, and Methodists. The meeting began on last Monday, with Rev. B. C. Carnes, of Wilmore, Ky., as evangelist. Bro. Carnes is a Congregational Methodist preacher. Bro. Elliott also reports the organization of a Sunday School at Beulah, on the Choudrant charge.

Miss Willie May Porter, daughter of the late Rev. and Mrs. W. J. Porter, of the Louisiana Conference, has been secured as deaconess for the West Monroe Methodist church. Miss Porter is an A.B. graduate of L. S. U. and holds a M.A. in Religious Education from Scarritt College. Since being ordained a deaconess she has served eight years in the Little Rock Conference and nine years in the Texas Conference. She now comes home again to Louisiana.

At the request of Dr. Otto Porter, district superintendent, Forest Hill Church, in the Jackson district, made a complete religious census of the Van Winkle subdivision in southeast Jackson recently. In more than 50 of the 196 homes visited they found a total of 111 Methodists. This information is being studied to determine the advisability of organizing a Methodist church in that area. Forest Hill Church is a part of the Terry charge, of which Rev. G. L. Oliver is the pastor.

During the week of September 9-16 the annual revival was held in the Columbia, Miss., Methodist church, of which Rev. J. B. Cain is pastor. Rev. J. D. Slay, of Jackson, did the preaching except for one night, when Rev. B. M. Hunt, of Hattiesburg, preached. The singing was led by Rev. Wm. R. Dement, of Lena, Miss. Attendance upon the services was good and it was a great occasion for the congregation. During the year 54 members have been received into the church, half of them on profession of faith.

NOTICE—SOUTH CENTRAL JURISDICTION

The executive committee of the South Central Jurisdiction of the Methodist Church will meet at Tulsa, Oklahoma, on October 16, at 9 a.m., in the Mayo Hotel.

Meeting with this group will be representatives from the General Boards of the Church and also the chairmen of the Jurisdictional Boards. The major consideration of the day will be the formulating of plans for a united approach to the expansion of Methodism into all areas throughout the Jurisdiction. Plans will also be adopted for a Jurisdictional-wide seminar in 1946 of leaders in the several areas. The date and place of the Jurisdictional Convocation will be determined.

PAUL D. WOMELDORF,
Executive Secretary.

GENTILLY METHODISM TAKES FORWARD STEP

Gentilly Methodist church in New Orleans has taken another forward step in its program of Kingdom work. Under the leadership of Dr. Otis M. Johnson, who is chairman of the local Church Board of Missions, the church has accepted as a Mission Special the support of two native Methodist preachers in Mexico. Rev. Gilberto Gomez Bernal, who is pastor at a rural center at Anahaud, Nuevo Leon, and Rev. Francisco Larios, serving in the Frontier Conference, will receive $500 each per year from the Gentilly Methodist church.

A special service was held August 26, at which time announcement was made of the special which had been selected, and the beginning of the Second-Mile Mission Club, which is composed of all who contribute any amount regularly to the support of these foreign pastors. The first quarter's check has been paid and money is coming in for the second already. Rev. C. Reginald Hardy is the pastor of the church.

A FIRST CLASS SKIN GAME

One of our subscribers sends us some advertising which was sent to her recently. She expressed the feeling that it is a "first class skin game." To us it is simony at its worst, since it is a course which claims to be "the only religion in the world which guarantees to show you how you can find and use the Power of the Spirit of God—or refund your money." It is apparently a faith healing and prosperity cult with a substantial enrollment and tuition payment. Our reader calls attention to the claim that the founder "has been prominently written up" by a number of secular and religious periodicals, including "The Methodist Advocate."

We do not know anything about the founder or the teaching, but we do know that no such matter has appeared in these columns and it will not appear either as advertising or news copy until we may have more convincing evidence than the circular material offers. The offer is a money-back guarantee, but it appears to us to be an appeal to humanity in its weakest moment.

THE WESLEY WEDGWOOD TEAPOTS

A letter from the importers was received last week, and with it a copy of a letter from the Wedgwood potteries in England. The pottery manufacturers explained the situation which has caused the failure to make the delivery, as they had expected, and they said that the end of the war gave them hope that they might be able in a very short while to make the shipment. The American importer said that if shipments might begin in early November, they hoped to make delivery in two months, but they were afraid to promise it for Christmas.

As soon as the teapots reach us, they will go to those who have earned them in our Advocate campaign. We are sorry that we have not been able to send them sooner, but our friends will understand our situation and we appreciate their patience with us as well as their fine loyalty in the campaign effort.

SEASHORE DISTRICT NEWS

Church dedications were the order of the day in the Seashore district in August, when three churches were dedicated by Bishop Decell in one week—Big Point church, on the Escatawpa charge, Rev. S. B. Watkins, pastor; East Lawn church, Pascagoula, Rev. Roy C. Clark, pastor; and Kreole church, Rev. John P. Payne, pastor.

A building committee has been appointed by the Wiggins church, Rev. Philip E. Pierce, pastor, looking toward the erection of a new church. This would mark a complete move for the Wiggins congregation, a new parsonage having been erected during the pastorate of Rev. Norman U. Boone, now a navy chaplain.

Rev. John Paul Nix, former pastor of the Hub-Hickory Grove charge and now an army chaplain, is on the Pacific Coast in anticipation of possible overseas service. He completed his training at Fort Oglethorpe the latter part of August, and after a short furlough with his family was ordered to the west coast.

Several interesting facts were connected with the recent district conference at Lucedale. For one thing, it was the first session of the Seashore district conference at that place. The Hattiesburg district conference met at Lucedale in 1910, Bishop Mouzon presiding, Rev. M. B. Sharbrough presiding elder. Extensive improvements have been made on the Lucedale church in recent years and more are planned by the progressive pastor, Rev. William Fulgham, and the congregation. Five former pastors were members of the district conference—Rev. H. J. Moore, C. C. Clark, J. H. Moore, W. B. Jones, and J. B. Cain.

Reports to the district conference indicated activity in every line of church work. Only ten congregations out of seventy-six in the district do not have a Church School. Thirty-seven Woman's Societies of Christian Service were reported and seven Wesleyan Service Guilds. Fifty churches reported the observance of Laymen's Day. Twenty-five thousand dollars had been paid on the

Crusade for Christ, a total of one hundred and eighty-three thousand dollars had been paid for all purposes.

The purchase of a district tent was authorized by the district conference, and representatives of the various charges pledged the necessary amount. The tent will be under the direction of the district committee on evangelism.

Mrs. H. H. Ishee, of Purvis, resigned as district secretary of the Woman's Society of Christian Service due to her husband's illness, and Mrs. C. L. Nelson, of Escatawpa, was appointed by the Conference Executive Committee in her place.

Sub-district meetings of the Methodist Youth Fellowship have been held with interest and enthusiasm in spite of distances involved. Meetings have been held recently at Lamberton, Escatawpa, Poplarville, and other places.

ADDITIONAL SUBSCRIPTIONS RECEIVED SINCE LAST REPORT

Louisiana

Rev. A. M. Wynne, Mangham	5
Rev. R. H. Harper, Mansfield	1
Rev. F. S. Flurry, Clinton	3
Rev. W. L. Watson, Grand Cane	14
Rev. J. B. Grambling, Jonesboro	2
Rev. A. R. Hoffpauir, Cotton Valley	2
Rev. J. W. Lee, Baker	5
Rev. L. A. Carrington, Plain Dealing	7
Rev. Don Risinger, New Orleans	6
Rev. A. A. Collins, Opelousas	2
Rev. G. H. Corry, Oak Ridge	3
Rev. Chas. L. Moore, Calhoun	2
Rev. L. N. Stuckey, Baton Rouge	2
Rev. O. C. Stapleton, Gueydan	3
Rev. L. P. Moreland, Bernice	9
Rev. E. W. Day, Rayne	3
Dr. A. M. Serex, Monroe	4
Rev. J. E. Ward, Mer Rouge	3
Rev. W. H. Bengtson, Welsh	12
Rev. A. M. Martin, Indian Bayou	8
Rev. N. H. Melbert, New Orleans	1
Rev. T. F. King, Berwick	3
Rev. R. L. Clayton, New Orleans	5

Mississippi

Rev. H. M. Bullock, Natchez	8
Rev. Earl Presley, Mayersville	17
Rev. A. W. Wilson, Collins	10
Rev. W. M. Sullivan, Magnolia	13
Rev. F. E. Dement, McComb	1
Rev. L. T. Nelson, Pachuta	1
Rev. Roy C. Clark, Pascagoula	2
Rev. F. W. Thompson, DeKalb	2
Rev. J. S. Noblin, Moss Point	9
Rev. R. H. Kleiser, Laurel	1
Rev. T. O. Prewitt, Vicksburg	3
Rev. J. W. Wally, Perkinston	10
Rev. A. S. Oliver, Morton	13
Rev. Dan P. Yeager, Moselle	1

North Mississippi

Rev. G. H. Boyles, Belzoni	86
Rev. C. L. Rogers, Winona	8
Rev. A. W. Bailey, Webb	15
Rev. Charles Duke, Carthage	6
Rev. J. E. Stephens, Tupelo	12
Rev. W. S. McAllily, Shelby	19
Rev. W. W. Hartsfield, Rosedale	2
Rev. J. T. McCafferty, Winons	1
Rev. W. M. Campbell, Lake Cormorant	1
Rev. Leo Bailey, Becker	1
Rev. VanValkenburgh, Chester	10
Rev. E. B. Sharp, Ackerman	3

ADVOCATE CAMPAIGN REPORT BY DISTRICTS

Louisiana Conference

District. Supt.	1944	1945
Alexandria—R. R. Branton	522	525
Baton Rouge—V. D. Morris	500	500
Lake Charles—Guy M. Hicks	565	478
Monroe—H. M. Johnson	500	646
New Orleans—W. W. Holmes	483	413
Ruston—Louis Hoffpauir	400	483
Shreveport—A. M. Freeman	300	320
Total	3,270	3,365

Mississippi Conference

District. Supt.	1944	1945
Brookhaven—Van R. Landrum	312	275
Jackson—Otto Porter	552	561
Hattiesburg—B. L. Sutherland	463	531
Meridian—C. H. Gunn	233	444
Seashore—J. L. Neill	616	824
Vicksburg—O. S. Lewis	424	371
Total	2,600	3,006

North Mississippi Conference

District. Supt.	1944	1945
Aberdeen—W. B. Baker	172	281
Columbus—V. C. Curtis	305	265
Corinth—L. P. Wasson	236	174
Greenville—J. D. Wroten	120	132
Greenwood—R. G. Lord	459	378
Sardis-Grenada—C. A. Parks	144	175
Total	1,436	1,405
Grand Total	7,306	7,776

Note: The final report will have to be deferred to next week, since many lists are delayed. All subscriptions received in time for next week's issue will be counted.

"AND THE CHAPLAIN WAS THERE"

By D. Stewart Patterson

When the jump-master on the big transport plane called, "Who's next?" and looked around—the chaplain was there ready to go.

Now at Camp Blanding, Florida, as a regimental chaplain in the Infantry Replacement Training Center, Chaplain Harmon D. Moore, a Methodist from Childersburg, Ala., and a member of the North Alabama Conference, recalls the time when his outfit's transport plane was buzzing around for a practice jump. The clouds closed in, the ceiling came down to 700 feet. On three passes the pilot could not find an opening for his big ship.

Finally there was one at about 700 feet—pretty low for the jump. The jump-master looked around and asked: "Who's next?"

"The chaplain," shouted the men.

"Well, then, let 'im jump. He's got faith, and the Lord's on his side," called the jump-master.

And the chaplain jumped after murmuring over his shoulder: "Sure, I've got faith, all right, but just now I kinda wish this silk had a little more time to function."

There was the time when a patrol ran "smack into a whole mess of Japs"—**and the chaplain was there!**

The chaplain was a bit surprised when the commanding officer spoke sharply to him:

"Don't ever let me catch you doing again what you are doing this morning."

"What's that?" asked the nonplussed sky pilot.

"Running around without protection," said

(Continued on page 16)

Greek Children Blessed in Gift



WASHINGTON, D. C.—Two Methodist bishops present to Ambassador Cimon Diamantopoulos in the Greek Embassy here a check for $25,000—a gift from their denomination to aid the children of Greece. It will be forwarded to his beatitude, Archbishop Damaskinos, Regent of Greece, who will oversee its distribution.

Shown in the picture are (L. to R.) Ambassador Diamantopoulos, Bishop G. Bromley Oxnam, Methodist Bishop of the New York area and President of the Federal Council of Churches; George Christopoulos, First Secretary to the Embassy; Archbishop Athenagoras, of New York, Primate of the Greek Orthodox Church of North and South America; Bishop J. Ralph Magee, Methodist Bishop of the Chicago area and Chairman of the Crusade for Christ Fund from which the gift came; Paul Gouras, Counsellor of the Embassy.

Bishop Oxnam last May spent three days in Athens as the guest of the Archbishop-Regent.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

United Nations Tea

The Woman's Society of Christian Service of Picayune opened its study of "Families in a New World" with a United Nations Tea at the church, with Mrs. John A. Grice representing the hostess nation, the United States of America.

The room was attractively decorated with bowls of cut flowers and the colorful flags of the United Nations. Arranged on a large table were articles from the various countries, which included linens, silver, baskets, toys, pictures, lamps, Bibles, jewelry, etc.

The devotional emphasized "Brotherhood," and was led by Mrs. I. H. Sells, with a solo, "In Christ There is no East or West," by Mrs. S. W. Green, accompanied by Mrs. C. G. Gates.

The guests from the nations came in their national costumes: Mrs. Bryant Edwards, Poland; Mrs. M. Grice, Czechoslovakia; Mrs. Sam Attaya, Syria; Mrs. C. McDonald, Russia; Mrs. Sam Pinolah, Greece; Mrs. Ed. Worthy, France; Mrs. R. L. Brent, Denmark; Mrs. Wm. L. Rapp, Philippines; Mrs. T. E. Pittman, Luxembourg; Mrs. Tom McDonald, China. Each guest told of the life in her country before the war and what has happened there during the war. Mrs. Attaya sang in her native language.

The national anthems of the countries were used and the pledge to the Christian flag was led by Mrs. J. Q. Landrum.

The program closed with the Lord's Prayer, which belongs to all nations.

Dainty refreshments were served by Mrs. M. H. Cox and Mrs. J. P. Bilbo.

* * *

Families in a New World

"Possibly the sole substantial hope of the world is the home. Perhaps in the home and its auxiliaries, the school and the church, **justice, tolerance, fair play, and goodwill** may be so thoroughly taught that their practice will ultimately expand to larger and larger units, until at last the world becomes, in effect, a family."

Session 5—"The Family and Human Relations

Aim: To show how we may build a new community pattern by beginning in the home; how this community pattern may extend to "families around the world."

1. Introduction.
2. Through Children's Eyes.
3. Security Through Emotional Development.
4. Extending Christian Fellowship.
5. Discussion: "How Shall We Begin?" Worship.

Suggestions for Presentation

This last session is the climax of the study and should be very carefully planned. It has been said that the most difficult place to be a Christian is in the home, in our daily contact with the members of our family. Just so, the most difficult place to build a new community pattern is in our own community. **The place to begin is in the home.**

The material for the topics will be found in Section 3 of "The Church's Ministry to the Family" (in packet). Each topic should be assigned to a woman whose attitudes will assure its presentation in a Christian manner. **Ask that the material be condensed** for presentation at the meeting.

If at any time during the session the discussion should begin to ramble or show un-Christian attitudes, just **stop right there and ask someone to pray.**

Let's not put up a "smoke screen;" let's look at facts and begin to build a new community pattern and help **all of the families** of our community to live in this new world.

1. **Introduction:** In the July **Better Homes and Gardens** will be found a brief editorial, "Across the Editor's Desk," which will make a splendid introduction to this session.

In "Children in a Democracy" we read: "In spite of the great changes which have occurred in family life, . . . there is still no more far-reaching educational institution than the family. It can be a school for the democratic life, **if we make it so.**"

Topic 2: "It takes some training to develop race prejudices," for children are not born with them. This is a big job for the Christian home today—to overcome the intense race prejudice which has grown out of the war. This is the place to begin a "new community pattern."

Topic 3: "A little colored girl, asked to name fitting punishment for Hitler, said, 'Make him black and make him live in America.'" It is difficult to put ourselves in the place of those of other races. Read "I Saw Them Go," in the February, 1945, **Methodist Woman.** Also read "A Young American With a Japanese Face," in "From Many Lands," by Louis Adamic.

Topic 4: "Whenever there are hungry in my street (hungry for understanding), or when I listen to a heart's hurt cry, because someone has failed to keep high faith, may my heart question, 'Master, was it I?'"

5. Discussion: Let this be very constructive—perhaps **one** definite project for understanding in your own community.

Worship: Use "All's Well in Thy Street?" in the January, 1945, **Methodist Woman.**

* * *

Reports

Reports for the third quarter should be mailed before October 5; to be safe, they should be mailed on September 30.

Societies are asked to make accurate reports, especially of their membership.

According to the Guide, the best way to make out quarterly reports is to call an Executive Committee meeting and make out all the reports at the same time, then have the secretary mail them.

* * *

Mary Cameron Ill

Friends of Mary Cameron will regret that she has found it necessary to return to the hospital for further treatments. We understand that the doctor has advised several months of complete rest following this series of treatments. Letters or cards mailed to this address will reach her: 132 Rawley Avenue, Mount Airy, N. C.

* * *

The Church Among Uprooted Americans

In the Mississippi Conference, the approved study for the fourth quarter is "The Church Among Uprooted Americans."

This is a timely study, for we "are in the process of demobilization of military personnel and civilian workers, in the process of reconversion of war industries, in the process of re-employment, in the process of trying to find out how churches, individually and cooperatively, may carry on their activities so as to meet changing situations with changed methods."

Aim

1. To seek a broader perspective of the experience of uprooted people and their relation to the church and community.
2. To become intelligently aware of the post-war problems which are inherent in the vast shifting of populations in the United States within the last few years, and in the demobilization of service men and women and civilian workers and others who have become uprooted because of war conditions.
3. To discover ways in which individuals and church groups may meet the opportunities before us for a Christian ministry to and among uprooted peoples now and in the years ahead.
4. To regain to the church those who have "lost the church habit" when they got away from the home environment.

Material

Texts: (two required).

1. "These Moving Times," by Hermann Morse. Price, 60 cents.
2. "The City Church in the War Emergency," by Douglas. Price, 25 cents. Or "Rural Americans On the Move," by Tripp. Price, 25 cents.

Supplementary

1. "Christianity Where You Live," by Underwood. Price, 60 cents.
2. "Leaves for the Healing of the Nations" (annual report, Woman's Division). Price, 35 cents.
3. "Makers of the U. S.-A." Price, 10 cents.
4. Packet of material for Crusade for Christ. Free.

Helps

1. "Discussion and Program Suggestions," by Searle and McClintock. Price, 25 cents.
2. "Map of Uprooted Peoples in the U. S. A." Price, 25 cents.

All of the above material may be ordered from Literature Headquarters, 420 Plum Street, Cincinnati 2, Ohio.

* * *

Wesleyan Service Guild Corner

Guild Month

October will be Guild month, so local units should be planning special activities.

It has been suggested that the Guild have a joint meeting with the W. S. C. S. and present the October program from "The Open Door," which is "Women in the Working World."

It has also been suggested that the pastor be asked to give the Guild one Sunday evening so they may present to the congregation and to other employed women the work of their organization.

It is an old saying, and one of fearful and fathomless import, that we are forming characters for eternity. Forming characters? Whose? Our own or others? Both—and in that momentous act lies the peril and responsibility of our existence.—Burritt.



WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. M. E. ARMSTRONG, EDITOR, JONESTOWN, MISSISSIPPI

Important Announcement

To all local secretaries of Supplies: Please send your report for the third quarter, ending September 30, to Mrs. L. K. Carlton, New Albany, Miss., recently elected to fulfill the unexpired term of Mrs. B. L. Mercer, who has moved out of the Conference.

* * *

Fall Mission Study

(Continued from last week)

Session Two

The Great American Exodus

Group Discussion: "Rural and Industrial Migrants" (causes of shifting populations; effects on rural communities where people have moved; increased population; text 69, text 33-40).

Group Discussion: "Problems of Adjustment for Uprooted People" (Making new friends, feeling of insecurity, no feeling of permanency, shun community and church responsibility, cultural backgrounds, unfriendly spirit in larger churches, working hours not convenient. Text, chapter 3, "City Church in War Emergency," 4-9. Bring out problem of women who work).

Talk: "Has the Church Met this Crisis?" (Has the church been friendly; church activities in defense communities; city church in war emergency, 11-15; Text 1-11). Have general discussion on thes problems and how they have been met. Assign parts for next lesson.

Worship: "The Leadership of God."

Hymn 533; Scripture; Psalm 23; Hymn 334, read words; Prayer; Solo 271; Meditation: Moses a famous migrant. Story of Israelites, a moving people. Ex. 13: Josh. 1. Benediction: Hymn 337, first verse.

Session Three

Understanding the Minority Groups

We must acquaint ourselves with some tensions resulting from the present war, and evaluate what the church is doing to meet problems and arouse group to action toward improvement.

Talk or Group Presentations: "Tensions in a World at War." (a) Japanese-Americans (Christianity Where You Live, 163-165; **Methodist Woman, February, 1945;** Text 66, **Reader's Digest, July; Methodist Woman,** January, 1945; "My Story). (b) Negro (Text 64; Christianity Where You Live, Chap. 1, 5, 8, page 69-70. Discuss soldiers, Health,, Education, Housing). (c) Mexican (Problems in West, Migrant Workers, Christianity Where You Live, Chap. 11). (d) Conscientious Objector (Are Conscientious Objectors welcome at your church, their problems after war, Church's responsibility for readjustment; **Life Magazine,** July 30; **Methodist Woman,** May, 1945).

Talk: "Other Minority Groups" (Share Croppers, American Indian; **Methodist Woman,** July-August, 1944.

Worship: "Christian Action."

Hymn 468; Scripture: Matt. 20:26-28; Prayer; Hymn 470, read.

Meditation: What is Christianity? In the home it is kindness; in business it is honesty; in society it is courtesy; in work it is thoroughness; in play it is fairness; toward the unfortunate it is pity; toward the fortunate it is congratulation; toward the wicked it is resistance; toward the strong it is trust: toward the penitent it is forgiveness; toward God it is reverence and love. If we do not practice Christianity in America, we have no say about what goes on in other parts of the world. You are a war casualty if hate develops in your life. Dare we be Christian in our community?

Benediction: Sing 466. Make assignments for session 4.

Session Four

"Service Personnel and Demobilization"

The objective of this lesson is to show the need of and to stimulate interest in and show responsibility for immediate planning in this readjustment period.

This lesson can be carried on as an interview between an Associated Press reporter, service man and woman, civilian war worker. Reporter is leader of program and others ask questions on demobilization, readjustment and rehabilitation. (What is size of total group of demobilization? At what rate will demobilization proceed? What are some things government is doing for service personnel? Can we expect post-war education and compensation? What about re-employment? What is church doing to aid personal readjustment? These and many other questions will be thought of in this study. Materials: GI Bill of Rights; Demobilization Bulletins 1, 2, 3. (Order from 810 Broadway, Nashville, Tenn.); March **Reader's Digest,** "A Veteran's Return;" **Look Magazine,** August 7; This Week, August 12; Text Chap. 4; **Methodist Woman,** May, 1944, "Defense Problems and the Post-War World," and "Today's Settlements and Tomorrow's World." Assignments for Lesson 5.

Worship: "The Hour for Deeds of Love and Mercy."

Scripture: Romans 12; Hymn 278, 2nd verse.

Meditation: How great is your love? Is it unbiased, unlimited, unselfish? Do you have patience, generosity, tolerance, forgiveness, kindness, sincereity, mercy? The call of Christ is usually to some form of service to others. God has given us one purpose for fulfillment—the purpose of becoming a channel through which His love may overflow more freely into the world. Are you willing to become that channel? How great is your love?

Solo: "Others" (Cokesbury 77). Prayer read Hymn 464; Benediction, New Hymnal 516, Social Service.

Session Five

"A Backward Glance"

The object of this lesson is to think of what the Church did to meet these problems after World War I and determine whether or not the program was adequate.

Talk: "Some Major Social Changes Which Took Place During 1919-1939." (Industrial expansion, educational facilities, increased scientific developments, social ideas, government agencies, government relief. Text 2nd chapter; U. S. History).

Talk: "The Task of the Church From 1919-1939." (Task of administering, large sums of money were raised, missions grew, church building programs. Text chapter 2; City Church in War Emergency). If possible, have a Legionnaire, war wife of World War I, member of Woman's Missionary Society, preacher of that period, to talk about conditions then. Assignment for Lesson 6.

Worship: "Christian Action."

Hymn 287; Scripture, Matt. 20:26-28.

Meditation thoughts from Hymn 300; Prayer and Hymn 280.

Session Six

"Molding Tomorrow's Civilization

We must discover the Church's present opportunity for Home Missions and awaken the Church and other agencies to a new sense of responsibility.

Talk: "Redefining Home Missions. (Text, Chapter 1; New Orleans Advocate, July 26, "Let Methodism be Warned;" "Home Missions Tomorrow," **Methodist Woman,** May, 1944).

Discussion: "What Are Conditions in Society Today Against Which the Church Should Set Its Influence?"

Talk: "The Basic Ministry of the Church" (What our local church is doing and should do in the light of social trends and moving populations. What is the Church's responsibility? Are people responding to churches in new localities? Do local church people resent newcomers? What about new sects being formed? Should church be concerned about morals in a community? The Church should be geared to meet the needs of all people. The Church must help solve the problem of getting people rooted. We would build a church for all people? Right—but on what foundation? Either the Church must be actually or potentially a church for all people or it should cease to proclaim the doctrine of the Fatherhood of God and the Brotherhood of Man).

Worship: "Militant Christianity."

Hymn 267; Scripture, Ephesians 6:10-17.

Meditation: Home Missions has always included pioneer church work among racial and national groups in remote places or crowded city areas. Read together a verse of "Where Cross the Crowded Ways of Life" and think of all people in cities. Read "This is My Father's World" and think of people who live close to the soil. Sing "Fairest, Lord Jesus" and give a prayer of gratitude for all that the coming of Christ has meant to people everywhere. We do not possess our ideals, but they possess us and force us out into the arena of life where, gladiator-like, we must do battle for them. Closing Hymn, "Are Ye Able?"

Every property owner should have a will and the will of God should be in every Christian's will. If the will of God is in the will, there will be something to help in promoting institutions and strengthening other phases of Kingdom-building.—J. W. Bruner.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

Edited by The Executive Committee of Louisiana Conference

By Mrs. D. M. Campbell, Secretary of Oranization and Promotion

During the first two weeks of September Educational Seminars were held in each of the seven districts of the Louisiana Conference. These meetings were conducted by Mrs. G. W. Dameron, secretary of Missionary Education and Service, assisted by Mrs. G. W. Pomeroy, secretary of Christian Social Relations and Local Church Activities, Mrs. D. M. Campbell, secretary of Organization and Promotion, and Mrs. Ed. Conger, secretary of Children's Work, and at each one the educational program of the Woman's Society of Christian Service for the year 1945-1946 was presented. The attendance at most of them was very good, and a goodly number of the societies of the Conference were represented.

The Conference Committee on Study and Action had prepared for distribution a packet of outlines to be used as guides by the local societies in their studies, and contained in the packet were also some very fine suggestions on the missionary education of children. If your society was not at the seminar and you would like one of these packets, I believe a few are still available and may be obtained by mailing 25 cents in cash to Mrs. G. W. Dameron, 1125 Eleonore Street, New Orleans, La.

* * *

Week of Prayer

It is almost time for the observance of the Week of Prayer, and if you are not already making plans for this occasion, won't you please do so right away. For a number of years one of our goals in the Louisiana Conference has been one hundred per cent observance of the Week of Prayer, but to date we have not attained the goal. Do not let your society be the one to keep us from attaining 100 per cent observance. Every society, no matter how small, can have some kind of a program and take an offering. The September **Methodist Woman** is full of information about the Week of Prayer, and where materials may be obtained. Be sure to send in your report.

* * *

New Secretary of Organization and Promotion in the Ruston District

It is with regret that we bid good-bye to Mrs. W. S. Row as secretary of Organization and Promotion of the Ruston district. Mrs. Row has moved to Shreveport, and will be connected with Centenary College in the future. She has done a fine work and the Ruston district regrets losing her to Shreveport. But we are very happy to introduce to you Mrs. W. S. Deas, of Arcadia, La., who will serve as the new secretary of Organization and Promotion. Mrs. Deas is a fine young woman and has taken up her duties with enthusiasm and a love for her Master, and I am sure will make the Ruston district a splendid secretary.

* * *

Fall Executive Meeting

The fall executive meeting of the Louisiana Conference Woman's Society of Christian Service will be held in Columbia, La., on October 23-25. We are grateful to the ladies of Columbia for their invitation, and are very appreciative of the service they render in providing for our needs during these days of business for the Executive Committee. It is hoped that every officer will make an effort to be present, and at this time the seven new district presidents will be welcomed into the Executive Committee for the first time.

* * *

New Material

The following paragraph is quoted from a letter from Mrs. Eloise Woolever, Executive secretary of the Woman's section of the Joint Division:

"Just a word about a new piece of material which will be ready, I hope, in September. (Watch for the announcement on the last page of the **Methodist Woman**). It is a Welcome Envelope for the new member and will contain three leaflets, one on "What It Means to Belong," by Maude White Hardie; one on the scope of the work of the Woman's Division of Christian Service, and one—not new, but new to new members—on personal devotions. We hope Welcome Services for new members will be planned this fall, when one of these envelopes will be given each new member, and that through these membership in the Woman's Society of Christian Service will be made a very challenging thing."

LETTER TO DR. GODBOLD FROM A CHAPLAIN

Dear Dr. Godbold:

I have noted for some time your vigorous fight to destroy the liquor traffic. Permit me to say that if there were no other persons in the country that approved of your actions but me, I am with you one hundred and twenty-five per cent.

There is no doubt in my mind that our country needs some kind of program for preparedness such as is advocated in the peace-time draft, but because of the things that I have seen in the army during my service as a chaplain, **I for one will never consent to permit the country taking my sons and the sons of other people and placing them in the position of temptation that the army has to offer. A young man has nine strikes against him the day he becomes a member of the armed forces.**

Instead of the army seeking to keep men from drinking, there is more effort placed upon getting him to drink than any other place in the world. By that I do not mean to say that anyone pours whiskey or beer down a person, **but booze is thrown in their face, and most always the fellow who doesn't use it is penalized. I have walked up to the bar in our officers club to purchase a coke and have been turned down because they were not selling any without whiskey in it.** These conditions exist all over the army—that is, in every place I have been, and I have seen much of it. **It can be said for truth that the army did its best to see that there was a sufficient supply of booze and beer for both officers and enlisted men.** Those people who say the army is made up of the people from civilian life, and therefore, we have no more drinking in the army than out, are deceiving themselves. In civilian life a person can seek the company of people who share his views about morals, but in the army it is **very hard for a Christian man to share the same room with five or six other fellows, and every one of them a drinking man, and then remain true to his convictions. This is true when the Christian is a grown and mature man, but when he is only a lad of eighteen or twenty years he doesn't have one chance in one hundred.**

In the course of my army life I am sure that I have known, in a very personal way, at least fifteen hundred officers, and out of that large group only ten of those men (exclusive of chaplains) did not drink liquor in some form. I have heard from the lips of hundreds of men, both officers and enlisted men, such statements as this: **"Chaplain, I am a Baptist, Methodist, etc., and never, before coming into the army, have I drunk any kind of alcohol, but everyone else was doing it in the army and I have joined them." And most pitiful of all has been the times that I have heard some fine looking girl in our service give the same statements.**

If it is possible for people in civilian life to see the need for stopping the traffic of booze, then we who have convictions against it in the army are more bitter in our fight because of our experiences with the stuff.

I realize that the picture of our armed forces that I have written will not please many of our people who think of us as being heroes. **Please do not let me lead you to think that I do not hold the highest regards for our fellows, and by far the great majority of them are my finest friends and I have the deepest affection for them; it is because I do think they are such fine fellows, and that the nation owes them more than the opportunity for a drunkard's grave, that I am with you in the fight against liquor.**

Signed:

A BAPTIST CHAPLAIN.

Elimination of liquor from the armed forces would reduce venereal disease. Quote from New York Herald Tribune: **"During the two-month period following V-E Day, 43,752 American soldiers, the equivalent of nearly three full infantry divisions, have contracted venereal disease in Europe, it was reported by the office of the theatre surgeon. If this rate in infection continues, 151 out of every 1,000 American soldiers on the Continent will have contracted venereal disease within a year."**

Diseased men cannot come home. Men who are infected with venereal disease cannot pass the embarkation medical examination.

LOUISIANA MORAL AND CIVIC FOUNDATION,
A. C. LAWTON, Director.



MILLSAPS COLLEGE—1892

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON, SEPTEMBER 30, 1945

By W. C. Newman

STRANGERS IN A FOREIGN LAND

Lesson Text: Genesis 47:1-12.

Golden Text: Lord, Thou hast been our dwelling place in all generations.
—Psalm 90:1.

"How shall we sing the Lord's song in a strange land?" Thus the Hebrews were to wail when, in their exile, it was demanded by their captors that they sing some of their native songs.

No other words in all literature so adequately express the loneliness, the homesickness, the depression of spirit felt by simple, friendly people who find themselves in the midst of hostile or indifferent crowds.



W. C. Newman

Soldiers on distant islands, country folks lately moved to the city, "foreigners" meeting the prejudice of the professional haters, little children coming into their first understanding of the terrible power of jealousy, envy, and pure selfishness—all these and many others, have felt themselves "strangers in a strange land," though some of them had never left home at all.

For one can be lonely in the great crowds of a city, or in his own home where anger and quarrelsomeness prevail, or in a small community or a little church where the people have become split into hostile groups by unChristian attitudes.

Home is Where Love Is

The truth is that, in our new world, distance is a small factor. We are only 60 hours from the farthest corner of the world, so says an advertisement of an airways transportation company. It is not proximity, but affection, kindness, understanding, that make us feel "at home." Foreigners are not foreigners because they live in far-away places, and have strange customs, but because we have erected barriers in our own minds against them.

People of every race and nation are the creation of God. They are all "home folks" to Him. None are foreign or strange in His sight, nor inferior or contemptible. That is because He loves them all.

What the lonely, unhappy, wandering, homesick millions of our time need is not a homeland of their very own, but the respect and love of other people and other nations.

All these things Jacob and his family found at the hands of Pharaoh and his people. So long as this condition lasted, they were not too unhappy away from their native land. It was only when there arose one "who was not Joseph," and who gave the Hebrews insults, and injustice, and oppression, and contempt, that they became strangers in a foreign land.

Home is Where Security Is

"And him runned home to his muvver!" So a little boy always finished the stories he made up and told around the family fireside. The hero of his stories got into situations that were too complex for the author to extricate him from, but this sentence was enough to bring to a happy ending any misadventure.

The wisest of philosophers could not improve on that. One of the great agonies of the human heart is the fear that springs from uncertainty as to what one will receive at the hands of others. And the only security from that fear is the assurance of the love and care of someone you can trust fully.

Children who are reared in families in which mistreatment is the daily routine become cowards, with all kinds of maladjustments in adult life, and most of them never overcome those fears of their unhappy childhood. As long as they live they will be strangers in a foreign land.

I have tried to imagine myself a Negro, and to understand what an educated, cultured, Christian Negro must suffer because of this uncertainty as to the treatment he will receive at the hands of the more favored white race.

But never before in my life had I felt so keenly the rich blessing of the security of love until I, who had lived all my life among friends in small towns, went to live in a city where I had no friends at all, and became very sick within a few days after our arrival there.

Ever since that time I have had the friendless on my heart and conscience.

There is no safety in our world. Every one of us is subject to sickness, accident, sorrow, and death. Nowhere can we run from the common disasters that life itself heaps upon us.

But when we have a loving family, trusted friends, a kind, Christian group of fellow church members, we can be "at home and at ease" in spite of them.

We must remember that right among us, perhaps sitting in the same pew with us on Sunday mornings, there are people who do not have these things, and therefore live in constant fear. It is our privilege as Christians to make them "at home" among us.

God is Our Native Land

How short-sighted we are. "Americans," we boast proudly. And it is right that we should be proud to call ourselves so. But grand as that is, we have a heritage and an ancestry far grander. We came from God, we will return to God. We are strangers and sojourners on this earth, as the old hymn used to say. God is our homeland, our dwelling place.

But God is also the homeland of all people who love Him. In His house of many mansions there will be no strangers. Only those who refuse His love and redemption will be shut out of that place. And none will be refused a residence because of his nationality, race, or color.

This is the plain fact of the Gospel. And that fact is beginning to take hold of more and more people. There is a wide disposition to be more fair and just among us.

In Memphis this week there has taken place a happy illustration of that fact. When it was brought to the attention of the people of this city that there is a woeful lack of hospital facilities for Negroes here and all over this section, the people of this city began to pour in money to expand the little Methodist Negro hospital here.

Experienced money-raisers in Memphis say they have never seen anything like it. Gifts have already far exceeded what was asked. Sophisticated newspaper reporters have been amazed. Timid people who were afraid to speak on a question that sometimes raises the anger of the prejudiced, simply cannot believe what has happened.

Yet that is happening in many places now. Slowly we are coming to see that all people are dear to God, who gave His Son to die for all. And we must live, and maybe die, for them, too. Perhaps in your community all that is needed to bring about some fine thing like this, is just to bring it to the attention of the people. And more "strangers" will find a home in God.

BISHOP GARBER ADDRESSES PROTESTANT CHAPLAINS

Bishop Paul Neff Garber, resident bishop of the Geneva Area of the Methodist Church, was the principal speaker September 10-14, at a Conference of Protestant Chaplains of the U. S. Third Army, held at Bod Wiesse, Germany. General George S. Patton, commanding General of the Third Army, attended the conference for one day, as did a number of chaplains from the U. S. Seventh Army. A number of chaplains' assistants were also present.

In addition to sermons and devotional messages, Bishop Garber delivered several addresses on the subject: "Theological Trends in America and Recent Books." Dr. Edwin A. Bell, European representative of the Northern Baptist Convention, also delivered several addresses. Bod Wiesse is an officers' rest center. The week's activities were directed by Colonel James H. O'Neill, the Third Army Chaplain, and Captain Walter W. McNeil, Jr., assistant Third Army Chaplain.

The American Bible Society recently made a survey and found that Bible reading in the public schools is required in eleven states, prohibited in four states, and permitted but not required in the remaining states.

THE CHRISTIAN FIRESIDE

UNIBUS

In those days it came to pass that the pastor did perceive a laxness of the vigor with which his sermon did attempt to penetrate the armour of the layman and the sinner. Then did he fast and pray, meditating on the ease with which he did refrain from offending any. Then did he call the assembly of elders to witness his resolve to hew to the line that the chips might fall as they would. But the elders did shake their heads and shoot out the lip, murmuring among themselves and saying, "Will he not rather drive men of influence and possessions from the Lord?" When the pastor did know these things, his heart was heavy with a great heaviness for his own sins and for those of his people.

THOSE ANIMAL BANKERS

By B. P. Collins

They may not buy war bonds or carry bank books, but animals build up savings accounts which pay important dividends. Instead of piling up money, they make food deposits. Their banks may be any thing from an old tin can to a hollow tree, but when the nights grow long and chill and the leaves turn scarlet, nature's children are usually well prepared for the coming cold winter months.

One of the most saving of all animals is the red squirrel. He works hard storing up the nuts, pine cones and seeds he cannot eat during the summer. He even picks mushrooms, hangs them out to dry, then stores them away. Often he will deposit much more food than he needs.

The squirrel's saving habit is so strong that he occasionally caches items he cannot eat. One of the oddest of squirrel deposits was recently reported by a Philadelphia golfer. A squirrel picked up one of his golf balls and scampered away into the woods. The golfer followed the little animal and watched him place the ball in a hollow tree. When the animal left, the golfer investigated the tree and found 56 golf balls stored there.

In the same family tree is the chipmunk, although this pert, graceful animal with the striped back usually lives among rocks or along fences. Its bank is a burrow, which it digs below the frost line and in the autumn; it deposits there quantities of grain or nuts. Its generic name, Tamias, meaning steward, is suggestive of this habit.

Animal banks take many odd forms. The beaver fells a winter's supply of edible timber and floats it to his dam. Then, stick by stick, he anchors his food supply butt- first in the mud of the stream bed. Later, when hungry, he simply dives down to his bank and brings up a sapling. The beaver's savings account pays double dividends. He eats the bark, then uses the peeled stick to make repairs on his dam or his lodge.

The woodpecker builds his own bank. With his strong bill he drives nuts into the cracks in trees, fences, shingle roofs, and even railroad ties. He also uses his bill to push nuts or kernels of corn under the soft bark of pine trees.

And let us not forget the lowly woodchuck who, perhaps, has the most novel banking system of all. This animal, instead of hiding his vegetables for his winter's diet, eats heavily in the autumn, taking on a quantity of fat under his skin. Then in November he drops off to sleep in his burrow and does not awaken until spring, fed during that time from his inner source of supply.—Our Dumb Animals.

FAMILY PRAYERS

That great institution of Victorian days--family prayers—has faded away. No one can deny this. That they were an influence for good cannot be denied. But how to revive the custom in our own day is a problem for many parents who realize its value. Young people, it is said, are turning away from recognized forms of worship, and the churches of all denominations are trying to find new ways of approach. Were family prayers to be adopted, what form could they take? Rev. Leslie Weatherhead, in a sermon published in **The City Temple Tidings** for August, says:

"In a meeting of over a hundred Christian people lately, here in London, I asked how many present had family prayers No one did. No one! I then asked how many people present were brought up in homes where they used to have family prayers. The show of hands indicated ten per cent. Do you not realize that here is a serious situation? Mothers and fathers grumble to me about boys and girls in their teens, and say, "They don't seem to care about the things that matter.' But you parents can't have it both ways. You can't grumble that your children at sixteen don't care about the things that matter if, when they were six, they had no reason to suppose that you cared about them. I feel indignant sometimes when parents whine to me, and say, 'Just look at John! Look at Mary! They are going wild!' Those parents forget that they themselves have only remained steady because of an anchor that was put down in their childhood by their parents, whose methods they now regard as narrow-minded, old-fashioned, and out-of-date. They are not putting down any anchor for their own children, and they don't intend to, but they grumble when those children go wrong and desert the values which their parents want them to have. A woman said lately, 'I don't know what my mother would have said if she saw my children.' If I had had the courage and had known her well, I should have said, 'I think I know what your mother would have said. She would have told you to do the same for your children as she did for you.'"

—Christian World.

Contentment is the ability to enjoy scenery along a detour.—Anonymous.

ATTENTION, SECRETARIES OF MISSIONARY EDUCATION AND SERVICE

The following information regarding the reading of text books by members of an S. J R. Class studying "The Church Among Uprooted Americans" has just come to me, and I pass it on for the benefit of those already engaged in an S. J. R. class and for those societies which may be planning to have one this fall. Two texts are required for the study of "The Church Among Uprooted Americans:" "These Moving Times," by Morse, and one of the following: "The City Church in the War Emergency," by Douglas, or "Rural Americans on the Move," and some members of the class should read the pamphlet that suits the situation of the group making the study and present the material to the class for discussion. If all members of an S. J. R. class do not read the pamphlet being used with "These Moving Times," the teacher will have an added responsibility to see that the wisest and best use of the material is made, as both pamphlets are designed to give practical help and whichever one is being used should be adapted for outside assignments in an S. J. R. class.

MRS. G. W. DAMERON,
Conference Secretary of Missionary Education and Service.

TO KEEP THEM COMING BACK

By R. B. Eleazer

As a means of maintaining Sunday School attendance (and church attendance, too, for that matter), the News Letter of the Philadelphia Conference Board of Education offers these timely suggestions:

"Friendliness, genuine worship, good teaching, orderly procedures, an attitude of faith, joy, optimism, and seriousness of purpose—these will provide the sort of atmosphere to which people will wish to return Sunday after Sunday."

The primary task of the Church . . . is . . . the evangelization of the world, the conversion of worldly people into Christian people . . .

Individuals should not be merely Christianized but united with Christ, thereby reborn, and incorporated into the Christian community. That is the real work of the Church . . .

The awakening to this missionary task and the shifting of its equipment for gospel preaching, education and pastoral soul-care from maintenance to missionary work is the most important contemporary task of the Christian Church.—Emil Brunner.



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REV. S. A. BROWN

In trying to determine the secret to a well-rounded, useful life, three important factors must be considered: heredity, personal effort, and divine grace. All three of these factors stand out in the life of the subject of this paper.

I do not place as much emphasis on heredity or blood as some do, yet we must recognize the fact that it plays an important part in the building of character. S. A. Brown was particularly fortunate at this point. He was the grandson of Rev. George Shaeffer, an honored member of the Methodist itineracy for forty-nine years, whose Godly influence still lives wherever he served.

It was not my privilege to know Bro. Brown's parents, Stephen A. and Mary Shaeffer Brown, but I was well acquainted with all their children except one; in fact, it was my pleasure to be the presiding elder and pastor of most of them to the second and third generation. It required noble parents to give to the world as many worthy sons and daughters as were found in this unusual family. He was half-brother to Rev. R. O. (Dixie) Brown, who was one of the leading ministers of the North Mississippi Conference for many years. S. A. Brown was a worthy scion of a noble sire.

Lacking some of the technical training of the schools, he made up for most of this lack by close application to study and the development of native gifts. One needed to hear him preach only once to observe that he was well prepared for his work and a man of great native ability. His messages always reflected early preparation as well as a wide knowledge of current events. Most of all, they reflected careful and thorough preparation for each message. He was a good extemporaneous speaker, but it was very apparent that he was speaking out of "the overflow."

No man among us depended more upon the divine promise, "My grace is sufficient for thee," than did the subject of this paper. He accepted God's promises at face value, and none of them more than the above. To him this grace was not only sufficient to bring pardon for all past sins, but it was sufficient for all the undertakings of life. Surely he could say, "By the grace of God I am what I am." We rejoice to know that this wonderful grace sustained him during his last illness.

From the above, we see how that heredity, personal effort, and divine grace combined to make a well-rounded, useful character.

S. A. Brown was a good citizen. It has been our privilege and responsibility to move and re-locate several parsonages. I found that in every instance the local community counted itself fortunate to have a parsonage located in their midst. They usually said, "It means one more good home in our community." This was particularly true when S. A. Brown and family occupied the parsonage. This writer always looked forward to the quarterly visits to his charge which meant a pleasant visit in an ideal home. He and his good wife knew how to dispense old-fashioned, Southern Christian hospitality.

He was a true, loyal friend. His warm heart and brotherly disposition enabled him to make friends very readily. No man among us had more warm, personal friends than "Steve" Brown. Having known him and members of his family before I entered the ministry, naturally our friendship as brothers in the Conference soon became warm and cordial, and this increased as the association became more intimate.

He was a good husband. No woman was ever blessed with a more thoughtful and faithful husband. He was prepared and ready to go when the end came, but he expressed a desire to regain his health that he might render further service to his Lord and the Church, and that he might enjoy the high privilege of providing for and taking care of his devoted helpmate, who through their long and happy married life had stood by him so faithfully in his life work.

He was a good father. It was never our privilege to contact a home where there was more evidence of genuine parental and filial love than was found in this good home. His preacher-son summed it up in these words: "We were chums in my boyhood and brothers as well as father and son in the ministry." Perhaps the greatest contribution to his day and generation is found in the gift of four noble sons and daughters to the world.

He was a good preacher. His messages were straightforward and clear-cut, furnishing food for thought for the well-trained and mature minds, and at the same time understandable to children. It was my privilege to hear him preach when I was a boy. I still remember texts used and outlines of sermons heard at that time. His work among young people was one of the highlights of his ministry. While pastor at Booneville in 1913 he promoted and held in his church a "Girls' Missionary Conference." This was a three-day program. The following are some of the speakers appearing on this program: S. L. Pope, Mrs. Vick Thompson Hoyle, Mrs. J. E. Thomas, J. H. Holder, Mrs. W. M. McIntosh, and Miss Corinne Rogers (now Mrs. Guyton). It has been suggested that this conference was the forerunner of our present youth assemblies.

Bro. Brown was very thorough in his work as a pastor. He always gave careful and prompt attention to every phase of the Church's work. He accepted and carried out the full program as outlined and suggested by our Church leaders. It was always a delight to be in his quarterly conferences.

S. A. Brown was born in Columbus, Miss., on July 25, 1871, and was married to Miss Cora L. Hopkins, Starkville, Miss., on January 29, 1896, who survives. He is survived by the following children: Mrs. Rex R. Winter, Leland, Miss.; Rev. A. Y. Brown, Lexington, Miss.; Mrs. F. N. Taylor, Gulfport, Miss., and James McCoy Brown, Memphis, Tenn. There are ten grandchildren and one great-grandchild.

He was admitted on trial into the North Mississippi Conference in November, 1895, admitted into full connection and ordained deacon at Oxford in 1897, and ordained elder at Greenwood in 1899. He served the following charges in the order given: Belen, Evansville, Starkville Circuit, Shannon, Verona, Montpelier, Byhalia, Como, Booneville, Okolona, Kosciusko, Leland, Lula & Dundee, Ripley, Pickens, Shaw, Durant, Sardis, Drew, Inverness, Tutwiler, and Moorhead. He was commissioner for the Methodist Orphanage at Jackson for four years—1923-26. He represented the North Mississippi Conference as a member of the Board of Trustees of the Methodist Hospital, Memphis, Tenn., from 1936 to 1943. Counting two years as assistant supply pastor at First Church, Columbus, under Rev. K. M. Harrison, he preached 50 years. He asked for and received the superannuate relation at the 1943 Conference.

Bro. Brown was in poor health for a year before his death, spending much of the time in the Memphis Hospital. He was returned to his home in Moorhead by ambulance on July 4 and died on July 14, 1945. Following a brief service at the home in Moorhead, conducted by Rev. H. D. Suydam and the pastor of the local Baptist church, Sunday morning July 15, the body was carried to Columbus, Miss., where the funeral service was held from the First Methodist church. Dr. J. D. Wroten, district superintendent of the Greenville district, had charge of the service and was assisted by the following: S. H. Caffey, V. C. Curtis, J. A. George, and T. E. Gregory. The service was largely attended by ministers and other friends of the family. His body rests in Friendship Cemetery in Columbus, Miss., to await the final resurrection morning.

He "fought a good fight."
He "kept the faith."
He has "finished his course,"
And we know there is laid up for him a
"Crown of rejoicing."

A. T. McILWAIN.

Worry of

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MRS. T. J. SHRODE PASSES

Father, Rev. T. J. Shrode, retired member of the Louisiana Conference, has asked me to write you about the death of his wife, our mother, Mrs. Ella C. Shrode.

Ella C. Shrode passed away on September 6, 1945, after an illness of only a few hours, at the age of eighty-three, and was laid away on September 8 in the Mountain View Cemetery, San Bernardino, Calif. She was born in New Albany, Indiana, where she lived until her marriage to the Rev. T. J. Shrode, then a member of the Indiana Conference, on September 24, 1896.

She had a definite Christian experience at the age of five years, and had seventy-eight years of beautiful Christian life. As a small child, she became a charter member of the Women's Foreign Missionary Society, and this became one of the chief interests of her life, and she later served the society as Conference treasurer for a number of years.

She was a charter member of the Woman's Society of Christian Service, and acted as Guild Mother in the local Wesleyan Service Guild, attending the last meeting within a few days of her death.

She is survived by her husband, who at the present time is himself quite ill; and by two daughters, Mrs. Harley Walker, nee Marian Shrode, of Sidney, Iowa, and Mrs. W. R. Farrell, nee Florence Shrode, of San Bernardino, Calif., and two granddaughters, Mrs. M. E. Timmerman and Mrs. R. B. Ohme, both of whose husbands are in the service.

FLORENCE S. FARRELL.



"OUR BELOVED PASTOR RESTS IN HEAVEN"

Bro. Wesley Ezell went to be with Jesus on June 15, 1945. He loved his family, his Church, and his community. He was faithful to the cause and performed his duties as a good soldier of Jesus Christ. He always greeted people with a smile. In his personal character he leaves a worthy heritage to his bereaved family and friends. He is survived by his wife and five children; three daughters and two sons, and a host of friends.

At the service in Meadville Methodist church, a tribute of love was paid to his beautiful life here on earth. The remains were carried to Catchings, Miss., where his body rests from all earthly sufferings and sorrows, but his immortal spirit is in heaven, enjoying the presence of all the redeemed who have gone on before.

If we listen to Jesus, we shall hear Him declare that where He is, His disciples shall be also. Bro. Ezell is not dead. Like Christ, he is "alive forever more." To God's saints,

There is no death! The stars go down
To rise upon some fairer shore;
And bright in Heaven's jewelled crown
They shine forever more.

There is no death! The dust we tread
Shall change beneath the summer showers
To golden grain or mellowed fruit,
Or rainbow-tinted flowers.

There is no death! The leaves may fall,
And flowers may fade and pass away;
They only wait, through wintry hours,
The coming of the May.

There is no death! An angel form
Walks o'er the earth with silent tread;
He bears our best loved ones away;
Still we cannot feel them "dead."

Born unto that undying life,
They leave us but to come again;
With joy we welcome them the same—
Except in sorrow and in pain.

And ever near us, though unseen,
The dear immortal spirits tread;
For all the boundless universe
Is life—there are no dead.

Prepared by MRS. J. B. STROUD.

W. E. LIDDELL

The community of Washington, Miss., has lost a valuable citizen in the passing of Bro. W. E. Liddell. Bro. Ernest was loved and respected by all those who knew him. His humble, kind, and considerate manner won those with whom he came in contact.

Bro. Liddell was a member of the Methodist Church from childhood. He served as superintendent of the Church School for many years, having been the superintendent at Washington until a few years ago, when bad health made it necessary to give it up. He was a trustee at the time of his death.

Bro. Liddell had a clear testimony for his Lord and was always ready to give it when he had the opportunity. His humble manner made his testimony effective as was also the case with his prayers.

Bro. Liddell was a good husband and father, as well as a good neighbor. The family, a wife and three daughters, have the love and sympathy of the people of Washington in their great loss. Bro. Ernest will be missed by all who knew him.

R. E. CASE, Pastor.

"AND THE CHAPLAIN WAS THERE"

(Continued from page 9)

the C. O. "We were going along right behind you this morning when we ran smack into a whole mess of Japs. Too many people are being killed around here now, and we've got no time to bury you. Take care of yourself."

Then, in Germany one day, just before combat, a young soldier wanted to unite with the Church. But no church and no congregation were there. Just a snow drift and armed men waiting for the word to advance —**but the chaplain was there!** "I read the Church vows to him in the midst of a snowdrift, with a group of his buddies as witnesses," wrote Chaplain Charles Albright, a member of the Northeast Ohio Conference, to the Methodist Commission on Chaplains. "There have been many heart-rending scenes. Most of them have only made us realize again how dependent we are upon Christ. The men keep asking whether I think the people at home are being drawn closer to Him as we have. If they find anything but a deeply spiritual church upon their return, they will be disappointed."

And when Earl O'Neal, a Methodist boy from Illinois, decided that after the war he wanted to prepare for the Christian ministry —**the chaplain was there** to counsel with him. Chaplain Edwin R. Kimbrough, North Alabama Conference, now with an Air Commando Group in Europe, writes: "He (O'Neal) has served with our group for the past thirteen months, and has made many friends among officers and enlisted men. He is conscientious, devout, and an untiring worker. My work with the Group has been bolstered admirably by this boy's constant devotion to duty. He will enroll at Illinois Wesleyan after the war, and expects to enter the ministry."

In the Philippines, when a group of natives became Christian, they wanted to form a Methodist Church. Help was needed —and, **a chaplain was there to help them.** Chaplain Leon W. Kern, a member of the Minnesota Conference, writing of the experience, says: "These people wished to be baptized as Methodists, and to form a Methodist Church. So, I was called in. Asking the necessary questions to assure they were ready for baptism, we administered it to the group that was satisfactory to the school teacher and to us. We organized a Methodist Class. A leader has been appointed, and an assistant, plus a secretary. These names will be available, so that there will be possibility of follow-up at such time as work here may be resumed."

V-E Day came; the Christian people of the war-torn countries began to reassemble —to take stock of their churches and their congregations. In their bewilderment and confusion they looked around—and **the chaplain,** often a Methodist chaplain, **was there,** attached to some U. S. Army unit nearby.

"It was my privilege," writes Chaplain William W. Bennett, Illinois Conference, "to hold conferences and conversations with representatives of the Protestant Churches of Germany. I arranged a conference for them with representatives of higher headquarters, so that their position could be more clearly defined for them. It was quite a thing to be meeting with these men who were representatives of the Church which fathered our Protestantism. While their needs are many they seemed to be l... forward with confidence and hope that ... might be able to help in the re-edu... of the German people and lead th... Christ."

Chaplain Claude L. Heilenman, of Philadelphai Conference, writes: "It ... my good fortune to meet people fro... Pilsen Methodist Church in Czecho... and to speak at one of their mid-week ... ices through an interpreter. I found ... people solid and much interested in ... future of the work. The Methodists ... clothing, etc., at this time badly. Their ... terest and faith in America is inspiring."

A Marine outfit needed a chapel. The men were busy in combat, and the construction crew had little time for chapel construction. But **the chaplain was there**—two of them—one a Protestant (Methodist), Chaplain Wallace G. Smeltzer, a member of the Pittsburgh Conference—the other a Catholic. Machine gun and rifle-fire still echoed through surrounding hills as Chaplains Smeltzer and Foley went to work with hammer and saw. As the enemy was pushed back from the area, many Marines were able to help the chaplains on a part-time basis. Daily Protestant and Catholic services are often held to the accompaniment of zooming planes and bursting anti-aircraft fire. One service went on as usual while a whole series of dogfights went on overhead. It was not until they left the chapel that the worshipping Marines learned that seven enemy planes had been downed in the immediate area.

It was a blistering hot spot in the desert, but officers and men alike wanted a communion service. **The chaplain was there** with a portable field set to hold it for them. Telling of his experience, Chaplain John H. Carper, Western North Carolina Conference, wrote: "Since my arrival I have had the privilege of holding communion services under a variety of circumstances. We have held them in wadies, under trees, in open fields, in stinging cold, and cutting desert winds, in tents (during rain and blackouts) and on the blistering sands. It is a great heart-warming experience to see the men and officers in the presence of their fellows bowing and communing with God in such a beautiful service. I believe this is the reason why several men and officers have recently accepted baptism and have joined the Church of their choice."

So around the world, **the chaplain has been there** with the service men. In all branches of the armed forces today more than 1,0... Methodist ministers are serving as chaplains.

The Methodist Commission on Chaplains, which receives its financial support through the Fellowship of Suffering and Service, is the Church's official agency charged with the responsibility of recruiting from the Church the several hundred Methodist ministers needed for the chaplaincy for the armed services and the maintenance of contacts and the provision of special services to these men throughout their active duty so as to enable them to render the largest possible spiritual, moral, and social help to the men of the armed forces. On World Wide Communion Sunday we give to help.

Use your influence to have your children attend a small college of high standards. Avoid big colleges, especially those popular colleges which have thrown religion out of the window.—**Roger Babson.**

New Orleans
CHRISTIAN ADVOCATE

Methodist
Crusade
of
Christ

THE LIVING CHURCH

God is in all He does, and in all that He makes or sustains, and God is Love. . . . The fall of man, the corruption of his nature, consists in his blindness to this element of love which pervades and fills all things . . . the great practical difficulty is to believe constantly that God is really Love, and that it is with Him that we have to do in everything.

—Thomas Erskine of Linlathen.

THE PRAYER-ROOM TODAY

Give me grace, O Saviour Christ, to find my place in this holy priesthood, this fellowship of intercessors. Lay upon my soul a little of the burden Thou dost ever bear; kindle within my heart a spark of the love that ever burns in Thine; and give to me a share in the travail through which Thy Kingdom comes to birth in the world. Amen.

Vol. 92. No. 39.

NEW ORLEANS 12, LA., THURSDAY, OCTOBER 4, 1945.

God Calls His Church

By Adelaide D. Huntley

'Tis not the time, O Church of Christ, to sound
"Retreat"—
'Tis not the time to rest with banners furled—
'Tis not the time to sink in dire defeat—
It is the hour to save a suffering world!

Too long forgot, O Church of Christ, was his command,
"Go ye and preach my gospel, everywhere—
Proclaim the truth of God in every land
Till every knee shall bow in rev'rent prayer."

Your task undone, O Church of Christ, until his Word
Shall speed around the world in saving power,
Till all who believe shall know the Lord!
This is the day, this is the chosen hour.

Shall we do less, O Church of Christ, than men whose plea
Is just to serve on land and sea, in air,
To save their country, fight to make men free —
Leave all behind, that uniform to wear.

Down in foxholes, O Church of Christ, men find the Lord:
They meet him in his heaven beyond the clouds,
Above the noise of battle, hear his Word—
He walks beside them in the battling crowds.

When they come home, O Church of Christ, hold high his light!
Before they come, oh, serve with purpose true,
That we may say in word and deed and might,
"We have kept the faith with God, his world, and you."

—Watchman-Examiner.

WALLET OF THE WEEK

OPPORTUNITIES FOR JEWISH EVANGELISM in Argentina are said to form the ripest field since the days of the apostles. In the city of Buenos Aires alone there are a quarter of a million Jews who have come from all parts of the world, and in some cities the Jewish population runs from forty per cent up. They are reported to be glad to listen, and to receive tracts, Gospels, and Bibles. It is said that similar evangelistic opportunities exist in Paraguay, Uruguay, Bolivia, and Chile.

* * *

FAMINE IN FRENCH NORTH AFRICA is reported to be assuming serious proportions, and is seriously affecting missionary work. Shortages of food and other essential commodities are the effects of the war. The natives have very little food, the wealthy buy in the black market, and the poor die of hunger. As a consequence, the problems of physical subsistence overshadow the Gospel witness and subtract from interest in the missionary message. The worship of a hungry person is too much dependent upon stoical resolution to be effective.

* * *

METHODISTS IN MR. ATLEE'S GOVERNMENT constitute quite a respectable group. Among the positions held by Methodists are: The Minister of War, Minister of Education (a woman), Minister of Works and Buildins, Parliamentary Secretary to the India Office, The Minister of Labor, Chief Government Whip, and the Captain of the Gentlemen-at-Arms. Of these seven members of the new Government, several of them are local preachers and all of them are active members of the Methodist Church. Mr. Atlee came to power at a very difficult moment, but he appears to be beginning well.

* * *

MOUNTAIN SLIDES ON THE BURMA ROAD were a major problem in its construction and operation. From 1939 through 1943 landslides necessitated the removal of a million one hundred and seventy-one thousand yards of earth from the road. This feat was accomplished by an enormous force of workers, many of them girls, working under horrible health conditions, besides the almost impossible terrain that had to be traversed. Nothing but the desperation of China could have sustained such effort in a day so dark as to seem almost hopeless, but the Chinese did not fail.

* * *

THE NETHERLANDS REFORMED CHURCH is soon to hold its first General Synod since 1618, when King William I by statute defined the government of the Reformed Church. Under that statute the Church operated by statuory regulations instead of its creed. For more than a century plans for reorganization have been discussed but they only resulted in a struggle between the orthodox and the latitudinarian factions. It appears that the coherence of all factions resulted from the Nazis and the Nazi occupation of the country from 1940 to 1945. The vote for reorganization was practically unanimous.

THE BRAZILIAN CATHOLIC CHURCH is the name given a new religious movement in South America. It is described as a movement "centering in Christ," and it does away with "saints," but retains the sacraments of Baptism, Communion, and Marriage. It is designed for the regeneration of the people "who have been so grossly exploited by both church and state." According to the last census, 49 per cent of the people of Brazil said they were Roman Catholics, and a larger number than ever before claimed to be Protestants.

* * *

CHURCH CASUALTIES IN HOLLAND are said to have reached tragic proportions. Twelve Protestant ministers died in Nazi prison camps; damage to church property is estimated at nearly seven million dollars, sixty Protestant churches were completely destroyed, and forty were seriously damaged. Thirty parishes were inundated by the cutting of the dykes, and sixty entire congregations were evacuated. When it is remembered that Holland is a tiny country the seriousness of such a loss in church properties is staggering, almost irreparable.

* * *

CHINA IS AGAIN FACED WITH FAMINE due to war and the lack of the usual spring rains in many areas of Free China. In the fighting zones, the farmers were able to plant rice, and many of the most fertile "rice bowls" were in enemy hands. All this means that, since rice is the chief element of Chinese diet, the populations of the surrounding hills will suffer. Added to all these distresses is the fact that the facilities for transportation and distribution have been utterly wrecked by enemy use and action. Even the dirt roads have been obliterated.

* * *

THE ARAB NEAR EAST is no less a problem for what it wants than for what it is. Syria is semi-feudal, sixty per cent illiterate, and a conglomerate of hostile groups. Iraq is on an even lower social and economic level. Lebanon is Christian, but undeveloped and surrounded by swarms of Moslems. The wealth of Egypt is in the hands of a few families while its population of sixteen million sicken and starve. Saudi-Arabia is tribal and nomadic, cursed with slavery and thieves and is ruled by desert despots. Whatever else may be said, the Near East has a long way to go before it can hope to achieve even the semblance of democracy.

* * *

PROTESTANT CHURCH MEMBERSHIP in the Continental United States numbers more than seventy-two millions. Of that total nearly sixty million are gathered into thirteen denominations each with more than a million members. The largest single body of Protestants is the Methodist Church, with more than eight million members. It is estimated that more than sixty million of the total Protestant membership are thirteen years old or over. The annual reports of the Churches showed a gain of nearly four thousand congregations for the year, bringing the total for all groups to more than a quarter of a million churches.

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EDITORIAL

JUSTIFIED BY FAITH, NOT BY THE FAULTS OR FANATICISM OF OTHERS

Certain ideas and phrases have achieved an unenviable fame in the history of the Christian Church. Most of them sprang from perfectly sound concepts, but in the course of religious history they became the synonyms for bigotry and religious narrowness. From age to age, such terms have been used as excuses for avoiding the holy implications of the faith to which they relate, and to discredit theological and positive views of Christian life and character.

Orthodoxy is no longer confined to correct interpretations of religious principles, but it is used as a label for religious fanaticism and narrowness and as an easy defense against teachings which make us uncomfortable. An overall rejection of the content of Christianity makes it unnecessary to justify opposition to separate religious concepts. The general rejection of specific teachings may be an adroit evasion of Christian truth which enables the liberal minded individual to maintain his self-respect and to claim a respectable religious classification.

In much the same manner "law" has been lifted out of its religious setting and it suggests Pharisaism rather than righteousness and the moral exactions of the faith which we profess. Such a denaturing of the idea of righteousness tends to change our Christianity from a God-inspired life into a mechanical and negative relation. It sinks the victims of shallow views below the moral level of the Pharisee through whom the idea achieved its perversion. It tends to create the idea that "breadth" is a virtue when it is often no more than an intellectual smear.

The substitution of a conventional attitude for a personal and positive understanding of Christianity as a divine relation will mean tragedy for the soul life—individual or social. Bigotry is not the fruit of orthodoxy, but the result of an undernourished faith. Legalism results from the bald presumption that a method may be substituted for an ideal and that virtue may be replaced by a pose. There is no virtue in any form of religion, orthodox or liberal, if a direct relation to God is left out. In the days of evangelistic crusading, we shall need authority more than techniques and humility of heart more than any pride in our emancipation from the law of righteousness. Faith is anchored in God; the pride of man in the illusions of a perverted mind.

ARE YE ABLE?

We have fought two wars in a single generation—one to make the world "safe for democracy," and the other to defend democratic freedom against its enemies. We have heard great words concerning the hopes and fears of those who made great sacrifices for securing those noble ends. We feel reasonably certain that the most of those who faced the grim realities of war did little romantic philosophizing concerning their sacrifices. They did their task as patriotic sons of a great country, but under conditions which robbed the conflict of all aspects of voluntariness.

Today, as at the end of the first World War, the prospects for world peace are far from reassuring. Victory has revived in the nations the age-old dreams of empire, and peace for the world seems to be as remote as it was a generation ago. The indications are that the preliminary stages of the peace negotiations are far from being either harmonious or pacific. Within our own country, there is unseemly jockeying and distrust. We have been loyal throughout the war, not because we were for war, but because we are for peace. Peace and a free world is our hope.

But, are we able to meet unfavorable eventualities? If the drift is away from peace, are we able to stand in the breach and demand that for which our sons were sent to death? Is the Christian Church ready to provide the leadership for pressing the cause of world peace should diplomacy fail? We do not mean, have we an organized pacifism, but have we men and women with Christian insight and experience who may be able to steer the much-buffeted bark of world peace into a safe haven?

The current number of **The Federal Council Bulletin** has two statements which seem to us to have important bearing upon the questions which we have raised. The first is that the Church cannot meet the situation unless it shall "produce the kind of men who have such a deep understanding of the Christian Gospel and such a whole-hearted commitment to it that they will earnestly try to bring it to bear effectively upon all the activities in which they engage." The statement concludes with these words: "We must never allow ourselves to forget that unless the Church succeeds in its central mission of nourishing a living faith in God and discipleship to Christ, as the well-spring of all worthy services, it will be an

empty cistern from which no life-giving water will be drawn." The bearing of these words upon our obligation is too obvious to need comment.

It is not enough, however, to point a way. We must face the facts as they are. We quote from a statement in a London paper regarding England: "The Bible is still a difficult book. . . . For the eighty per cent of the population outside the churches it has lost its authority." The same article says: "Waiting for supermen, or trusting super-methods, or blaming the spirit of the age," will never achieve the end desired. "The battle will be lost or won in the local church." World peace will never be either a political or a diplomatic achievement. It will come as the result of the efforts of those who are able to say through a profound Christian consciousness, "We are able."

THE END OF THE TRAIL

Four District Conferences during the past week brought Dr. J. G. Snelling and the editor to the end of the trail for 1945. On account of the travel situation, we had not expected to make the round, but in the end we attended twelve of the nineteen. The conferences of the past week were all well attended, a fine spirit prevailed, and the indications were encouraging indeed. The entertainment of all of them did great credit to the pastor-host and the people.

On Tuesday we attended the Brookhaven District Conference, which met in the lovely new church at Wesson. The building is an architectural gem which was designed to serve both the local community and the large contingent of students from Copiah-Lincoln Junior College who worship with them. Rev. Van R. Landrum had the work of the conference well in hand and every detail received full consideration at his hand. Bro. W. S. Cameron and his people served a bountiful cafeteria lunch after the sermon by Bishop J. L. Decell. The sermon of the Bishop was one of the most helpful and effective that we ever heard him deliver.

Wednesday we were with Rev. T. O. Prewitt and the good people of Crawford Street Church, Vicksburg. There Rev. O. S. Lewis had a good conference in attendance and otherwise despite the last-minute change of the conference from Natchez, where construction work on the church plant made it necessary to ask for the change. Bro. Lewis had prepared an exhibit of the work of the district in advance of the meeting and the conference proceeded without the problems sometimes encountered by committees.

Arrived in the little town of Taylorsville on Thursday morning, we spent a brief time greeting the people and in the opening session before we had to leave for our last engagement. Bro. M. W. Beadle, the pastor-host, was somewhat handicapped by the illness of his wife, but his people rallied to him in a splendid way. Dr. B. L. Sutherland, who leads the Methodists of the Hattiesburg district, was in fine spirits and presided over the conference with the grace and understanding of the leader that he is. A spirit of optimism prevailed in the conference and we feel sure that the reports and the entertainment were all that the indications promised at the time of our leaving.

At four o'clock that afternoon, we were at the opening of the conference for the New Orleans district, where Dr. W. W. Holmes, in a manner characteristic of himself, directed the conference with smoothness and informality. The program was less detailed than had been some of the others, but careful consideration was given to all the work and it was a splendid conference. Rev. R. L. Clayton and the people of St. Marks, New Orleans, met the responsibilities of host pastor and church with credit to themselves and delight to their guests. Thus our annual visitation of the districts ended at high tide. In no round of conferences have we found a finer spirit or greater unity in promoting the work of the kingdom.

RECONVERSION

The term re-conversion is the word of the hour. It concerns, of course, our bread and butter, our daily life, and our economic framework.

But there are implications in the word for our spiritual life. If there is to be real reconversion in industry, in labor, readjustment to the demands of peace, it surely implies a corresponding reconversion of life in all its aspects—a spiritual reconversion, a new birth of the spirit in the Christian sense.



Dr. A. P. Hamilton

I realize fully that I am using words that have almost become obsolete in the vocabulary of this generation.

Speak of "Conversion" in the old sense as used by our fathers to even a Methodist group and you are met with a blank stare of incomprehension.

Even those who have an intellectual acquaintance with the word rarely know from experience what it means. And worse still, it is not so important to know.

As a result of the decline in spiritual sensitivity there is a decline in moral awareness also. The two go hand-in-hand. Without deep spiritual insight there is bound to be no foundation for the moral life of the individual or society. There is a widespread feeling abroad that the line between right and wrong is very thinly drawn. It doesn't matter much either way. For instance, recently a man who drinks in public was elected to be the teacher of a Men's Bible Class in one of our large Methodist churches.

Now, drinking beer isn't a major sin. There are worse sins committed every day. And that man may be able to carry his intoxicants like a gentleman, suffering no harmful results. But there is such a thing as "eating no more meat while the world stands," especially if one is set up as an example.

I am not wedded to the old word "conversion" or any other technical and theological term if I can but see the results for which the term stands carried out in human lives.

If we as a Methodist Church can go on making over human lives, by our ministry, redeeming men from sin, I shall be satisfied, no matter by what name it is called.

The Church has been caught by the glamor of terminology of late years, but the facts of human life have remained the same. Green apples will still produce uneasiness in the middle region.

A. P. H.

OUR SWISS METHODISTS

By Bishop Paul Neff Garber

There are historical accounts available concerning the Switzerland Annual Conference of the Methodist Church, but only a visit in Switzerland can give a true picture of these wonderful Swiss Methodists. It is a privilege to be associated with them.

Numerically, the Swiss Methodists may seem small, for there are only eighty-three preachers and fifteen thousand members. I doubt, however, if there are fifteen thousand Methodists anywhere else that sponsor and support so many good causes and wield such a large influence as do the Swiss Methodists.

Swiss Methodism believes in the printed page. The Publishing House (Christliche Vereinebuchhandlung) is located in Zurich and there are six Methodist Bookstores in Switzerland. There are six Methodist periodicals, namely: Der Schweizer Evangelist (Church weekly); Der Kinderfreund (Sunday School weekly); Der Missionsbote (Missionary monthly); Der Bannerträger (Epworth League monthly); Wort und Waidel (like Upper Room); Der Weg (Evangelistic weekly). Despite the large number of Methodist periodicals, Dr. Ferdinand Bigg, our publishing agent, can proudly state: "We have no debts."

Our Swiss Methodists believe in and support foreign missions. They have a Missionary Society that was sending, before World War II, missionaries and funds to the Balkans, China, and Singapore. When funds from America could not reach our Balkan Methodists the Swiss Methodists gave emergency financial assistance there. The Swiss leaders are now expressing much interest in sending missionaries to help in the work among the Moslems in North Africa.

One of the outstanding features of Swiss Methodism is the hospital and deaconess program. At Zurich is the Bethany Hospital and Deaconess Home. The Bethany Hospital is a modern hospital sponsored by the Methodist Deaconess Society. There is a beautiful garden at the hospital. The rooms are immaculately clean, and the cleanliness impress you with their kindness and religious spirit. From most of the rooms you can see (even in April) snow on the mountains a short distance away.

The Bethany Hospital is recognized by the Swiss government as an institution for the training of nurses. Young Swiss girls volunteer to become deaconesses and nurses. They are given a three-year training course. After this period of study they receive a diploma and wearing the deaconess uniform serve in church or mission hospitals or as private nurses. After four or five years of such service they return to the Bethany Deaconess Home for special religious study. They are then consecrated as deaconesses.

A Swiss Methodist deaconess renders sacrificial service. There is only a nominal payment of $1 per month in each deaconess. All their expenses of every type are paid by the Deaconess Society. So all they do for their work are put into a central treasury. There are now two hundred and nineteen deaconesses in Swiss Methodism, and I do not believe I have ever before been associated with such a large number of sacrificial servants of the Church. In addition to their work as nurses, some deaconesses serve in student hostels, in day nurseries for children, and as helpers with the Young People's program in local churches.

Swiss Methodism has Old Peoples' Homes at Horgen and Eschlikon, an Orphan's Home at Dagersheim, a Tubercular Sanatarium at Davos, and a Sanatarium and Young Woman's Hostel at Lausanne. At Victoria there is a Youth and Bible Home, where Bible courses, summer institutes, and missionary meetings are held in this beautiful spot of the Bernese mountains.

There is a uniform salary for the preachers, which is paid from a central treasury. Each congregation is apportioned a certain amount for ministerial support, which is sent to the Conference treasurer, and he then distributes the payments to the pastors.

There is a minimum uniform salary when a young man joins the Annual Conference. This is gradually increased until after fifteen years the maximum amount is reached, which is now $1,200 and parsonage. Pastors with children receive an additional amount and, since the cost of living varies in Switzerland, a larger sum is granted to pastors in cities like Zurich and Berne. The district superintendents receive an additional $200 per year. The moving expenses of the pastors are paid by the Annual Conference. This uniform salary scale has been in operation since 1896.

The Swiss Methodists have done and are doing a great relief work. The sacrificial relief donations of these fifteen thousand Swiss Methodists puts us American Methodists to shame. The Swiss Methodists have helped the needy Balkan Methodists; they have taken refugee Dutch children into their homes, and have made possible the bringing of war-weary Belgian pastors for periods of rest in Switzerland. Every agency of Swiss Methodism is represented on the Relief Committee.

Appeals for help are coming to the Swiss Methodists from nearly all the war-torn European nations. It is impossible for the Swiss Methodists to meet all these requests. I have therefore appealed to the Methodist Commission on Overseas Relief for an appropriation to be used by the Swiss Methodists in assisting other European Methodists. The Swiss Methodist Relief Committee could distribute these funds more efficiently than could any other relief agency I have yet found in Europe. The proximity of Switzerland to Germany makes possible a contact with the German Methodist relief work not yet available to Americans.

I wish to express my high appreciation of the Swiss Methodist leadership. For five years Dr. Ferdinand Bigg has been president of the Annual Conference. Dr. and Mrs. Bigg have visited in America and they love our American Methodists. Dr. Bigg was a delegate to the General Conferences of 1936 and 1940, and to the Uniting Conference of 1939. Mrs. Bigg, a most charming Swiss lady, is president of the Woman's Society of Christian Service. Our district superintendents, Walter Muehlethaler and Erwin Kaiser are genial Christian leaders.

FINAL CAMPAIGN REPORT NEXT WEEK

We had not planned to repeat the charge-by-charge report of the Advocate campaign, but so many subscriptions have been received since we printed it that we feel we should repeat it as a matter of justice to all our friends. We expect to include a charge-by-charge report in our next issue. We deeply appreciate the fine support which we have had in the campaign effort.

Our Swiss Methodist leaders have hard problems to solve. [illegible] has been selected from America [illegible] the Swiss Methodists [illegible] periodicals in their native [illegible] Methodists. They [illegible] the Christian Advocate and World Outlook. It was thrilling to see how much [illegible] to see the copy of the Methodist Hymnal of 1944. In the meeting of [illegible] sions for hours and hours [illegible] were so interested in [illegible] Methodist problems in other parts of the world.

In addition to their [illegible] Methodists before and during the war were subjected to an [illegible] propaganda by German [illegible] suggestions were even made that [illegible] odism should become [illegible] odism. Despite this propaganda Dr. Burt and the other leaders refused to make a single concession to the Nazi [illegible] and remained true to the Mother Church.

While in Switzerland I preached at the First Methodist Church of Zurich. It was here that Bishop John L. Nuelsen was baptized, and also from the pulpit of this church he gave his farewell public message after nearly thirty years of service to Swiss and German Methodism. In this church are two marble busts, one of John Wesley and one of John L. Nuelsen. I think that shows the love and appreciation of Swiss Methodism for the episcopal leadership of Bishop Nuelsen. It was a great privilege that Mrs. Garber and I had of placing flowers upon the grave of Mrs. Nuelsen in the Zurich cemetery.

You find peace and calm here in Switzerland. Unconsciously you contrast this country with the war-torn lands of Europe. It was a relief to have a Swiss official smile when I expressed concern that my airplane reservation might be taken by some person having a high priority. Brother, there are no priorities in Switzerland.

People are really kind here. While on this visit I conducted the funeral service of four of our American soldiers whose plane had crashed while attempting a landing at Dubendorf. The funeral was at our beautiful American cemetery at Honsingen, the land for the cemetery having been given by the citizens of that town. It seemed as if the entire population of Munsingen attended the military funeral not out of curiosity but because of sincere sympathy for us Americans in the loss of these noble boys.

On my first Saturday evening in Zurich I heard at 7 p.m. the ringing of the bells of all churches. I found that every Saturday evening the church bells of the city are rung, telling the people that the work of the week is over and that they should prepare for the Sabbath. This has become such an institution that it is broadcast by short wave to Swiss people abroad. I think the ringing of those church bells is typical of the religious spirit of Switzerland.

Before coming to Switzerland I had heard of the beauty of the country, but the half was never told. As you travel through Switzerland you pass from one beautiful scene to another, from the majestic mountains to the serenity of the lakes. I especially enjoyed the many pretty flowers in the yards and in the windows of the homes. Never before have I seen such large fields. You find yourself admiring the picturesque Swiss homes with flowers in the windows and on the balconies.

I love the Swiss Methodists, and I feel

(Continued on page 13)

CONFERENCE NEWS AND PERSONALS

New Orleans Christian Advocate

Publishing Committee:
Louisiana Conference—J. W. Reily, Chairman; B. H. Andrews, R. R. Branton.
Mississippi Conference—J. T. Leggett, Vice-Chairman; J. E. Gray, C. C. Clark.
North Mississippi Conference—V. C. Curtis, Secretary; A. T. McIlwain, S. E. Ashmore.

W. L. DUREN, D.D. .....Editor-Manager
HENRY T. CARLEY, A. P. HAMILTON and B. P. Brooks .....Associate Editors
W. C. NEWMAN.....Church School Lesson Writer
MRS. E. L. DIAMOND.....Editorial Secretary
C. MILTON CHALMERS.....Publisher

Rev. Walter W. Jones, who has been serving the Lambert charge, asks us to change his paper to Route 5, Corinth, Miss. We do not know the reason for the change, but we hope that it may not be on account of his health.

Dr. Guy M. Hicks, district superintendent of Lake Charles, La., will be the preacher in special services at First Church, Lafayette, from October 8 to 14. Rev. Otis Spinks, pastor at Abbeville, La., will lead the singing. Rev. W. H. Giles is the pastor.

Chaplain H. W. F. Vaughan, of the Mississippi Conference, serving somewhere in the Philippines, has asked us to discontinue his Advocate subscription until further notice, since he is being redeployed and does not know where he may find himself in the course of events.

Rev. Wm. A. Brown, of Cave Junction, Oregon, paid the Advocate office a visit last week in connection with some investigations which he is making and projects in which he is interested. He had called earlier but the editor was out of the city and did not see him until Friday.

Rev. M. Nash Hamill, pastor at Belmont, Miss., reports a song service at the Belmont church on Sunday, September 23. The song service was put on by the young people of the church and it included the story of the songs and their authors. It was a good program and was enjoyed by all who attended.

Rev. H. W. Ledbetter, retired, still manifests the fervor and the activity of his itinerant career. He sends us a list of 6 subscriptions from Trees, an unlisted church, in the appointments of the Shreveport district, and he thinks that he will be able to increase that to 8, and that is certainly good work.

Rev. Jim H. Sharpe, who transferred from the Mississippi Conference to the Northwest Texas Conference about twenty years ago, spent two weeks in August in a meeting with Rev. A. J. Boyles, of Millsaps Memorial Church, Jackson, Miss. Bro. Sharpe is enthusiastic about the work and the outlook for that church.

A letter from Mrs. M. D. Fulkerson, Baton Rouge, La., requests that we discontinue the Advocate to her husband, Chaplain (Captain) M. D. Fulkerson, of the Louisiana Conference, as he has now returned from his service overseas. Chaplain Fulkerson and his wife are visiting his people in California at the present time.

Miss Mary Cameron, deaconess, whose home is within the bounds of the Mississippi Conference, writes us that she has been in the Charlotte Memorial Hospital, Charlotte, N. C., for treatment. We are sorry that Miss Mary has had to seek hospital care and we hope that she may soon be sufficiently recovered to resume her work with renewed vigor.

Rev. W. L. Watson, now serving the Grand Cane, La., charge, expects to enter Perkins School of Theology at S. M. U. at the end of the Conference year. Bro. Watson is one of the best friends the Advocate has had and he has done a splendid work in all respects in his charge. We join with his many friends in wishing for him a time of great profit and blessing as he does his theological work.

Rev. Charles E. Downer, pastor of the Sharon, Miss., charge, reports two good meetings, one at Sharon and one at Farmhaven Church, both of the meetings conducted by Rev. T. R. Holt. Bro. Downer has had a good year's work and expects to close the year with a report in full, and that includes the New Orleans Christian Advocate, to which he has sent in a goodly number of subscriptions during the campaign.

Dr. Wm. D. Wendel, who now heads the Department of Biochemistry at Tulane University, is a son of Rev. and Mrs. W. D. Wendel, of Tullahoma, Tenn. Bro. Wendel is a retired member of the North Mississippi Conference and a relative of the late Dr. J. W. Boswell, who was for a long time editor of this paper and in his last days was connected with the editorial offices of the Sunday School Board in Nashville.

Mr. Herbert M. Going, a prominent member of the Lewis Memorial Methodist church, of Calhoun City, Miss., is serving as Dean and Professor of History, Government and Economics, of Sue Bennett College, London, Kentucky. Sue Bennett is one of the leading Methodist Junior Colleges in the South. Prof. Going was educated at Millsaps College, the University of Mississippi, and the University of Alabama. He has taught in public and private schools in Mississippi, Alabama, Tennessee, and Virginia before going to his present post. Mrs. Going is also an instructor in the College.

NEW PROSPECT CAMP MEETING DATE CHANGED

The date of the New Prospect camp meeting, on the Van Cleave, Miss., charge, has been changed to October 2 through the 7th. This year the Rev. W. C. M. Baggett, of Poplarville, will conduct the services, assisted by Rev. G. H. McBride, local pastor.

MRS. RUBLE ROBERTS,
Secretary.
Route 1, Ocean Springs, Miss.

PROGRAM FOR MINISTERS' MEETING AT SARDIS, MISS., OCTOBER 9, 1945

10:00. Devotional—Rev. W. M. Campbell.
10:20. District Work—Rev. C. A. Parks.
11:00. Problems Created by Returning Service Men—Revs. E. H. Cunningham and G. T. Sledge.
11:20. Preaching—Rev. Carl Wasson.
12:00. Lunch.
1:00. Devotional—Rev. B. D. Benson.
1:20. Analysis of Modern Methodism—Revs. H. N. McKibben, Albert Biffle.
1:50. Debate: "Resolved, That the Delivery of the Pastor's Sermon is More Important Than His Visiting the Members." Affirmative: Revs. George Curtis and R. C. Nanney. Negative: W. O. Hunt and Billie Milligan. (Judges to be appointed or announced).
2:50. Benediction—Rev. Oscar Dowdle.

Program Committee: Revs. Bob Hollingsworth, B. D. Benson, and J. B. Burns.

E. H. CUNNINGHAM.

DR. WENDEL COMES TO TULANE UNIVERSITY

Dr. William B. Wendel has resigned from the position of Associate Professor of Chemistry at the University of Tennessee Medical School in Memphis to become Professor and head of the Department of Biochemistry at Tulane University Medical School.

Dr. Wendel received his college training at Emory University and did postgraduate work at the University of Chicago and at Washington University, St. Louis. He received the Ph.D. degree from the latter school. He is a member of the American Chemical Society, American Society of Biological Chemists, Society for Experimental Biology and Medicine, Phi Beta Kappa and Sigma Xi.

DR. W. L. DOSS' RETURN ASKED

Bishop Martin and Cabinet:

We are instructed to formulate the earnest unanimous request of the Board of Stewards of Haynesville Methodist church, Ruston district, Louisiana Conference, for the return



of Dr. W. L. Doss as pastor of this charge for another year.

Bro. and Sister Doss are so well known throughout the state, so loved and respected by all who know them, so rich in the heritage of service well and unassumingly done that it is a distinct honor to have them. Their record here stands for itself—all programs completed, all claims paid in full. They have labored zealously and contributed liberally to all activities. Their association has warmed the universal heart of our community. We would be sorely grieved to lose them.

Finally, we be true stewards, by the grace of God accepting the judgment of the Conference. All for the good of all.

Fraternally,

S. E. L. BROWN,
N. G. HYDE,
J. H. HEARNE,
Committee.

TENTATIVE PROGRAM OF THE MISSISSIPPI ANNUAL CONFERENCE

To be Held at Central Methodist Church, Meridian Miss., October 24-28, 1945

Bishop J. L. Decell, President.
Bishop H. Lester Smith, Guest Preacher.
Rev. C. H. Gunn, District Superintendent.
Rev. W. A. Tyson, Pastor-Host.

PROGRAM

Wednesday Night, October 24, 1945

7:00. Worship, with sermon by Bishop H. Lester Smith, D.D., LL.D., Columbus, Ohio, Area.
8:15. Roll Call.
Organization of the Conference.
Boards of Welcome and Response.
Reports: Committee on Program; Committee on Nominations; District Superintendents.
Reference of Retired Preachers' Names.
Announcements.
Adjournment.

Thursday Morning, October 25

8:00. Conference and City-wide Communion Service.
8:45. Opening of Conference Business Session.
Devotions—Bishop J. L. Decell.
Minutes.
Conference Business.
10:40. New Orleans Christian Advocate—Dr. W. L. Duren.
Memorial Mercy Home-Hospital—Dr. J. G. Snelling.
11:30. His Honor and Her Excellency—Governor and Mrs. Thomas L. Bailey.
11:45. Conference Business.
12:30. Announcements and Adjournment.

Thursday Afternoon

2:00. The Board of Temperance—Rev. E. E. McKeithen directing.
Temperance Drama—"The Criminal," by Mrs. H. H. Johnson, General Board of Temperance, Washington, D. C., and others.
3:00. Adjournment.
3:15. Sermon—Bishop H. Lester Smith; Rev. O. H. Scott presiding.
6:00. Evangelistic Services Downtown, Board of Evangelism.

Thursday Night

7:30. Evening Service—Rev. W. A. Tyson, D.D., pastor, presiding.
Sermon—Bishop H. Lester Smith.

Friday Morning, October 26

8:00. The Upper Room, Board of Evangelism.
8:40.
8:45. Devotions—Bishop J. L. Decell.
Minutes.
Reception of Class into Full Connection.
Conference Business.
10:00. Mississippi Methodism's Million Dollar Forward Movement.
10:30. Millsaps College—President M. L. Smith.
The Methodist Orphanage—Rev. J. H. Morrow, Superintendent.
The Woman's Society of Christian Service—Mrs. W. F. Mahaffey.
11:00. World Service—General Commission's Representative.
11:30. Lay Activities—Dr. J. M. Sullivan.
12:00. Conference Business.
12:30. Adjournment.

Friday Afternoon

2:00. Anniversary Board of Education—Rev. D. T. Ridgway.
2:30. Anniversary Board of Missions—Rev. B. M. Hunt.
3:00. Adjournment.
3:15. Sermon—Bishop H. Lester Smith; Rev. T. A. Carruth presiding.
6:00. Evangelistic Services Downtown, Board of Evangelism.
6:45.

Friday Night

7:30. Evening Service—Dr. W. A. Tyson, D.D., Pastor, presiding.
Sermon—Bishop H. Lester Smith.

Saturday Morning, October 27

8:00. Upper Room—Board of Evangelism.
8:40.
8:45. Devotions—Bishop J. L. Decell.
Minutes.
Conference Business.
10:30. The Crusade for Christ—Evangelism, Rev. J. H. Morrow directing.
Message—Dr. Harry Denman, General Secretary.
11:30. Conference Business.
11:45. Memorial Service.
Benediction.

Saturday Afternoon

2:00. Devotions.
Minutes.
Conference Business.
Reports—Boards, Commissions, and Committees.
Adjournment.

Saturday Night

7:00. Ordination Deacons and Elders.
8:00. Youth Night—Sam Barefield presiding.
Address—Bishop H. Lester Smith.
Benediction.

Sunday Morning, October 28

9:30. Love Feast—Rev. H. A. Gatlin.
11:00. Sermon—Bishop J. L. Decell.

Sunday Afternoon

2:30. Devotions—Bishop J. L. Decell.
Closing Reports.
Reading of Appointments.
Adjourn Sine Die.
Benediction.

J. L. DECELL,
C. H. GUNN,
W. A. TYSON,
Committee.

CAMP BREWER

The Board of Trustees of Camp Brewer had a meeting recently and found that the agreement with the organization occupying Camp Brewer terminates on March 2, at which time they will be able to secure the use of the Camp. They ask that we have work camps at Camp Brewer in order to get it prepared to take care of the camping program for next year. It is estimated that the $5,000 raised by the young people will not be enough to take care of the expense of the swimming pool, and a committee—Charles White, R. R. Branton, and Earl Emmerich—was appointed to secure needed equipment for the Camp. The Conference office of the Board of Education was named as the organization through which all dates at the camping site would have to be cleared. The trustees of Camp Brewer asked that an appropriation of $500 from the Board of Education be made each year for the maintenance of the Camp. It was agreed that a charge of 25 cents a day for each person would be made on all camps going to Camp Brewer, this to be used for the maintenance fund.

E. B. E.

SALOON INTERESTS ALARMED

Dear Dr.....

The following just comes to my desk as a part of Tide Newsletter, September 20, 1945:

"The distillers are distressed over the imminent release by Paramount Pictures of a film based on the sensational novel, 'The Lost Week-End.' The industry's public relations organization, the Conference of Alcoholic Beverage Industries, is thinking of bringing out a short to combat the anti-liquor sentiment it fears the film will produce."

The Church interests should make a carefully co-ordinated attack against the liquor interests, who seemingly have been approaching the limit in overdoing drinking in moving pictures.

Sincerely yours,

SWISS-AMERICAN GIVES OPINION

Christian Advocate:

I am an American of Swiss parentage. I glory in my birthright, but I also glory in my ancestry.

God has given us something tremendous in the atomic bomb. I feel sure that none of our good preachers, outside of army chaplains, would dare to handle that bomb, and neither would I. It would require training which I and our preachers neither one have.

But I want to call the attention of our preachers to my Switzerland. It is the oldest republic in existence, being over six hundred years old. In all that time it has had continuous military training of all the Swiss youth in military tactics and in all the appliances of war. In all her history Switzerland has had only two wars, both being splendid victories for the Swiss.

Right now those who know, say Switzerland could mobilize an army of 500,000 men, thoroughly trained and fully supplied with up-to-date war needs.

When Christ was on earth He said "Render unto Caesar the things that are Caesar's and unto God the things that are God's." So I believe our good preachers, after this study, will decide to preach Christ and Him crucified and let the War Department handle our war front.

Fraternally yours,

Pineville, La. W. A. JACQUES.

PERSONAL NOTES AND INCIDENTS

Mrs. T. M. Bradley, writing from Cleveland, Miss., expresses her appreciation of the Advocate as the means by which she is kept in touch with the church to which her late husband gave such noble service.

Rev. Sam Nader, pastor at Many, La., sends us a list of 49 subscriptions from his church, which is an increase over the previous year. We appreciate this splendid list and the fine work that Bro. Nader is doing in all departments of his program.

Rev. E. M. Sharp, Aberdeen, Miss., sends a subscription for Mrs. C. L. Tubb, 1332 Westhaven Road, San Marino, 9, California. He says: "Please send the Advocate to a member of the Aberdeen church who lives a long ways away and wants to know what goes on."

Friends of Bishop W. W. Peele will be glad to learn that his strength has greatly increased as a result of rest during the summer and he has now resumed his work. He is undertaking only a restricted schedule until he can feel sure of himself.

Methodist chaplaincy appointments during August included Rev. Lovis A. Carrington, Plain Dealing, La., as an Army chaplain, and the promotion of Chaplain Walter D. Williamson, of the Mississippi Conference, from first lieutenant to captain.

Rev. H. P. Lewis reports that the Schlater, Miss., church is planning an enlargement of the building. Bro. Lewis has had a successful year, adding 42 new members to the church roll and all finances will be brought up in full. Perhaps the "mistress of the manse" is a very real factor in that splendid report.

Rev. H. E. Pfost, Ringgold, La., was the leader in the Advocate campaign for the Ruston district. The records show that he topped anything that had been achieved before. He did hard work and we appreciate very sincerely his effort for a wider circulation of the Advocate. This effort is, however, but an extension of the constructive effort which he is putting forth in his own pastoral charge.

The editor and Dr. Snelling narrowly missed a visit with Dr. Henry T. Carley on Wednesday of last week. The cause, we missed the road and passed in sight of Satartia without seeing it. A blowout kept us from turning back, except for tire repair. Dr. Carley came out to the crippled car and we had a chance to greet him. He was sunburned, but it seemed to us he never looked better.

Rev. Luman E. Douglas, Sulphur, La., who has done a good job in leading the Lake Charles district Advocate campaign, was very much handicapped on account of illness in the closing weeks of the special effort. It became necessary for him to go to Shreveport for treatment the last week in August, and he is still away and expects to be away from his work for probably another four weeks. His letter was from Dubach, La.

Miss Nellie Mae Gunn, daughter of Rev. and Mrs. Elmer C. Gunn, of New Orleans, returned to Julliard Graduate School of Music in New York last week, where she will pursue her studies in voice for another year. On the Sunday afternoon before her departure she presented a musical service in which she was assisted by the choir of Carrollton Avenue Church. Many friends have greatly enjoyed her singing during her vacation, and will look forward to the time when she may share her talent with them again.

MAYOR OF VICKSBURG DIES FOLLOWING STROKE

Dear Bro. Duren: Our beloved and good mayor, R. E. Selby, died on the afternoon of September 29. He was stricken Tuesday night and carried to the hospital Wednesday noon. That night he had a stroke from which he never rallied. Vicksburg suffers a great loss in the passing of this good man. He had not been well since the day of his election. He had been district lay leader until this year, when he asked to be relieved. He was then made associate lay leader. He was also lay leader of Crawford Street Church. He was also a local preacher, as you know.

Funeral services were held in Crawford Street Church Sunday at 4 p.m. T. O. Prewitt had charge, assisted by J. T. Weems and the writer.

O. S. LEWIS.

REPORT FROM BLUE MOUNTAIN, MISS.

The officers of the Woman's Society of Christian Service at Blue Mountain, Falkner, and Jacob's Chapel, met with Mrs. Harry Boyd, district president, at the Methodist parsonage, September 26, at 7:30 p.m. Mrs. Boyd discussed how to fill out the reports of the society and the attainment of efficiency aims. After the discussion, Mrs. Sutphin served the 14 ladies refreshments.

Bro. and Mrs. Sutphin had as their guests the stewards and their wives of the Blue Mountain charge on Saturday evening, September 29. After a picnic supper was served on the back lawn of the parsonage the group went into the business session, which revealed that $165 was needed to wind up the year's work, Jacob Chapel and Blue Mountain having well overpaid their budgets. Plans were laid to make an advance in the budget for the next year at the quarterly conference at Falkner, October 21.

The Blue Mountain revival begins on October 8 and extends through the following Sunday evening. Services on the regular time, at 11 a.m. and 7 p.m. daily. Felix Sutphin will do the preaching.

REPORTER.

NEW ORLEANS DISTRICT CONFERENCE

What many agreed was the most efficiently organized and spiritually uplifting of recent district conferences was held at St. Mark's Methodist church and Community Center, New Orleans, La., when the New Orleans District Conference convened, Thursday, September 27, from 4 to 9:30 p.m.

The Rev. Dr. W. W. Holmes, district superintendent, presided in his usual ingratiating and expeditious manner and not only kept things moving and stirring, but maintained a deep spiritual tone throughout.

The highlights of the conference were an address by Mr. Joe J. Mickle, new president of Centenary College, in which he declared that youth stands at the crossroads in need of education majoring on Christianity and the humanities; a presentation of elaborate plans for the promulgation of visitation evangelism and other phases of the Crusade by Dr. V. D. Morris, district superintendent of the Baton Rouge district; a rousing temperance address by the Rev. A. C. Lawton, of the Louisiana Moral and Civic Foundation; and a provocative challenging address on lay activities by Judge E. L. Walker, of Ruston, La.

Many other local, district, Conference, and Church-wide causes were capably presented, and a determination to move resolutely forward for Christ and our great United Methodism may be said to characterize the conference.

Clarence Haas Snelling was unanimously accorded a local preacher's license.

The laymen and ministry of the New Orleans district will march forward unitedly in the succeeding phases of our Crusade for Christ fully persuaded that:

"From victory unto victory
His armies shall He lead
'Til every foe is vanquished
And Christ is Lord indeed!"

ADDISON SMITH,
Secretary.

ADVOCATE CAMPAIGN TO DATE

Louisiana Conference

District.	Dist. Supt.	1945	1944
Alexandria	R. R. Branton	527	522
Baton Rouge	V. D. Morris	412	500
	(Guaranteed	500	
Lake Charles	Guy M. Hicks	527½	565
Monroe	H. M. Johnson	651	500
New Orleans	W. W. Holmes	452	483
Ruston	Louis Hoffpauir	503	400
Shreveport	A. M. Freeman	341	300
Total		3,501½	3,270

Mississippi Conference

District.	Dist. Supt.	1945	1944
Brookhaven	Van R. Landrum	317½	312
	(Guaranteed	400	
Hattiesburg	B. L. Sutherland	587½	463
Jackson	Otto Porter	573	552
Meridian	C. H. Gunn	449½	233
Seashore	J. L. Neill	849	616
Vicksburg	O. S. Lewis	417	424
Total		3,275½	2,600

North Mississippi Conference

District.	Dist. Supt.	1945	1944
Aberdeen	W. B. Baker	285	172
Columbus	V. C. Curtis	268	305
Corinth	L. P. Wasson	178	236
Greenville	J. D. Wroten	132	120
Greenwood	R. G. Lord	390½	459
Sardis	C. A. Parks	175	144
Total		1,428½	1,436
Grand totals		8,206	7,306

THE PASTOR REPORTS FOR BONITA

Dear Dr. Duren: Just a word from one of the best charges in the great Monroe district. We are not bragging about the progress made because, as far as we can see, there has been very little progress made. There has been some good seed sown, and we are looking to God for the results. There has been a good revival held in each of the five churches on the charge. All finances will be paid in full.

When we moved to Bonita, there were

seven subscriptions for the New Orleans Christian Advocate; now there are thirty-one, all new but 7. In looking over our paper I see our district is away ahead of all the other districts in the Louisiana Conference and the larger part of the Mississippi and North Mississippi Conferences. Good work, eh? I also noticed that our district raised enough money at our district conference for 44 subscriptions.

Since August 28 Mrs. Cotten has been in a Monroe Clinic. We don't know how much longer she will have to stay there. The good people of all five of the churches have been most gracious to us. We are requesting the prayers of the entire Advocate family for her recovery.

We are anxious to see God's cause and kingdom grow.

Sincerely yours in His service,

C. J. T. COTTEN, Pastor.

CALLED SESSION OF THE LOUISIANA CONFERENCE, SOUTH CENTRAL JURISDICTION

The called session of the Louisiana Annual Conference met in First Methodist church, Alexandria, La., Tuesday, September 25, at 10:30 a.m., with Bishop Paul E. Martin presiding. After the devotional, led by Bishop Martin, Dr. R. H. Harper was elected secretary, and two matters were discussed and acted upon. The first item was to help clear the title to 680 acres of land in St. Landry Parish. This land had been left by a will probated in 1880 for use in the "foreign missionary work of the Methodist Episcopal Church, South." Rev. M. C. Manley was named in the will as agent to dispose of the property and turn the proceeds over to the Church, with the stipulation that should he die before completing the task the Louisiana Annual Conference should appoint a successor. Bro. Manley died in 1901 and the Conference failed to name a successor. During these intervening years the Board of Missions has held the property, and in 1932 leased a part of it to an oil company and collected money for the lease. Lately plans were made to drill for oil on this land under lease and the lawyer for the oil company desired a clearer title. Judge R. J. O'Neal explained all these matters and asked the passage of a resolution naming Rev. R. R. Branton as agent succeeding Bro. Manley and instructing him to take the necessary steps to clear the title on the land. The resolution was unanimously adopted.

The second item of business had to do with our University Church in Baton Rouge. At the last session of the Conference authority was granted the board of trustees of the Conference to lease from the Board of Supervisors of Louisiana State University one acre of land, more or less, to be used for our church and student center. Dr. E. C. Gunn explained that now the Board of Supervisors was willing to sell to the Methodist and Presbyterian Churches four acres of land adjacent to the campus of L. S. U. for $17,500, this land to be divided equally between the two churches. The two acres apportioned to the Methodist Church being the one acre formerly leased plus an adjacent acre. The only conditions attached to the sale were that the property was to be used for church purposes and that the architecture used in building conform to that of the other buildings on the campus. In order that we might purchase this land, Rev. W. E. Trice presented a resolution asking for the cancellation of the lease mentioned above, and it was adopted. Dr. Gunn announced that on the goal of $172,000 for the building of the William B. Reily Memorial Church and University Methodist Student Center, $129,000 has been collected and $43,000 is pledged. When the purchase of the land is consummated the title will be held by the Board of Trustees of the William B. Reily Memorial Methodist Church.

The Conference adjourned at 12:30 p.m. The members present were luncheon guests of the Board of Missions of the Conference and of the Lanier Bible Class of Alexandria First Methodist Church. At the lunch hour the Boards of Missions and of Education shared time in presenting their work, and Bishop Martin spoke for each Board. During the time allotted to the Board of Missions, Dr. H. L. Johns presided, and each district superintendent spoke concerning the missionary work in his district. During the time of the Board of Education, Dr. Dana Dawson presided and Dr. Joe J. Mickle, president of Centenary College, spoke concerning the future of Centenary. These two Boards had afternoon sessions.

FINAL CAMPAIGN REPORT NEXT WEEK

We had not planned to repeat the charge-by-charge report of the Advocate campaign, but so many subscriptions have been received since we printed it that we feel we should repeat it as a matter of justice to all our friends. We expect to include a charge-by-charge report in our next issue. We deeply appreciate the fine support which we have had in the campaign effort.

A GREAT CHRISTIAN TESTIMONY

My Dear Dr. Duren: In the summer of 1903 I was convicted by the Holy Spirit for not having reached the goal I had set for myself. I had set a high mark for myself and was making an utter failure. I came to a dead stop and began all over again. I went the bloodsprinkled way to Calvary, where I had a marvelous vision of the crucified One. I prostrated myself at the foot of the Cross in deep contrition and humble confession. I repented in sackcloth and ashes. I surrendered all to Him—an unconditional surrender.

According to the Scriptures, I was accepted in the Beloved, washed in His blood, and my sins were nailed to His cross and "consigned to the sea of God's forgetfulness." Being pardoned and redeemed, I was born again, made a new creation in Christ Jesus and filled with the Holy Spirit of promise. The blessed Christ surrounded me with His holy presence, keeping me sheltered by the blood.

From 1903 to the present hour I have walked in His ways and run in the way of His commandments, ever pressing toward the mark for the prize of the high calling of God in Christ Jesus. "All His way are way of pleasantness and His paths are peace." I have no words to express my deep appreciation, my adoration, my praise, and my thanksgiving to the mighty "God who so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish but have everlasting life." And to the glorious One who loves me and gave Himself for me. I have been happy because I could say with Job of old, "I know that my Redeemer liveth," and with St. Paul, "I know Him whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day." His mercies are round about me every night and His blessings new every morning. My room is filled with Heavenly sunshine.

You have always been so kind to me I have long felt constrained to write you this letter. If I know my heart, I am writing this for the glory of God so you may show it to Mrs. Duren and any one else whom you think would be interested in my testimony of His wonderful grace.

The whole church, especially the children, seem to be in love with Bro. Stevens. I have never heard a word except the kindest expressions of appreciation of him. He and his lovely wife are so very kind to me.

Cordially yours in His love,

Tupelo, Miss. GEORGIA ALLEN.

Please make excuses for my eyes and hand that have been serving me 93 years.

(Note: When we received this letter, we wrote immediately asking for the privilege of publishing it in the columns of the Advocate, because we know that it is in every sense a witnessing to the power of Christ. In reply, we had a letter with this sentence in it: "If you think my words can help anybody, or render praise to the One who has done so much for me, by all means use them as you suggested." The editor is glad to have the privilege of sharing this splendid testimony with the readers of the Advocate).

JOHN H. CARTER DIES

We stop the press to announce the death of Mr. John H. Carter at his home, 1220 Pine Street, New Orleans, La. His death occurred at 8:30 Monday evening following a long illness. His condition became acute a few days ago when he developed a severe cold and fever. He was a member of Carrollton Avenue Methodist church and had rendered great service in his local church and in the Church at large. He is survived by his widow and four sons, one of whom is a minister in the Western North Carolina Conference, at Mt. Airy, N. C. Funeral services were held from a local undertakers establishment at 4 o'clock on Tuesday afternoon.

REPRINT CHAPTER ON ALCOHOL

In response to a strong demand, Dr. William K. Anderson, educational director of the Commission on Ministerial Training, announces that reprints have been made of the chapter on alcohol from the Commission's recent volume, "Making the Gospel Effective."

The chapter, which is entitled "In the Alcohol Problem," is from the pen of Mr. Edward J. McGoldrick, Jr. Its treatment of the alcohol problem is from the standpoint of using spiritual resources and developing inner-disciplines within the individual. The chapter is tersely and tellingly written.

Mr. McGoldrick has been director of the City of New York Bureau of Alcoholic Therapy for two years. His work in this connection is particularly significant because it represents the first attempt made by municipalities to treat "drunks" by any other than jail sentences.

His efforts have received wide acclaim and have been approvingly written up in such magazines as Reader's Digest and The American Mercury.

The pamphlet, which is obtainable from the Commission on Ministerial Training, 810 Broadway, Nashville 2, Tenn., sells at ten cents per copy and three dollars per one hundred copies.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

October, 1945

7th—World-Wide Communion.

24th-28th—Mississippi Conference, Annual Session.

25th-31st—Week of Prayer and Self-Denial.

Program: "Women in the Working World."

Study: "The Church and Uprooted Americans."

* * *

World-Wide Communion

"World-Wide Communion Sunday means more to us this year than it ever has before. It has become a reality.

"Many Christian families, with members widely scattered and lonely for each other, look forward to this day with special anticipation. This sacramental hour makes them truly one in Christ as they 'draw near with faith.'

"But we cannot think of the Lord's Table as extended across the continents and seas to make room only for our loved ones. There is room at that table for the people of all lands—no nation is exeluded, no race forbidden. This proof of God's inclusive love and Christ's redeeming death for all mankind has done something to our understanding of the world. In spite of all frontiers and battle lines we know that 'the earth is the Lord's and the fullness thereof; the world, and they that dwell therein.'

"We remember that there are sincere Christians in all nations, literally all, who bow the knee before the Name which is above every name and, when invitation is given at the Lord's Table, 'draw near with faith.'

"Here, then, is the most hopeful fact in the world—the fact that there is **one unbroken bond of fellowship** remaining in this shattered world. All other bonds are severed, but this spiritual bond of a common faith in Christ still holds."

The W. S. C. S. in the local church should assist the pastor in making this observance outstanding with the assistance of every member.

* * *

Mississippi Conference

The annual session of the Mississippi Conference will be held in Meridian on October 24th-28th. We should be much in prayer for this meeting as the leaders of our Church plan the work of the Year of Evangelism.

* * *

Week of Prayer and Self-Denial

The material for the Week of Prayer and Self-Denial has been mailed to every society in the Mississippi Conference.

"The main idea of the Week of Prayer and Self-Denial is a quickening of the spiritual life, which is effected primarily through the Quiet Day and, as an expression of gratitude for this experience and other evidences of God's love and care, gifts which make possible an enlargement of our work beyond that provided for in the regular budget.

"It is the responsibility of the Spiritual Life Committee to call attention to the annual observance of the Week of Prayer and Self-Denial and if the society decides to have a Quiet Day, to make plans for its observance.

"The Program Committee is responsible for the entire Week of Prayer observance, exclusive of the Quiet Day."

* * *

"Women in the Working World"

It has been suggested that this program be presented at the Woman's Society of Christian Service by the Wesleyan Service Guild. If this plan is followed, the meeting should be held at night. It might be given at a Sunday evening hour.

Splendid suggestions for presenting this program have been given in the September issue of the **Methodist Woman.**

* * *

"The Church and Uprooted Americans"

"Cities have come to live under the expectation of impermanence. A community meeting of young home-owners in a new and desirable Philadelphia suburb was trying to decide what kind of shade trees to plant on their street. They unanimously decided upon poplars because, they explained, **'none of us will be here by the time an elm can grow.'"**

The approved study for this quarter is "The Church and Uprooted Americans," so each week we will give one session's outline and helps.

Session 1—"The Situation"

1. Review and Population Movement.
2. What Migration Does to People.
3. Playlet: "The Church Finds the Jones Family."
4. Worship.
5. Activity.

Suggestions for Presentation

Use the "Map of Uprooted People in the U. S. A." to show how the population of the United States has become uprooted.

Topic 1: Material for this topic will be found in "These Moving Times," pages 30-40; in '1-2-3 Shift," pages 2-4; in "City Church and the War Emergency," pages 1-3, on the map.

Topic 2: This will be presented effectively if the group is asked to list (on the blackboard) the effects, "Bad" and "Good," of migration on people.

Topic 3: (See playlet). A copy has been mailed to each local secretary by Mrs. E. E. Dean. It will be given on this page next week.

Worship: Suggestions have been mailed to local secretary.

Activity: Give out plans for community and church survey. Some things you will want to find:

1. Membership of the local church.
2. Uprooted people in the community.
3. Returned service personnel.
4. Church's facilities, such as recreation room, hobby shop, reading room, movie or slide machines.
5. Investigate destructive agencies, such as honkey tonks, etc.
6. Investigate facilities and living conditions of minorities (Negroes).

* * *

New Worker

Because of the shortage of workers, Miss Maude Fail has for some time been the only worker at our Meridian Wesley House.

We are happy to announce that another worker is now employed. She is Miss Ruth Lovitt, of Moselle. Miss Lovitt has her B.S. from Mississippi Southern College, several years of teaching experience, and one year at Scarritt College, Nashville, where she majored in social work. She will have charge of the club work.

* * *

Wesleyan Service Guild Corner

October is "Guild Month," and for its observance there are three suggestions:

1. Plan a joint meeting with the W. S. C. S.
2. Ask the pastor to preach at least one sermon particularly pertinent to employed women, perhaps having the Guild present in a body at the service. Or ask the pastor to allow the Guild one evening hour during the month to present its work.
3. Help to organize a junior Guild in your own church, or initiate the organization of a unit in a near-by church where there is none.

Supply Work: The supply work for the Guild this month is for Esther Hall and Ethel Harpist Home.

Esther Hall: The Esther Hall, Ogden, Utah, has been enlarged and improved to care for the increased number of employed women in defense plants and there is need for good books, games, and pictures.

Ethel Harpist Home: Cedartown, Georgia, is a home for a family of over one hundred boys and girls, from babyhood to maturity, and always has need of books, clothing, and recreational equipment.

A man's worst difficulties begin when he is able to do as he likes.

—Thomas Huxley.

The world, human history, Hebrew nationality, and world religion have all had a magnificent "genesis!"—Exchange.

There is no such thing as a little country. The greatness of a people is no more determined by their number than the greatness of a man is determined by his length.

—Victor Hugo.

Faith must be always the big brother of hope, guarding that rather delicate youngster from the attacks of the bullies of the mind, the fears and threats and doubts which are ambushed in life.—Sidney M. Berry.

If you have a faith, however dim, which makes sense out of life, and gives meaning to your fleeting days, and dares to believe the best in the face of the worst the years can do—don't let it go.—Joseph Fort Newton.

Our liberties are safe until the memories and experiences of the past are blotted out and the Mayflower with its bands of Pilgrims forgotten; until our public school system has fallen into decay and the nation into ignorance; until legislators have resigned their functions to ecclesiastical powers and their perogatives to priests.

—Woodrow Wilson.



WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. M. E. ARMSTRONG, EDITOR, JONESTOWN, MISSISSIPPI

Executive Board Meeting

The Executive Board of the Woman's Society of Christian Service of North Mississippi Conference met at the Peabody Hotel, Memphis, Tenn., on August 30, 1945, with Mrs. E. M. Sharp presiding.

The meeting was opened with prayer by the president, Mrs. Sharp, after which Mrs. H. L. Talbert led the worship service, the theme of which was "Living the Good Life." Those present were: Mrs. E. M. Sharp, Mrs. W. R. McCormack, Mrs. R. M. Boyd, Mrs. N. N. Maxey, Mrs. D. H. Hall, Mrs. Walter Odom, Miss Sue McCormack, Mrs. R. P. Neblett, Miss Mamie Jones, Mrs. J. R. Priest, Mrs. L. K. Carlton, Mrs. Jim Dunn, Mrs. W. G. Gaines, Miss Cora Lee Glenn, Mrs. J. W. Hollandsworth, Mrs. E. L. Jernigan, Mrs. C. A. Parks, Miss Sallie Parnell, Mrs. A. Y. Sturdivant, Mrs. H. L. Talbert, Mrs. Dan Comfort, Mrs. E. M. Armstrong, Mrs. W. P. Bailey, Miss Susie Parker, Mrs. Clyde Hall, and Mrs. W. H. Ratliff.

The resignation of the following officers was announced: Mrs. B. L. Mercer, secretary of Supplies; Miss Sallie Parnell, Historian.

Mrs. Sharp asked the Research Committee to meet at the noon hour. In the absence of the chairman, Mrs. R. A. Tucker, Mrs. Ratliff was asked to serve as chairman.

The following communications were read: Note of appreciation of dedication of Conference Minutes from Mrs. Talbert; announcement of marriage of Helen Grisham to Wayne Shelby; and note from Nelda Comer, stating she could not attend Wood College this fall.

Motion was made by Mrs. Bailey and seconded by Mrs. Hall that the chairman be instructed to write Dr. M. L. Smith, Millsaps College, that the requirements for the North Mississippi W. S. C. S. scholarship be the same requirements as those for a like scholarship in the Mississippi Conference. The motion carried.

Plans were perfected for six district Seminars to be held in September.

Mrs. Sharp called attention to the new Guides, asking each member to secure one at the desk and to note that in the Conference By-Laws of W. S. C. S., Article 5, Section 7, the requirements for a Conference Chairman of Missionary Personnel. She stated the importance of this office and asked the Research Committee to place this on its roster of officers for appointment by the president at the annual meeting next spring.

Reports

President: Mrs. Sharp expressed appreciation of the privilege of attending the School of Missions at Lake Junaluska and gave a brief report, stating there were ten representatives from our Conference and each made a definite contribution to the School. She also paid tribute to Mrs. H. L. Talbert, secretary of Foreign Work of the Jurisdiction, one of the leaders.

Motion was made by Mrs. Ratliff, and seconded by Mrs. Talbert, that the Conference pay the expenses of the Secretary of Organization and Promotion to the School of Missions, Lake Junaluska, each year. The motion carried.

Mrs. Sharp stated the need for a copy of the Constitution and By-Laws of the North Mississippi Conference W. S. C. S. Motion was made and carried that a committee be appointed to prepare a typed copy to be printed in the 1946 Conference Journal. The following committee was appointed: Mrs. H. L. Talbert, Mrs. W. H. Ratliff, and Mrs. R. P. Neblett.

Vice-President: Mrs. W. R. McCormack gave a report of her work, stating that during the summer she had been working in the camping program of our church, working with the members of the W. S. C. S. of tomorrow.

Secretary of Organization and Promotion: Mrs. N. N. Maxey gave thanks for the privilege of attending the Junaluska School of Missions and called for continued assistance in organizing new societies and for accurate reports of the number of members in the societies.

Treasurer: Mrs. D. H. Hall told of the importance in increased gifts to missions, and urged that all monies left in society treasuries at close of the year be used for Life Memberships or sent for the mission pledge. She made a motion that $200 of the "Malvina Fund" be transferred to the "Methodist Home Refrigeration Fund." Motion was seconded and carried.

Motion was made by Mrs. Ratliff, and seconded by Mrs. Hall, that each society in the Conference be asked to send an offering as cash supplies in the third quarter to apply on the "Refrigeration Fund." The motion carried.

Recording Secretary: Mrs. R. M. Boyd expressed appreciation to all who helped edit the 1945 Conference Journal, as it was impossible for her to attend the Enlarged Executive Session. She asked that Mrs. Sharp and Mrs. Hall serve with her in securing bids for printing the 1946 Journal.

Children's Work: Mrs. C. A. Parks gave each one present a copy of the fall **World Friendship Bulletin** and asked for district secretaries for her department.

Mrs. Sharp stated that since we do not have district organization in our Conference, any Conference officer may select district assistance when necessary.

Missionary Education and Service: Mrs. Walter Odom gave suggestions for the fall study, "The Church Among Uprooted Americans," and stated that outlines for the study had been mailed to all local secretaries of Missionary Education, and extra copies had gone to district secretaries for distribution at district meetings. She asked the privilege of mailing a card to each local secretary on December 1, giving the Calendar of Study for 1946. This privilege was granted.

Literature and Publications: Miss Mamie Jones stated that she had mailed to all societies the material for the "Week of Prayer," and called attention to the abundance of new material now available.

Christian Social Relations and Local Church Activities: Mrs. Hollandsworth explained the outline of her work for promotion in district meetings and local churches. She expressed thanks for the privilege of being a part of the "Workshop" at Junaluska this summer.

Mrs. McCormack dismissed the morning session with prayer.

Afternoon Session

The afternoon session was opened with prayer, led by Mrs. Neblett.

Mrs. Hollandsworth and Mrs. Ratliff explained the tentative plans for the leaders of representative organizations in the state to meet in Jackson, Miss., for the purpose of working together in solving problems that face the state in these times.

Motion was made and carried that we cooperate in this meeting.

Advocate: Mrs. M. E. Armstrong asked for continued cooperation in preparing material for the Woman's Page.

Youth: Mrs. Clyde Hall announced that the Methodist Youth Fund in the Conference had increased, and that she was preparing a letter of explanation of the report blank to be sent to all presidents. She gave thanks for the helps received at Junaluska.

Wesleyan Service Guild: Miss Susie Parker reported that all the Guilds reported last quarter, and expressed appreciation for information and inspiration received at the Guild Conference at Junaluska.

Student: Miss Sue McCormack reminded us of the importance of work with students, as many of our full-time workers come from the student group. She stated that 16 students from our Conference went on Caravans this summer.

The District Secretaries: Stressed the need for fuller reports on the use of "The Doors to Progress" and the need for an increase of subscriptions to publications.

Scarritt College: Mrs. W. P. Bailey announced that programs on Scarritt College had been mailed to each president and urged the presentation of same in September.

Rural Work: Mrs. Sharp announced the transfer of Miss Cora Lee Glenn from the Defense Area at Prairie to the Greenwood Springs charge, where she will work with the pastor on his charge of nine churches.

Miss Glenn said she enjoyed her work at Prairie and would go with joy to this field of rural work.

Methodist Home: Mrs. Dan Comfort spoke with enthusiasm of the many improvements being made at the Home, calling special attention to the social worker who has been added to the staff.

Life Members: Mrs. E. L. Jernigan emphasized the need of more money for missions and asked that we not wait until the fourth quarter, but give Life Memberships in the third quarter also.

Mrs. Sharp told the group of the illness of Rev. E. L. Jernigan at the Methodist Hospital and asked Mrs. Jernigan to take the flowers on the table to him as a token of our friendship and loyalty to the Jernigans.

(Continued on page 14)

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

Edited by The Executive Committee of Louisiana Conference

Mrs. C. I. Jones, Conference Supply Secretary

Deadline for Church Christmas Packages Extended to November 15

It is considered of such importance that Church Christmas Packages may go overseas in large numbers that the time has been extended to November 15. Dr. Leslie B. Moss, Executive secretary of the Church Committee on Overseas Relief, stated, "Christmas cartons which reach the warehouse by November 15 have a good chance of being delivered overseas by Christmas. However, the contents of these cartons are so significant for life and fellowship in other countries that we would encourage church members to send cartons up to November 15. They will be sent forward as Christmas gifts."

Continue to order cartons, fill and return as quickly as possible. Address Church Christmas Packages, 297 Fourth Avenue, New York 10, N. Y. Be sure to mention that you are a Methodist. Send $1 for one carton, $5 for six cartons, $8 for twelve cartons, $15 for 24 cartons. This is to cover the warehouse cost, collection, care, packing and shipping overseas. Pack only articles suggested. WPB and Export License allow only amounts listed. They make no exceptions.

WPB prohibits sending new socks, gloves or mittens. If you mark your package "For Philippines," omit hard candy, darning cotton, baby sweater, socks, mittens, and gloves. Glass cannot be sent. Use tin containers, cardboard, or cellophane.

Mme. Marc Boegner, wife of the head of the French Protestant Federation, writes: "Our people have lost so much. You cannot imagine the happiness that the simplest gifts will bring. During the war, people have learned to look to the Church as never before. It will be wonderful for the churches to have these boxes to distribute."

General Secretary of World Council of Churches, Geneva, Switzerland, W. A. Visser T. Hooft, writes: "These 'over and above' Christmas Packages will be one of the clearest expressions of the bond which exists between Christian homes in the U. S. A. and Christian homes in the suffering countries. And it is a thoroughly practical plan."

Mr. Harper Sibley, chairman of the Church Committee on Overseas Relief and Reconstruction, says: "Now that we have a chance, let's show that we mean our Christian declarations of brotherliness. This well-prepared plan provides a sound, practical method at a modest expense for giving strength and new courage."

Christmas bells, long silent, can ring again, pealing forth their story of good-will toward men. Christians of America plan to send out that same joyous message to half a million Christian families in devastated areas by sharing our Christmas with them through Church Christmas Packages. Our Christian brothers in war-devastated lands have lacked many essentials of life. Today, these simple articles assume the value of welcome gifts. The way is open to send such gifts—as tokens of the unbroken bonds of Christian brotherhood.

Cooperating denominations include Baptist, Northern, Southern, Congregational, Christian, Disciples, Evangelical and Reformed, Lutherans, Mennonites, Methodist, Moravian, Presbyterian, U. S. A.; Presbyterian, U. S.; Protestant Episcopal, Reformed Church in America, Seventh Day Baptist, United Brethren, United Brethren (O. C.), United Presbyterian.

Our own Bishop Paul E. Martin has asked that all groups in the Church should participate in this Christian service.

Reporting Christmas Packages

Mail in an envelope to Church Christmas Packages, 297 Fourth Avenue, New York 10, N. Y., a self-addressed stamped postcard on which you have written: (a) In the upper right-hand corner in large legible figures, the serial number of your package. This is the same number to be found on the shipping label and the stub. (b) In the center of the card write: "The above numbered package valued at $....., from the Woman's Society of Christian Service of the ..... Methodist Church, ...(address).... has been received at our warehouse."

Your card will be signed and mailed back to you. This is your receipt for the box.

Local Supply Secretary Reports to District Supply Secretary

All cartons sent from your church should be reported to district Supply secretary. The value of your box is the amount expended for the carton, plus the cost of contents. For example, carton, $1; cost of contents, $4; value of box reported as $5. Report it under "Foreign Supply Work," "Value of New Supplies," $5. Boxes may be filled for less.

Some changes have been made in district Supply secretaries since 1945 Minutes went to press. They are as follows: Alexandria District—Mrs. John Givins, Winnfield; Baton Rouge District—Mrs. Henri Herff, 2540 Morning Glory Drive, Baton Rouge; Lake Charles District—Mrs. H. E. Jester, Route 1, Jennings; Monroe District—Mrs. W. L. Haley, Rayville; New Orleans District—Mrs. Clyde Earnest, Houma; Ruston District—Mrs. E. W. Nelson, Gibsland; Shreveport District—Mrs. J. T. Little, Haughton, La.

Church Christmas Packages

Type A—Adults Package: ½ pound hard candy, 6 oz. bouillon cubes, 3 2½ oz. package of dehydrated soup, 1 toothbrush, 1 comb (either man's or woman's), 18 safety razor blades, 1 washcloth (terry woven), 1 towel, small (terry woven); 4 100-yd. spools No. 50 cotton sewing thread (either black or white), 2 45-yd. spools, 2 end, 2 ply darning cotton; 12 needles, 20 folded sheets of writing paper, 20 envelopes to match, 1 paid used (but as good as new) men's socks, 1 pair used (but as good as new) women's gloves; wool or cotton remnants, no piece to exceed 2 yards. Total weight not to exceed 1 pound.

Type B—Baby's Package: ½ pound hard candy, 2 11 oz. cans of soup, 1 pound Klim or other powdered milk, 1 14 oz. package of either Cream of Wheat or Farina, 1 soft, terry woven, baby washcloth; 1 soft, terry woven, baby towel; 1 baby comb, 1 small stuffed animal, 1 hand-knit or crocheted baby sweater (maximum weight 6 oz. of wool).

Type C—Children's Package: 1 pound of Klim or other powdered milk preparation, 3 oz. bouillon cubes, 1 14 oz. package Cream of Wheat or Farina, ½ pound hard candy, 1 terry woven washcloth, 1 terry woven towel, small size; 1 paper pad, size 5x8; 2 black lead, non-mechanical pencils; 1 box crayons, 1 jump rope, 1 bag marbles, 2 handkerchiefs, 1 comb, 1 toothbrush, 2 pair used (but as good as new) socks or stockings, 1 paid used (but as good as new) mittens.

* * *

Notes on MacDonell School

The first month of the new session is drawing to a close, and we find it good. The enrollment, though smaller than average, is representative and of high quality. The faculty is also stronger. Among those returning, we are happy to welcome the following: Deaconess Lillie J. Hendricks and Virginia Tague, and Miss Ione Gandy and Miss Annie Lampard.

The new members of the faculty are not new to the school, as four of the group are former pupils and one a former teacher. Mrs. Nolan J. Matherne, whose husband is serving in the Army in the Pacific area, taught here before her marriage. She and "Johnnie," her nine-month-old son, liven up the place considerably.

Mrs. Gilbert Marcelle, formerly Helen Cantrelle, graduated at MacDonell in 1941 and received a degree from Southeastern College in 1945. She married Seaman 1/c Gilbert Marcelle and is in charge of the sewing department and of Science in the high school.

Mr. M. L. Terrebonne, formerly of Grand Island and MacDonell School, received his degree from the Army and has been an able instructor here for the past three months, but will soon have to move on and we must then wait for Uncle Sam to return another of our "boys."

Miss Mary Hafers has only a high school diploma which she received from MacDonell in 1945, but she is rendering good service in the primary department and in office help.

A new teacher is to arrive next week, sent us by Mrs. Tatum—Miss Dorothy Compton, of Bowling Green, Ky. She is a gifted musician and will be of great help in developing the spiritual life of the school and the church.

Supplies have been coming to us in generous quantities, both from the Louisiana groups and from other Conferences. We appreciate more than mere words will express the loving cooperation of these friends and

(Continued on page 13)

WHEN IN NEW ORLEANS
SHOP AT HOLMES
New Orleans Oldest and Best Department Store
CANAL STREET - - - - N. O., LA.



MILLSAPS COLLEGE—1892

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

(Copy for this page failed to reach us.—Editor).

PROMOTING A "SANE ATTITUDE" TOWARD LEPROSY

"We can say definitely that leprosy is a mildly contagious disease, rarely contracted if a person takes good care of himself, eats proper food, and knows something about the disease," says Dr. E. R. Kellersberger, general secretary of the American Mission to Lepers, in answer to the query, "Is leprosy contagious?"

"Also," he adds, "it is important to know that leprosy is not inherited, but those exposed to other members of the family under unfavorable conditions, especially little children, are the ones who get it most often. In fact, it is almost a 'children's disease,' for 75 per cent to 80 per cent (according to the well-known leprologist, Dr. Robert Cochrane in India) of all cases are picked up between the ages of five and fifteen years.

"Leprosy, much like tuberculosis, requires an intimate, repeated contact with an open case and this under unfavorable conditions, such as crowding, poverty, ignorance, poor food, humidity, other weakening diseases, lack of sanitary precautions, and other factors. This is one of the reasons that it spreads most in tropical climates, where these conditions are more prevalent. However, we must never forget that though leprosy is especially prevalent in tropical countries, it is a world-wide disease, no country being exempt from it. We also know that it is the most chronic disease in the world."

More than any other organization in the United States, the American Mission to Lepers, working through Methodist and other missionary doctors, has promoted a far-reaching wholesome publicity and interest in leprosy, thus getting rid, little by little, of the senseless and cruel attitude toward it on the part of most people. Also, as a result of this war, Dr. Kellersberger says, the indifference toward this disease on the part of the medical profession is getting less, especially since every disease in the world is being brought back to our country.

WOMAN'S DIVISION TO BUY ALASKA HOSPITAL

Purchase of the $350,000 Fort Raymond government hospital in Seward, Alaska, has been authorized by the Woman's Division of Christian Service, it is announced by Mrs. Robert Stewart, of the Bureau of Medical Work.

The 175-bed hospital was offered to the Woman's Division for $14,500 by Governor Ernest Gruening, of the Territory of Alaska, on condition that it be operated as a tuberculosis sanitorium. The institution will be taken over by the Woman's Division as soon as possible and will greatly strengthen Methodism in Seward, where the Jesse Lee Home, the Seward General Hospital, and the Seward Methodist church already constitute a Methodist center there. The hospital was built for use in connection with Fort Raymond, and since the transfer of troops elsewhere a skeleton staff has been in charge.

Health services in Alaska have been coordinated recently under the leadership of Health Commissioner Earl C. Albrecht, under whose direction Alaska has suddenly become aware of the prevalence of tuberculosis and the lack of adequate facilities for its care. A recent survey disclosed 4,500 active cases of tuberculosis, for whom only 289 beds are available and 900 greatly needed. Dr. Albrecht, trained as a medical missionary preparing for service in the Moravian Church, came to Alaska in 1935 to serve as superintendent of the Alaska Railroad Hospital and later accepted the directorship of the Manatuska Valley rehabilitation project. He was called into service in the armed services and in July, 1945, when he was appointed the first full-time Commissioner of Health of the Territorial Department of Health, he was commanding officer and post surgeon. His wife, the former Miss Blanche Smith, is a trained nurse. Dr. Berneta Block, a former missionary of the Woman's Foreign Missionary Society of the Methodist Episcopal Church in Korea, is now serving as director of the Division of Maternal and Child Health in Alaska.

LOUISIANA W. S. C. S.

(Continued from page 12)

in a later message will try to tell more of the results being accomplished.

Mrs. Ed Conger sends the following Supply projects for the Children's Division in the Louisiana Conference:

MacDonell School, Houma—1. Combs for boys and girls; 2. Slips and panties for girls size 8 to 14; 3. Socks for boys and girls; 4. Tooth brushes, tooth-paste; 5. Needles and thread; 6. Shoe laces.

Wesley Community House, 1815 Rothwell Avenue, Houston, Texas, wants kindergarten supplies—1. Story books for children, especially those with large colored pictures; 2. Pictures that interest children, taken from magazine covers, dealing with animals, flowers, children, health, safety, religion; 3. Religious pictures or pictures used with Church School literature; 4. Scissors that cut easily; 5. Modeling clay; 6. Pegs and peg board 7. Beads for stringing (large beads); .8. Building blocks; 9. Paper napkins, towels and toilet tissue; 10. Heavyweight construction paper; 11. Powder for fingerpaint; 12. Games; 13. Picture puzzles; 14. Sewing materials; 15. Soap and washing powder; 16. Cookies; 17. Toy orchestra instruments.

OUR SWISS METHODISTS

(Continued from page 5)

that the love is reciprocated. I was told by many that I was really returning home, for in 1736 my forefathers (the Neff family) left the canton of Appenzell for the Shenandoah Valley of Virginia, and that now, two hundred and nine years later, I was only returning to my ancestral country. This caused me to apologize for my poor efforts in speaking the language of my forefathers. I struck a responsive chord when in my remarks at the official welcome I stated that I came not as an American but as a Methodist; that I did not consider Swiss Methodists as people needing missionary aid but as equal members in the Methodist Church, which is a world church and not simply an American church. I shall ever appreciate the statement of one pastor who had expressed fear of possible American Methodist domination of Swiss Methodism when he exclaimed: "Why, our new bishop is not an American; he is just like us Swiss Methodists."

Swiss Methodism is a good living answer to the present popular ecclesiastical contention that only the large churches can really affect public opinion. I have heard much in recent months from unexpected sources about how Methodists and Baptists, and other Free Churches of Europe, are not in the center of affairs and therefore of little influence in the religious life of the people. Before a final decision is made that only the large churches, which means the state churches, should be in Europe, I hope a careful study will be made of the contribution and spirit of this small but wonderful group of Swiss Methodists.

CHRISTIANITY WHERE YOU LIVE

In a little volume recently from Friendship Press, entitled "Christianity Where You Live," Kenneth Underwood, the author, has a chapter on "McCoy of Rust College." In the space of eleven pages he pays a glowing tribute to Dr. L. C. McCoy, resourceful and energetic president of this Methodist College for Negroes.

The description of Dr. McCoy's work in saving soil, souls, and the school will be pridefully read by Methodists everywhere.

The recognition thus extended to President McCoy is well deserved, for he has literally saved the college, and while saving the souls of his students, he has introduced soil conservation methods that have successfully reclaimed hundreds of acres of barren and badly eroded north Mississippi farm lands. Rust College (Holly Springs, Miss.), under McCoy's leadership, is serving its constituency in a unique and outstanding manner.

THE CHRISTIAN FIRESIDE

UNIBUS

And there arose in those days a multitude which did divide among themselves the sins of men into the divisions of the great sins and the little ones. And they did say each to himself, "I will abstain from those great sins which the Lord hath forbidden, lest the Lord God visit His wrath upon me, and that quickly. But the little ones will we do, for what are they that He is mindful of them or rebukest them? And will they not be speedily forgiven?" Then did the preacher know the hardness of their Hearts, and did say within himself, "Alas, that men should harden their hearts against the Word which plainly saith, 'The soul that sinneth, it shall surely die.'"

TO SOMEBODY

I am writing in this way to you, My Dear, because otherwise what I want to say might never reach you, for I am not quite sure where you are. And maybe, if I did not write in this way, I would not say it at all. But I have been thinking of you in these days of general rejoicing, when so many men are coming home from the battles and all the others are sure of coming across unendangered lands and waters. You have rejoiced as much as any at the end of the immeasurable torment of the War and at the final Victory which has foiled an immediate and gigantic threat to human freedom and hope. But I expect the fullness of your emotion, your sharing in all the glad excitement, has suddenly cast a greyness upon the little world of your heart and the sense of irreparable loss has stabbed you again with a peculiar sharpness. You see, while the War was going on, there were so many others around you who were fearing and half expecting the same sort of loss, which happily did not come to them; then you were aware of their keen anxieties and in some degree you shared them; but now you no longer have that particular way of unselfish relief from preoccupation with your own sorrow. I am sure you will find other ways, but just at this moment there is for you a halt. You must be patient with yourself for a little while. Also, when the world for which Peace has been won seems a world in which ugly and greedy quarrels have broken loose, do not parley with any bitter thought that the life He gave was only thrown to waste. He died for something worthwhile; it is preserved for us all; we still possess it, however meanly for a while we seem to be using it. You remember you said to me on the day when the telegram came: "He was brave, and He was mine, so I can be brave now." He still belongs to you as to nobody else. Not "over there," but safe home in your heart. So you will go on being brave even in the less exciting days. I just wanted you to know how deeply I am sure that you will keep going on—not only bravely but proudly.

—Vivian T. Pomeroy, in Christian Leader.

THE UNSEEN FRIEND

At one time a man of refinement was sentenced to spend twenty-four hours in an underground cell in an old English prison. The steps of the warders died away in the distance. The man felt that before long terror would drive him mad. Then suddenly there came the sound of footsteps above, and in a quiet tone the chaplain called him by name.

"God bless you," gasped the poor fellow. "Are you there?" "Yes," said the chaplain. "And I am not going away from here until you come out." "Why, I don't mind it a bit now, with you there like that." The terror was gone while his friend was so near, unseen, yet just above. And so beside us all is the unseen yet loving Savior.

—Selected.

METHODIST YOUTH FELLOWSHIP

The young people of the Methodist Youth Fellowship are planning district-wide rallies in each district in the state. The rallies will be held at Lake Charles, October 28; Monroe, at West Monroe Church, on October 29; Shreveport, First, October 30; Ruston, Trinity, October 31; Baton Rouge, First, November 4; New Orleans, November 3; all rallies to be held at 5 p.m. Meeting places for Baton Rouge and New Orleans to be announced later. The special speaker will be Rev. Hoover Rupert, of Nashville, Tenn., son of a former missionary to India, who has just come into the office as head of the Youth Division of the Methodist Church, succeeding Dr. Walter Towner. The object of the rallies is to cause our youth to feel that they belong to a great organization and to realize that they have a task in the Crusade for Christ. They will be Crusade for Christ rallies. For a number of years, due to war conditions, our youth organizations have suffered greatly, but it is hoped that these rallies for youth will help the youth departments to regain their lost strength. The rallies have been approved by the Bishop, the district superintendents, and the Youth Council. Busses will be used to convey the young people to these rallies.

E. B. E.

"Sir, when you eat here you do not need to dust off the plate."

"Beg pardon, force of habit. I'm an umpire."—Watchman-Examiner.

Dear Editor: "Does the law give a man the right to open his wife's letters?"

Answer: "Yes, but not the nerve."

Relief At Last For Your Cough

Creomulsion relieves promptly because it goes right to the seat of the trouble to help loosen and expel germ laden phlegm, and aid nature to soothe and heal raw, tender inflamed bronchial mucous membranes. Tell your druggist to sell you a bottle of Creomulsion with the understanding you must like the way it quickly allays the cough or you are to have your money back.

CREOMULSION

For Coughs, Chest Colds, Bronchitis

NORTH MISSISSIPPI W. S. C. S.

(Continued from page 11)

Mrs. R. P. Neblett, Counselor for the Leadership School at Holly Springs, reported an enrollment of 150, 99 of this enrollment being women. She expressed appreciation for Miss Glenn's contribution to the school and stated that this, the seventeenth year of the school, showed marked progress.

Research Committee: Mrs. W. H. Ratliff submitted the report for the committee, naming the following to serve until election in 1946: Mrs. L. K. Carlton, New Albany, as secretary of Supplies; Mrs. Charles Caveness, Corinth, as Historian; Mrs. J. Harry Boyd, Walnut, secretary of Corinth district. The report was adopted.

Mrs. Neblett paid fitting tribute to Mrs. Carlton, who had served so faithfully and efficiently for ten years as district secretary.

Announcements

1. Annual meeting to be held at Wood Junior College in March, with Mrs. W. M. Alexander, of the Woman's Division, as special guest.

2. The fourth zone program to be on the Guide. Mrs. McCormack, Mrs. Carlton, and Mrs. Clyde Hall were appointed to prepare the program.

3. District secretaries to notify local societies to send third quarter report of Supplies to Mrs. L. K. Carlton, New Albany.

4. That for the fourth quarter each society make a "Love Gift" to the Building Fund for the dining room at Wood College. The Conference is given the privilege of naming this building, which will be the "Nettie Coker Hall Refectory," honoring our beloved treasurer, Mrs. D. H. Hall.

Mrs. Maxey led the beautiful closing service on "The Angelus" and closed the meeting with prayer.

Respectfully submitted,
MRS. E. M. SHARP, President;
MRS. R. M. BOYD, Secretary.

We need to lay the foundation for our new order on the solid ground of a great faith in God, faith in Christ, faith in the living spirit operating here and now in our world and faith in man and his immortal destiny.—Claramae Wagner.

Real merit of any kind cannot long be concealed; it will be discovered and nothing can depreciate it but a man exhibiting it himself. It may not always be rewarded as it ought, but it will always be known.

—Chesterfield.

Beyond our social sense of responsibility to our kind looms up in sharp relief the responsibility to Him who alone has the power to set men free, since He has designed the pattern of freedom and has given us the way to its attainment. A sense of social responsibility may hold us steady for a time, but nothing short of allegiance to God and an abiding sense of obligation to Him will keep us eternally seeking true freedom.

—W. R. [illegible]

Church Furn[illegible]
Work of the H[illegible]
At Reasonable
Write for C[illegible]
BUDDE & WEB[illegible]
JACKSON, [illegible]

MRS. B. E. MITCHELL

The sudden death on August 30th of Mrs. B. E. Mitchell, wife of Dr. Mitchell, of Millsaps College faculty, has caused widespread grief not only in the college, but in the city of Jackson as well.

The funeral service in the afternoon of September 1, in Galloway Church, was marked by a beauty and simplicity that accorded well with the life and character of Mrs. Mitchell.

Friends were present in large numbers to pay their last tribute of grief and affection. A profusion of flowers made lovely the casket and the altar. After the stately processional, led by Dr. M. L. Smith, of Millsaps College, Mrs. Armand Coullet sang "The Home of the Soul." Dr. Smith gave the Scripture reading and Dr. Countiss led the prayer. The Galloway choir sang "My God and I," the fervid and heart-warming spiritual so long a favorite of the departed and of all others in Millsaps College circles.

Dr. Countiss paid fitting and heartfelt tribute to Mrs. Mitchell, as a person noble and perfect in all life's relationships. As daughter, sister, wife, and mother, she was unselfish and devoted. As a friend, she bound to her with unbreakable bonds those who knew her well. In her relationship to her church, she fulfilled every obligation placed upon her, and gave of herself in loving and loyal service. Finally, she was devoted to God and to the principles of Christianity, which she glorified daily by her living.

Following Dr. Countiss' tribute, Dr. M. C. White, of Millsaps College, read Whittier's prayer, "When on My Day of Life the Night is Falling." This prayer-poem was doubly poignant because it had been so recently recited as the farewell to life of the speaker's mother.

After Dr. A. P. Hamilton had sung "Crossing the Bar," the funeral party moved from the church to the solemn recessional, and the services were concluded on a gently-sloping hillside in Lakewood Memorial Park.

Mrs. Mitchell was a lovely and noble woman. Her passing leaves family and friends grief-stricken but richer in the experience of their life with her and of a mutual love.

A. P. HAMILTON.

RESOLUTIONS OF RESPECT

Whereas, God, our loving Heavenly Father, in His infinite wisdom and mercy, has called our brother and board member, Dr. Walter Burkett, from this life to a better world.

Whereas, we realize with his passing we have lost a most loyal member of our community, our church, and board of stewards, a true friend, and his splendid family a most devoted husband and a wise, loving father.

Whereas, we deeply appreciate the contributions he made to our church and our community, both religiously and socially.

Resolved, that we, the members of the board of stewards of the Ringgold Methodist church, express to the family of our departed friend and brother our deep sympathy and appreciation of his splendid life, that has meant so much to his loved ones, his church, and his host of friends, and we commend them to God's care and keeping. It is further

Resolved, that a copy of these resolutions be put in the minutes of our next regular meeting, a copy be sent to the sorrowing family, and a copy be mailed to the New Orleans Christian Advocate.

Signed:

BOARD OF STEWARDS,

Mrs. E. C. Cook, Mrs. E. B. Gillon, Committee.



GOOD AND BAD WORLDLINESS

(I John 2-1-11)

By Rev. C. B. Powell

There are a number of places in the Bible where the world and worldliness are spoken of in a spirit of condemnation, and Christians are warned as to being drawn away by them. It is, however, certainly not meant to be taught by these passages that one can not live a holy life while engaged in ordinary worldly pursuits. The life of Jesus is an abiding proof against this. Every attempt to hide away from the ordinary obligations and duties of the life of the world in order thereby to insure purity has been a failure. Such a life is a starved, dwarfed life. The meaning is, I think, made clear in the words of John, where he explains that the danger of worldliness comes from the pride of life, the lust of the eye, and the love of those things that are constantly perishing. It is not life itself that is condemned, but pride. It is not the beauties that the eye beholds, but lust; it is not that we are to shut ourselves out of the enjoyment of things that are transient, but that we shall hold them at their relative value and not set our heart on them to the loss of those things that will last forever. In other words, the worldly man, in this sense which is under condemnation, is one who sets his heart on the binding of the book, and cares nothing at all for the inspiring truths the volume itself may hold. It is cherishing the husk while the ear of corn is thrown away. It is frittering one's life away on things unworthy while great values are lost. There seems to be a large number of people who spend their time and nervous energy on goodness knows what; and after it is passed it is like a tale that is told, because there has been no great purpose, no sublime spirit, no real achievement. The present world, with its imperative duties as well as its illusive temptations, is so very near to us and so very insistent, as well as perisistent, in its attraction that unless we cultivate our spiritual nature by prayer and meditation on religious things, we will become lost in the midst of things.

The dangers from worldly pleasures and worldly ambitions are like the dangers to those sailors in the old story of Sinbad. Some of you remember from your childhood the old story of Sinbad, the sailor of the Indian ocean, and how the magnetic rock rose above the surface of the placid waters. While hardly being aware of it, the vessel was attracted to it little by little. Silently, one after another, the bolts were drawn out of the ship's side by the attraction of the magnetic rock. After a while, every bolt and clamp was loosed. Suddenly, and unexpectedly, the whole ship tumbled into ruin upon the sea. When the sailors awoke it was only to find themselves lost beyond rescue.

Now, unless we are watchful, one after another of the bolts which hold our spiritual life compact, and solid, and secure, will be drawn out. And all this time we are not alarmed. The magnetic rock rises above the placid waters, we sleep on until suddenly our whole ship of religious faith has been gradually weakened and goes to pieces, and we find ourselves swamped in sin. God forbid that it should ever be so.

Someone has said religion is not the stop of an organ to be pulled out for Sunday and then pushed in for the rest of the week. It is rather the life and spirit which is to pervade all the music of daily doings. True religion is the spirit of Christ in our hearts.

"IS AMERICA ON THE ROAD TO RUIN?"

By Clarence Edward Macartney

America won the war, and yet can lost its own soul. A nation is losing its soul when it is losing its religion and when its youth are sinking into crime. "Where the carcass is, there will the eagles be gathered together."

Bible School Attendance Drops 4,000,000

"No one can question," said Dr. Macartney, "that the moral and religious pillars of American life are being fiercely attacked and dangerously shaken. The Protestant churches over a period of years show little growth in membership, and as a rule, the older and larger the churches the less the growth. Over a period, 1934-1943, only five churches, and all but one of them very small bodies, out of all the Protestant denominations show an increase in Sunday School enrollment. Nearly all others show an appalling decrease, for some of the churches as high as 20 per cent. This downward trend has been accelerated, of course, by war conditions; but the ebb-tide was running strong long before the war. For the country at large, the International Sunday School Council estimates the loss in Sunday School attendance at 4,000,900.

Causes of Decline in Bible School Attendance

"Among the contributory causes for this alarming and lamentable decline are: the increasing secularization of the Sabbath Day; the disloyalty of so large a proportion of Protestants to the ordinance of Public Worship; the sweep of the Moving Picture business, with 75,000,000 in attendance every week; and in the church itself the substitution of a general, social and international preaching for the personal and individual message of Redemption and Salvation. As Norman Thomas, the several-times Socialist candidate for President, and formerly a Presbyterian minister, put it: "No church justifies itself by becoming a forum. For the minister a social conscience and some humanitarian enthusiasm are no substitute for a living message above a God whose love and power he has found not only his peace, but also his ground of hope for the victory of the Kingdom of God and peace for all mankind.—The Sunday Guardian.

Texas has 140 counties in which all beer, wine and whiskies are illegal. She has 70 more that sell only beer or have dry precincts in them. There are only 4 counties that sell all kinds of beverage alcohol in all parts of them.—Christian World.

WHAT WORLD-WIDE BIBLE READING WILL DO FOR YOU

. It will give you a "lift" spiritually. The president of a large corporation says: "Daily Bible reading and prayer charges my batteries!"

2. It will supply you with a helpful personal clue to each day's activity.

3. It will strengthen your invisible bonds with separated loved ones who are also using these readings.

Suggestions on How to Read

1. Read seeking the "Marching Order" for you for the day.

2. Underline passages that "reach up and clutch you" as you read.

3. Memorize one verse daily.

4. Set aside and keep a definite, daily time for reading.

5. Make it a habit; enter the New Year as a daily reader of the Bible.

Marching Orders for a New Day

Bible readings which contain a special personal message for each day, as selected by members of the armed forces. Passages are in the order of the tabulated votes, except the Thanksgiving and Christmas selections.

Thanksgiving, November 22—Joshua 1, Psalm 121.
Friday—*Psalm 23, John 10:1-18.
Saturday—John 14.
Sunday, November 25—John 3.
Monday—Matthew 5.
Tuesday—Romans 12.
Wednesday—John 1:1-14.
Thursday—Exodus 20:1-17; I Timothy 2:1-8.
Friday—James 1.
Saturday—Ephesians 6.
Sunday, December 2—**I Corinthians 13.
Monday—Psalm 24.
Tuesday—Hebrews 11 and 12:1, 2.
Wednesday—Matthew 6.
Thursday—Romans 8.
Friday—Matthew 7.
Saturday—Psalm 91.
Sunday, December 9—Galatians 6.
Monday—Colossians 3.
Tuesday—Ephesians 4.
Wednesday—Philippians 3.
Thursday—I Corinthians 3.
Friday—Philippians 4.
Saturday—John 15.
Sunday, December 16—Psalm 1.
Monday—Psalm 27.
Tuesday—I Corinthians 15.
Wednesday—Psalm 46.
Thursday—Matthew 28.
Friday—II Timothy 2.
Saturday—John 17.
Sunday, December 23—Revelation 21.
Monday—Revelation 22.
Christmas, December 25—Luke 2.

If you desire a schedule of readings for 1946, write to your denominational headquarters (your minister will help you), or send request to American Bible Society, Dept. W. B. R.

* Favorite chapter of General George C. Marshall, Chief of Staff U. S. Army.

** Favorite chapter of Admiral Sir Andrew B. Cunningham, G.C.B., D.S.O.

THIRD NATIONAL METHODIST STUDENT CONFERENCE TO MEET IN DECEMBER

A call to the Third National Methodist Student Conference, to be held on the campus of the University of Illinois, Urbana, Ill., December 28 to January 1, 1946, has been issued by the National Student Commission, under the direction of the Department of Student Work of the General Board of Education.

Approximately 1,000 Methodist students, representing colleges and universities all over the nation, are expected to attend the Conference, which is based on the theme "Christianity Meeting the Crisis of Our Time." In the call to the Conference, the National Student Commission, whose chairman and co-chairman are Miss Ann Fitzpatrick, Vienna, Ga., and Otto Steele, Jr., Boston, Mass., declared: "We believe that the only way to deal abundantly with the crisis of our time is in living out the implications of our Christian faith in all areas of life.

"We believe that there must be an awakening of the Church to the practical possibilities which it can bring to the solution of today's problems, and that as Christian students we are part of the Church, and upon us will lie great responsibility for the Church's destiny. Penitently we face an uncertain future that can be redeemed only by an honest, realistic attempt at living in terms of the highest Christian standards."

The plan and purpose of the Conference, as outlined in the Call, is to give students a clearer understanding of the crisis of these times, to help them realize the dynamic force of Christian objectives and the effective action that can be taken through the various channels of the Church.

Among the outstanding speakers taking part in the Student Conference will be the following: President Frank Graham, University of North Carolina; Henry A. Wallace, Secretary of Commerce; Bishop G. Bromley Oxnam, president of the Federal Council of Churches of Christ in America; Dr. Walter Meulder, dean of Boston University School of Theology; Dr. Harvey L. Branscomb, dean of Duke University Divinity School; President Benjamin Mays, Morehouse College, and Dr. Georgia Harkness, Garrett Biblical Institute.

The Rev. Dr. Albert E. Day, editor of the New Life Magazine, and T. Z. Koo, one of the secretaries of the World's Student Christian Federation, will deliver the December 30 Sunday morning and evening addresses.

Other resource leaders incude Dick Baker, new assistant editor of World Outlook, who has recently returned from Chungking, China; President Don Holder, Union Theological Seminary, Manila, who spent three years in a Japanese prison camp; Prof. Eddy Asirvatham, Madras University, India; Dr. George P. Howard, missionary to South America, and Philippe Maury, of France. Dr. Halford E. Luccock, Yale Divinity School, will deliver the closing address.

I bought SIX BULBS...

and my dealer GAVE me this



Buy six bulbs totaling 400 watts or more and your dealer will GIVE you at NO COST this all-purpose bulb for general use anywhere in your home.

Come in Today and Get Yours

Offer restricted to residential customers of New Orleans Public Service Inc., living on the east bank of the Mississippi River.

NEW ORLEANS Public Service

New Orleans
CHRISTIAN ADVOCATE

Methodist
Crusade
for
Christ

THE LIVING CHURCH

Neither death, nor life, nor, any other creature.—Romans viii. 39.

Since God's uncreated hand moulds everything that happens to me, everything becomes bread to nourish me, water to cleanse me, fire to purify me. The very thing I seek gives itself to me by the hand of all creatures.—J. P. de Caussade: Self-Abandonment.

THE PRAYER-ROOM TODAY

My Father, help me to know that all the events and circumstances of my life come from Thy loving hand and serve Thy blessed will. In life's wildest storm, or in its fiercest heat of trouble, help me to recognize Thee, who makest the winds Thy messengers and the flaming fires Thy ministers. Help me to welcome all Thy ways, to enter into Thy wise design, and to desire only to become what Thou art seeking to make me. Amen.

No. 40.

NEW ORLEANS 12, LA.,
SUNDAY, OCTOBER 11, 1945.

The Church

By Reginald G. Ashman

I like to think of the Church as a reservoir, fed continuously from the springs of God—a reservoir into which has flowed all the best of the ages in faith and knowledge, in righteousness and truth, in holy endeavor and aspiration. A Church . . . is not just a building, neither the members that compose its fellowship, nor the worshippers who enter its precincts from time to time. It is the Assembly of all the ages, the meetingplace of departed spirits, the shrine where past and present unite with all its accumulated wealth of knowledge and experience, and, greatest and best of all, where the Living Christ has promised to commune with those who believe and trust. That was the wonderful conception of the Church given by the writer to the Hebrews in the stirring words of the lesson: "Ye are come unto Mount Zion and unto the city of the Living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and Church of the firstborn, which are written in heaven and to God the Judge of all and to the spirits of just men made perfect and to Jesus, the Mediator of a new Covenant." From that deep, inexhaustible reservoir of faith we drink when we come for worship—when we sing the hymns and anthems, when we hear the word of God read and expounded, and when our prayers ascend to the throne of heavenly grace sometimes in the language of the saints.

—Religious Telescope.

WALLET OF THE WEEK

THE BERCHTESGADEN REDOUT of Adolph Hitler is said to be a great underground labyrinth of rooms cut out of the living rock. Among them are rooms stored with vast stocks of food and European wines. The storerooms and living apartments are said to stretch for miles and the whole is air-conditioned, lit by electricity, and connected by telephones. But the dreams of the dictator and oppressor have been blasted and the abandoned rooms serve as a reminder of the futility of fortresses as protection for those who have wronged the world.

* * *

THE PHILIPPINE ISLANDS experienced tremendous changes in their religious, economic, and social life after Admiral Dewey sailed into Manila Bay nearly fifty years ago. During this time, the people have had an open Bible, a free press, public schools, sanitary living conditions, modern transportation, and a measure of real religious freedom. Much of those achievements were destroyed in the ebb and flow of war and by the Japanese invaders, but it is probable that the losses will soon be restored and the benefits of social changes extended.

* * *

HAILE SELASSIE'S EMPIRE is again in the news. This time it is in connection with the conclusion of negotiations granting the U. S. Sinclair Oil Corporation exclusive fifty-year rights for oil development, and for the sale of oil in the empire. The Sinclair Corporation, among other considerations, is said to have agreed to build hospitals, schools, and other public institutions for the Ethiopians, and to pay for educating Ethiopians in the United States. Rights ceded to the Standard Oil of New Jersey were cancelled at the time of the Italian invasion of Ethiopia upon request of our State Department.

* * *

THE NATIONAL VOICE is the oldest dry weekly in America. It was established seventy-five years ago by Captain A. D. Wood, a seafaring man who knew and hated the traffic in intoxicating drink. In all the years since its founding, the publication has had only five editors—Dr. George Morris, James H. Blanchard, Dr. S. M. Ramsey, Wiley J. Billups, and Ethel G. Hubler, the present owner and editor. It is highly probably that this is the most effective dry publication in the country, and it is taken more seriously by the drink trade than any other anti-liquor journal.

* * *

VALPARAISO UNIVERSITY, operated by the Missouri Synod of the Lutheran Church, has created twenty-five four-year scholarships for students from Northern Europe, including Germany. The president of the university said that the aim of the project is to re-educate German youth to accept responsibility and leadership in Germany's post-war readjustment. The scholarships provide for tuition, housing, board, and transportation expenses. This is a step in re-education in which the Lutherans are really pioneering. The beginning is small but the program may be enlarged until its impact will be felt in our future national and international relations.

MENNONITE OPPOSITION TO WAR was a part of the constitution of the Church. The attitude toward war seems to have been imparted by Menno Simons, the sixteenth century founder whose name the sect bears. For the four hundred years of their existence, the Mennonites have refused warfare and the taking of oaths. Mennonite settlers in America came from Russia and Germany, and while the one hundred and forty-five thousand members are divided into several groups, they are a unit in their opposition to war.

* * *

GERMAN MINES have contributed appreciably to food ration reductions in France. The immediate reason for the food shortage is due to the lack of transportation facilities for the distribution of available stocks. A long-range factor in the shortage is due to the one hundred million German land mines buried in French soil which make it impossible to plow three quarters of a million acres of farm lands which might otherwise be producing food to relieve the food shortage. Modern war does not end when the shooting stops.

* * *

STORY MAGAZINES seem to hold a commanding place in American reader interest. **Common Sense** magazine reports that more than nine and a quarter million "pulp" magazines are devoted to love and adventure stories published monthly; nearly eight million "true confession" stories; approximately three and a quarter million detective stories; ten and three quarter million movie magazines, and more than twenty-five million adventure "comic" books. This does not impress us as being a constructive use of paper in a time of scarcity, no matter what the demand for such periodicals.

* * *

IS FRANCE A MISSION FIELD? is a question being printed daily in French papers by a body of priests who confess that millions of people are not being evangelized in France. It is alleged that in a parish of forty thousand, not one Christian working man could be found. Of seventy thousand French women carried into Germany, only thirty were religiously inclined, and only ten of them belonged to the Catholic Church. Other aspects of the statement are no better, and it reveals something of the desperate situation which faces the Christian Church.

* * *

THE MIRACLE OF AMERICAN DEMOCRACY is shown by the chart of our racial and religious constitution. The nation is composed of 330,000 Indians, 330,000 Orientals, Filipino and Mexican; 60,000,000 Anglo-Saxon, 10,000,000 Irish, 15,000,000 Teutonic, 9,000,00 Slavic, 5,000,000 Italian, 4,000,000 Scandinavian, 2,000,000 French, 13,000,000 Negro, 1,000,000 each Finn, Lithuanian, Greek. Religiously, we are 2,000,000 Anglican Episcopalian, 40,000,000 Evangelical Protestant, 1,000,000 Eastern Orthodox, 4,500,000 Jews, 650,000 Mormons, 000 Quakers, 22,000,000 Roman Catholic, and Christian Scientists.

New Orleans
CHRISTIAN ADVOCATE

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W. L. DUREN, D. D., Editor-Manager — C. MILTON CHALMERS, Publisher
Associate Editors: ALFRED P. HAMILTON, H. T. CARLEY, D. D., B. P. BROOKS, HUGH N. CLAYTON (In the Service)

EDITORIAL

I AM DEBTOR

A brilliant essayist recently observed that life, all life, is a debt to the past, and that all achievement is a payment upon the mortgage which none may repudiate, nor fully discharge. It is an obligation transmitted with the gift of life, it is not affected by time limitations, and it is transmitted from generation to generation without renegotiation. Life and debt are indissoluble parts of our being. The validity of human obligation does not depend upon any acknowledgment of the ancestral relation, but it is something which is coordinate with the relation itself.

That debtorship continues and is enlarged by the experience of the "new birth" in which our Christian relation begins. In the church it expresses, through changed lives, the "sheer immensity of that redeeming love" by which our lives have been enlarged and enriched. As sinners saved through the riches of divine grace, our debtorship is increased by a factor which represents the joy and the blessedness of our salvation. To express the meaning of this new factor, we would need to fix the limits of immortality and capture the glories of the eternal world. Naturally, that cannot be done, and in lieu of it we can only offer our lives in adoration and service—an installment upon the debt which we owe to Him.

A great preacher tells the story of some poor Scotch villagers who found themselves without either a church for their worship or an altar piece for their communion. In the emergency, they scrubbed a kitchen table and covered it with a white cloth for a communion altar and they worshipped in the open. When they had a little chapel they continued to use the kitchen table, but finally prosperity and pride banished it to a place in an unused closet. They installed a gorgeously carved modern altar. But they still remembered that kitchen table and today, covered with polished oak, it has been restored to the place of honor which it had in their humbler days. True religion is the consecration of life's "kitchen table," and underneath the veneer of esthetic beauty and grace, the humbler and the more permanent human values abide.

It might not be amiss for us to remember in our days of crusading that true and effective evangelism must preserve the abiding simplicities of the life and thinking of those whom we would win for Him. Methods may change from age to age, but the "kitchen table" will continue to be the foundation upon which we must build. Conversion is not something ecstatic and different, and evangelism is infinitely more than a process of church enlistment. Through both, the ordinary and commonplace things of life are beautified and gloriously used of Him and for Him to whom we owe all.

SELFISHNESS, BICKERING AND CONFUSION

It is not our purpose to discuss the political and industrial situations except as they appear to us to affect the welfare of the people and to jeopardize the peace of the world. We do not know the facts with reference to many phases of our international relations and we know that there are two sides to every industrial dispute, but we confess that we do not see how affairs could be more discouraging for the average citizen who stands to be the chief sufferer in the total situation. Active war is over, winter is at hand, and chaos rules at home and abroad.

On the international scene, many factors tend to create apprehension in the minds of people who long for peace. The confession that the famed "Atlantic Charter" was a myth—not even a scrap of paper; the uncertainty as to the meaning of the Chapultepec agreement in the face of the Argentine situation; the silence regarding the United Nations Charter; and the ominous rumblings from the Foreign Ministers Conference in London are far from reassuring. One wonders what foundations there were for Allied unity in the war effort, and if their binding effect dissolved as soon as the shooting stopped. We simply indicate the facts without seeking to locate responsibility.

On our home front, the situation is no better. Strikes are already nation-wide and threaten the industrial life of the country, and it seems that wary and worldly-wise politicians are prudent and politic rather than daring in the situation now developing. Those who have waved the red flag regarding inflation dangers need to take a little shopping tour in cities like New Orleans where price-fixing bureaus are not esteemed immaculate. On the whole, there seems to be little in the situation to inspire confidence in the outcome.

This may be peace, but it is not the peace which the average citizen had in mind. To him it is a farce which is too tragic to be funny. One wonders if we may not be on the road to the repetition of the whole tragedy of 1918, and the disaster of the thirties. We cannot feel optimistic about a peace made by diplomats who reflect empire ideals and interests—the agents of the "spheres

of influence" ideal. Selfish aims ignore the interests of people who have been bled white by war and war-making. We believe sincerely in such a control of Germany and Japan as will insure their pacific attitude in the post-war world, and we do not believe that home front issues should be allowed to defeat the ends designed by drastic control of aggressor nations. We are against selfishness and the bickering which breed confusion, whether they be at home or abroad. We are for peace.

PALESTINE—RACIAL STORM CENTER

Unhappy Palestine is in the news again. This time it is as the focus of the threat of the Moslems to assert their independence, and in that way to set themselves on the road to world conquest and dominion. The fanatical Moslem Arab does not see that there is no real difference between the conquest which he has in mind and that of England or any other nation, except that he proposes an empire with religious rather than commercial foundations.

About twenty years ago we visited Palestine for the first time. At that time there was deep feeling among the Arabs and other non-Jewish elements regarding the Balfour Declaration. From what we could find out, there appeared to be little justice in the Balfour plan, and on a second visit six years later we found no reason for changing our view. Whatever the distress of the Jew in other lands, we do not believe that England had any civil or moral right to do what would amount to a dispossession of the Arab population for Jewish people who were natives of other lands.

It is no defense of Zionism to say that the Arab lands were acquired by purchase. The financial ability of the promoters of the Zionist movement gave them no moral right to use their money to take advantage of the necessities of the Arabs, especially when it meant to reduce them to a state of serfdom such as that which prevails in Egypt, or to drive them into the teeth of the same inhospitality as that from which the Jew was seeking to escape. We hold that Mr. Balfour had absolutely no right to make the Jew a preferred claimant to lands which had been home to the Arab populations for centuries on end. It is true that the Arab falls below the Western standard of civilization, but so does the Jew of the Near East. It is no cure for cultural deficiencies to deprive any people of a home—the very foundation of cultural progress. We do not feel that Palestine should be closed against the Jews, but neither do we think that it should be forced to become a camp for refugees.

As we see it, the flare-up in Palestine was to be expected and England has no right to complain of the reaction of the Moslems against a policy of repression. England, France, the Netherlands, and others who wish to continue empire with feudal foundations, had as well make up their minds that the days of dictation by empire builders are over. Even the Arab has come to feel that self-determination is his right. His course and his reasoning may not be absolutely sound, but he knows that at the end of wars there is no justification for fitting dependent peoples into patterns dictated by the power of those who conquer. Recent clashes and riots indicate that England is destined to find out at great cost to herself the attitudes of subject peoples have been greatly changed as the result of war.

RETRIBUTION

There are certain inexorable laws of nature and society which, though unpleasant sometimes to relate, we are often caused to remember through bitter experience and of which we should be frequently reminded. In science, we learn that "to every action there is an equal and contrary reaction." We are divinely informed that nations and individuals "who live by the sword must die by the sword." We learn through experience, observation, and history that any violation of law has its relentless penalty.



B. P. Brooks

The story of Jacob is too well known to require detailed rehearsal. The aged Isaac was about to pronounce his blessing upon Esau, his elder son, but was thwarted by the deception practiced upon him by Jacob, who impersonated Esau and, by direct falsehood, succeeded in receiving the father's blessings. For many years his conscience smote him and finally, after wrestling all night in prayer, complete reconciliation came both with God and with his brother who had been wronged. Jacob, from that day, was a changed man. He had committed an offense, however, against God and man and the law of compensation could not be revoked. We learn that, as he had deceived his father, in turn, his sons deceived him and led him to believe that his favorite son had been killed.

The story of David supplies another illustration that God's laws cannot be broken with impunity. David fell in love with the wife of Uriah, one of his trusted officers, and had illicit intercourse with her. In order to cover up his sin and secure Bethsheba for his wife, David sent Uriah into battle under circumstances that caused his death, and thus added murder to his other crime. David repented of this sin and God forgave him and pronounced him a man after His own heart. He had, however, committed a great crime and the clouds gathered over David's fortunes henceforth and "the sword never departed from his house." There followed the outrage of his daughter, Tamar, by his eldest son, Ammon, and the murder of the latter by the servants of Absalom. Then came Absalom's rebellion and his ignominous death. Succeeding this was the conspiracy of Adonijab, another son, to seize the throne. David had broken up another man's home and the immutable law of God demanded retribution.

Space will not permit a record of Paul's bitter persecution of the early Christians and of how he "made havoc of the Church." Then came his conversion and the glorious record of the "Great Missionary of the Ages." His life and his writings will be an inspiration as long as time shall last. But—listen to his own story: "Five times received I forty stripes save one;" "thrice was I beaten with rods;" "once was I stoned;" "thrice I suffered shipwreck." Then follows (2 Cor. 26:28) a list of tribulations the like of which probable no other man ever experienced.

The ways of God are inscrutable, but we know He is "wondrous wise."

B. P. B.

PERSONAL NOTES AND INCIDENTS

Dr. Henry T. Carley reports that he has been slightly indisposed on account of a catch in his back, but with the help of a chiropractor he is hoping for relief in the near future.

Rev. Randolph Stewart Smith, son of Rev. and Mrs. Joseph A. Smith, of McComb, Miss., has been appointed Minister to Youth and assistant pastor at Crawford Street Church, Vicksburg, Miss., effective October 15.

We note with sorrow the death of Mr. I. T. Franklin, of Atlanta, Ga., on September 21. He was the father of Mrs. Robert B. Crichlow, of Felicity-Aldersgate in New Orleans. Our deepest sympathy to Mrs. Crichlow at this time of sorrow.

Dr. Alfred P. Hamilton calls our attention to the fact that the memoir of Mrs. B. E. Mitchell was written by Dr. M. T. White, to whom credit should have been given. The confusion grew out of the fact that the statement was made crediting Dr. White with the writing, but was not signed by him.

Dr. W. L. Doss, Jr., is in a meeting at Haynesville, La., in which he has the assistance of Rev. J. V. Reid, of Fort Worth, Texas. Bro. Reid is preaching good sermons and is having a good hearing. The meeting will continue through the present week.

Rev. Seamon Rhea reports that he is closing his sixth year at Holly Springs, Miss., and that in many respects this has been the best year of the six. He has had loyal support for carrying out the program of the Church. His salary for next year has been fixed at $3,300, which is an increase of $300 over the past year.

Rev. W. F. Roberts says that he is coming to the end of his fifth year as pastor at Jena, La., which is his home church. He has been somewhat under par during the year, but the work has been pleasant and profitable. He promises a report on the progress of the work in the church for an early issue of the Advocate.

Rev. L. P. Brown, in anticipation of his 96th birthday, on November 7, has written his annual letter to his children, grandchildren, and great-grandchildren. The editor of the Advocate acknowledges with appreciation the receipt of a copy of the letter. Bro. Brown is too well known throughout Mississippi and the Methodism of the South to need commendation at our hands. His has been a great and worthy life.

Rev. T. E. Nicholson, who is coming to the close of his third year on the Summit and Felder, Miss., charge, says he will have a good report at Conference. He had good meetings. He had the assistance of Rev. John M. Neal, of Huntsville, Texas, at Felder Camp Ground and Rev. Guy L. Sigrest, of Enterprise, Miss., at Summit. Rev. O. H. Scott, of Tylertown, Miss., led the singing at Felder Camp Ground.

PROGRAM OF CORINTH DISTRICT PASTORS' MEETING, HELD AT POTTS CAMP ON OCTOBER 9, 1945

Introducing the year of Evangelism

Devotional—Joe Caruthers.

District Program of Evangelism—C. T. Floyd.

Morning Sermon—J. H. Holder.

Lunch—(quarterly meeting style, served by ladies of Potts Camp).

How to Reach the Inactive Members—K. E. Clark.

Ho wto Get Maximum Results from all the Evangelizing Agencies of the Church—J. J. Baird.

District Matters—Superintendent L. P. Wasson.

Benediction.

REV. NOLAN B. HARMON, SR., GOES TO HIS REWARD

Bro. Nolan B. Harmon, Sr., died following a brief illness, on Tuesday night, October 2. He celebrated his 85th birthday on the 17th of last January. Funeral services were held at Crawford Street Methodist church on Thursday, at 3 p.m. conducted by the writer and assisted by T. O. Prewitt, C. A. Schultz, and L. E. Alford. He was buried in the City Cemetery by the side of his wife, whose death occurred in 1931. Bro. Harmon had made his home in Vicksburg since his superannuation in 1924. O. S. LEWIS.

NOTICE, BOARD OF CONFERENCE CLAIMANTS, MISSISSIPPI CONFERENCE

The Board of Conference Claimants has been called by the chairman, Rev. J. B. Holyfield, to meet at Central Church, Meridian, Miss., on Wednesday afternoon, October 24, at 3 o'clock. All members are urged to be present and on time.

R. I. MOORE, Secretary.

DEATH CLAIMS REV. E. G. MOHLER

Notices received from Rev. R. G. Lord and Rev. J. H. Holder, pastor at Iuka, Miss., report the death of Rev. E. G. Mohler, pastor at Itta Bena, Miss., early Monday morning, October 1, following a heart attack a week earlier. Up to the time of his attack he was apparently in his usual health and was carrying on his work in a very effective maner. He was coming to the close of a very happy and successful year in his pastorate at Itta Bena, where he was greatly beloved by all. He is survived by his wife, Mrs. Ida Carver Mohler, and two daughters, Elizabeth, Mrs. John Dunbar, of Jonestown, Miss., and Cornelia, Mrs. Jasper Simpson, of Sumner, Miss.; and three grandchildren, John Dunbar, Jr., Sandra, and Jasper Simmons, Jr. He was a member of a large family, of whom two brothers and three sisters survive also. Funeral services at the Itta Bena church were conducted by Rev. R. G. Lord, district superintendent; Revs. W. R. Lott, J. H. Holder, and A. W. Bailey. Interment was in the Grenada Cemetery on October 2.

PICTURES DISTRESSING CONDITIONS IN HOLLAND

Testimony to the imperative need for relief in Holland is afforded in the following radiogram received by the Save the Children Federation, One Madison Avenue, New York, from Howard E. Kershner, the Federation's vice-chairman for overseas work, now abroad.

"Just completed four-day tour Holland by car and boat seeing large areas destruction. Four hundred thousand acres under water, 310,000 acres mine fields, making 18 per cent tillable land unusable. Engines, cars, trucks, electric cable, railroad rails, machinery, tools, chickens, pigs, nearly all taken by enemy. A large number children barefooted and in rags. Saw children four years old weighing only fifteen pounds. Five thousand children living in camps and jails who cannot be sent to foster homes for lack of clothing. Netherlands must have help. Try hard find sponsors for at least 500 schools totally destroyed and 500 individual desperately needy children. Clothing, shoes, bedding, money, all urgently needed."

The Save the Children Federation, with its national offices at One Madison Avenue, New York, is appealing for financial aid to provide these sponsorships. One of the Federation's shipments of clothing was first to reach Holland after the Allied occupation.

RELIGION IN THE NEWS

Religion in the News will return to the air on Saturday, October 6, when Dr. Walter W. Van Kirk, executive secretary of the Department of International Justice and Goodwill of the Federal Council of Churches, resumes his weekly broadcast of happenings in the field of religion here and abroad. This is Dr. Van Kirk's 11th consecutive year on the air.

Presented by the National Broadcasting Company in cooperation with the Federal Council, the program is heard from coast to coast over the NBC network (WEAF) each Saturday at 6:45 p.m. (EST).

ARE WE OBEDIENT

By Mrs. Irvin Rowland

"Where there is no wisdom, the people perish."

God, in His infinite mercy and wisdom, often pulls aside the curtains on the stage of reality and lets us catch a glimpse of some great truth or truths, or goals to be achieved in the work of His Kingdom. He gives us the opportunity of being a channel of blessing to others if we follow through our noble desires and ideals.

Men constantly get visions of a better world, of higher living conditions, or more God-fearing peoples. Such mountain-top experiences prepare us for the valleys of life, add meaning to everyday living, and help us to see things in their true proportions.

What do we do with our visions? They soon fade if we do not actually try to realize them. God withholds other glorious adventures if we turn away fruitless from such experiences. They spring up as beautiful flowers, but if they are not watered and cared for, soon fade and shatter, with only a memory lingering on.

Ideals must be constantly worked toward if they are ever to be realized. Bit by bit they become reality—being faithful day by day, asking for God's guidance in each step, and being true to the best that is in us. Then with strength and confidence, we can say with Paul, "I was not disobedient unto the Heavenly vision."

SIMPLE, BUT EFFECTIVE

A "'We Missed You" postcard to every absentee and a personal call by the pastor on those absent three times successively has been effective in keeping his Sunday School on the increase, according to the Rev. Charles P. Knight, of Humboldt, Kans.

CONFERENCE NEWS AND PERSONALS

New Orleans Christian Advocate

Publishing Committee:
Louisiana Conference—J. W. Reily, Chairman; B. H. Andrews, R. R. Branton.
Mississippi Conference—J. T. Leggett, Vice-Chairman; J. E. Gray, C. C. Clark.
North Mississippi Conference—V. C. Curtis, Secretary; A. T. McIlwain, S. E. Ashmore.

W. L. DUREN, D.D. .....Editor-Manager
HENRY T. CARLEY, A. P. HAMILTON and B. P. Brooks .....Associate Editors
W. C. NEWMAN.....Church School Lesson Writer
MRS. E. L. DIAMOND.....Editorial Secretary
C. MILTON CHALMERS.....Publisher

Rev. Howard E. Pfost is now engaged in revival services at Ringgold, La. He is being assisted by Rev. W. D. Milton, pastor at Franklin, La.

Miss Hester Bruce, who has been an efficient worker in Capitol Street, Jackson, is in Scarritt College, Nashville, according to request for a change of her Advocate.

Rev. A. G. Taylor, pastor at Hodge, La., has been designated as Advocate reporter for the Ruston district, and he has notified us that we may expect the news from that field soon.

Rev. T. B. Thrower writes that he expects to pay us a visit next week in connection with the meeting of the Memorial Mercy Home-Hospital Board. The latch string is out to all our friends.

Rev. W. W. Perry, who is finishing his sixth year on the Donaldsonville, La., charge, writes that this has been his best year. Finances are in good shape and 15 members have been added to the church.

Rev. K. E. Clark reports the addition of forty-four members on the Baldwyn-Wheeler charge since Conference. The Baldwyn church is asking for a full-time pastor next year with a budget of three thousand dollars.

The annual revival for the Fernwood Methodist church was held recently. Rev. Roy Wolfe, of McComb, Miss., did the preaching, and Hugh A. Hayman, a layman from his church, led the singing. Reports indicate that it was a good meeting. Rev. Hilary S. Westbrook is pastor.

Dr. Claude G. Callender, formerly of Edwards, Miss., is now associated with Drs. Sellers and Sanders in the practice of obstetrics and gynecology, at 4414 Magnolia Street, New Orleans. Dr. Callender recently transferred his membership to Rayne Memorial Church.

Rev. H. A. Gatlin has had a splendid year serving fine and thoughtful people as pastor of the Ridgeland, Miss., charge. He has been active in evangelistic work, having held eight revivals during the year. He has had some splendid revivals. He will report everything in full at Conference.

Rev. E. M. Shaw reports continued progress of the Ebenezer charge, in North Mississippi, with good prospects that all financial obligations will be met in full. Bro. Shaw used the fifth Sunday as World Communion Sunday, and at the services a young woman was converted and joined the church.

Rev. B. Joseph Martin, who writes the Sunday School Lesson for the Pentecostal Herald, is a son of Rev. A. D. Martin, of Houma, La., and a cousin of Rev. A. M. Martin, now serving at Indian Bayou, La. The father, Rev. A. D. Martin, served for a long time in the French Mission field of the Methodist Church.

The editor of the Advocate and his wife acknowledge the receipt of the announcement of the marriage of Mynn, daughter of Mrs. Hatley N. Harrison, to Mr. Albert Henderson Perryman. The marriage was solemnized at Maxwell Field, Alabama, Saturday, September 1, 1945. Mr. and Mrs. Perryman are now at their home, 328 Central Cove, Memphis, Tenn.

TELEGRAM—PROGRAM CHANGE, MISSISSIPPI CONFERENCE

Bishop Lester Smith can't come account heart attack. Please substitute Rev. Joseph Owen where his name appears on Mississippi Conference program. J. L. DECELL.

NOTICE, MISSISSIPPI CONFERENCE

Please announce that the Mississippi Conference Board of Missions and Church Extension will meet Wednesday, October 24, at 2 p.m., at Central Methodist church, Meridian, Miss., in the room to be assigned.

B. M. HUNT, President.

PASTOR'S REPORTS NOTICE

By arrangements with Rev. Robert Vaughan our Louisiana Annual Conference Treasurer, and with Rev. J. E. Hearn, our Annual Conference statistician, line seventy-two on Table Two will be used for reporting all funds raised by the local church for the Louisiana Moral and Civic Foundation.

This notice supersedes Bro. Vaughan's letter of instruction sent out to pastors in September.

Pastors will be mailed immediately the amounts their charges or churches have sent to the L. M. C. F. this Conference year.

REV. A. C. LAWTON.

TWELVE GRANDCHILDREN BAPTIZED AT ONE TIME

Twelve grandchildren of Mr. and Mrs. Herman Bosage were baptized recently at Epworth Methodist church in Biloxi by the pastor, Rev. E. W. Scott. They are: Royal Roland, Rural Nolan, Alvin Arnold, Calvin Ronald, and Carol Lee Flowers, children of Calvin and Louise Bosarge Flowers; Harvey Lynn Hughes, son of Harvey and Edna Mae Bosarge Hughes; Doris Mae, Mildred Ann, and Dolores Ione Nelson, children of Miral Burgetts and Mary Evelyn Bosarge Nelson; Fritz Raybun, Herman Julius, and Everett David Gaedchens, children of Fritz Rayburn and Mildred Adale Gaedchens. All are grandchildren of Mr. and Mrs. Herman Bosarge, of Biloxi, Miss.—Local Paper.

JUDGE HORACE H. WHITE HONORED

Judge Horace H. White, who has been a teacher in the Church School for fifty-eight years, was honored by the Men's Bible Class and the congregation of First Methodist Church, Alexandria, La., on Sunday morning, September 30, upon the occasion of his retirement from active service. The Men's class presented him with a beautiful woolen blanket and barometer. At the eleven o'clock service the congregation presented him with a lovely framed plaque in appreciation of his services to the Church through the years. Judge White is in declining health and he felt that he could not carry on longer. No man has rendered a more worthy service to both conference and connectional Methodism than has this splendid Christian layman and the regret for his retirement extends far beyond his local church and community.

NOTICE TO MEMBERS OF THE LOUISIANA ANNUAL CONFERENCE

It is very important that each member, clerical and lay, of the Annual Conference make his own reservation in a Baton Rouge hotel for the session of our Conference. If we seek to handle these reservations through the church office, it is very evident that there would be much confusion; so we are asking that the reservations be made directly by the ministers and laymen and that the pastors notify their lay delegates of this notice.

Also, in writing for a reservation, ask for a verification. Bring this verification with you when you come to Conference. Notify the hotel the day and approximate time of



day you expect to arrive. The hotel rates are as follows:

Hotel Heidelberg.—Single rooms, $2.75 to $5; double rooms, $3.75 to $7.50.

Hotel King.—Single rooms, $2.75 to $3.50; double rooms, $3.75 to $5.50.

Istrouma Hotel.—Single rooms, $1.75 to $2; double rooms, $3 to $4.50; a limited number of rooms large enough to accommodate four people, at total charge of $7.50.

Louisiana Hotel.—Single rooms, without bath, $1.50; double rooms, without bath, $2.25; single rooms, with bath, $2; double rooms, with bath, $3; single rooms, with connecting bath, $1.75; double rooms, with connecting bath, $2.75.

This notice applies to all members of the Conference except the Bishop, clerical staff, and superannuates and members of the class to be admitted on trial. We are asking that the superannuates and members of the class to be admitted on trial write directly to the church office as to their intentions of attending the Conference. The hotels of the city are crowded, and if we are to make the reservations for the retired ministers and those to be admitted on trial, it will be absolutely necessary for us to know the number who expect to attend the Conference.

We are looking forward to the session of the Conference in First Methodist church, Baton Rouge, and desire to do everything possible to make this session a great one.

LEWIS N. STUCKEY, Pastor.

EXPRESSIONS OF APPRECIATION

Judge H. H. White, one of the oldest and most faithful members of First Methodist church, Alexandria, La., was the recipient of many expressions of appreciation as he retired from active teaching in the Church School because of declining health. He has been teaching fifty-eight years.

The Men's Bible Class presented Judge White with a beautiful woolen blanket and a barometer at the class period. At the morning service, Dr. B. C. Taylor, pastor of First Church, presented him with a beautiful framed certificate of appreciation in the name of the church.

Editor Daily Town Talk:

May I use a small portion of your valuable space to thank my old "White's Bible Class" for their beautiful gifts in commemoration of my fifty-eight years of service as teacher, and the kind and affectionate words which made the gifts so much more acceptable?

I also thank the pastor and Sunday School officers and members of my church for the certificate of "honorable discharge" from a service which I have loved for many years.

The publicity given the occasion by Town Talk is another evidence of the cordial relations of long standing which have joined us in support of many good causes in the days which are passed.

It is gratifying to me to recall that the Bible Class of which I was teacher was in its first years attended by many men and women of other denominations who afterwards became founders of similar classes in their various churches.

I have been honored by my community and state with civil office and responsibility—never, however, with any accompaniment of pecuniary profit—but the most valuable and enduring service which I have in small degree been able to render has been in that of teacher of the greatest of text-books—the Bible of our holy faith.

Yours truly,

H. H. WHITE.

—Alexandria, La., Daily Town Talk.

PRESCRIPTION FOR PEACE

By W. W. Reid

Perhaps there is nothing that man wants more than assurance of permanent peace. Even his wars, he says, are to make certain of peace "in our generation," or "for the next thousand years."

Even in the midst of the bloodiest war in history, man was seeking some formula for peace. Witness the Four Freedoms, the findings at Dumbarton Oaks, the machinery set up at San Francisco, the proposals for re-education of Germany and Japan, the mass trails, and the occupations.

We join in that universal hope. And yet we know that peace is a measure of man's spirit, not a creation of his organizational genius.

Georges Clemenceau was right: peace entails sacrifice, and service, and helpfulness, and trust, and sharing, and brotherliness. In fact, it calls for the things Jesus taught, men say they believe, but men never applied. Some nations have filled their barns while neighbors starved. Some not only passed by the beaten neighbor, but encouraged him who did the beating.

It has become evident to those who attended the San Francisco Conference, and sensed the longing of peoples for peace and security, that the assurance of that peace requires a basis wider than even the Four Freedoms. If the fear, and greed, and hate, and poverty that give rise to wars are to be eliminated, their causes must be eliminated.

The man who hungers is a potential danger to society; he may be driven to crime. The nation that hungers is a threat to peace. Other nations must help her secure the means of raising enough food to feed her people.

The man who is illiterate cannot take his rightful place in a democratic society. The nation that has a majority of illiterate citizens can easily be swayed by the jingoists, the totalitarians.

The man who cannot get work, nor land to till, nor produce to market, will become a menace to a stable society. Dangerous also is the nation cut off from raw materials for her machines, and from the means of growing her foodstuffs.

The man kept in bondage—physical, mental, or spiritual—may at any moment seek to break those bonds. So will the nation or minority whose bondage makes hate and revenge to fester.

The sick man is a drag upon society. His disease may be contagious. A nation that is undernourished, where infant mortality is high, from which epidemics spread across a continent, is a menace to the welfare and peace of the earth.

The man who misunderstands or is misunderstood becomes a "psychiatric case" and a danger to his fellows. So, too, is the misunderstood or misunderstanding nation, even when the cause is only color, or size, or language, or custom, or history.

The man without religion or moral principles cannot be a part of a cooperative society. The nation without high Christian motivation will always be a question mark in a world striving for unity of purpose and for peace.

These are some of the principles and services that must guide us henceforth in the dealing of nation with nation if we "mean peace." These same attitudes and services are, in a remarkable way, the types of helpfulness in which Christian missionaries engage as they go to the uttermost parts of the world.

AUSTRALIA METHODIST MISSION LEADER VISITS U.S. A.

Dr. John Wear Burton, M.A., president-general of the Methodist Church in Australasia, and formerly general secretary of the Methodist Overseas Missions of Australasia, with headquarters in Melbourne, is on a three-months visitation to the charges of the Methodist Church in the United States. He comes as the guest of the Division of Foreign Missions of the Board of Missions, and has an itinerary that carries him to cities and churches across the country. His first meetings were in New Jersey and in New York.

The large and small islands of the far-off South Pacific—islands unknown to Americans until their sons sought to wrest them from Japan—have been familiar territory to Dr. Burton for upwards of forty years. On these islands and on this smallest of continents he has travelel, taught, preached; he has written about them, lectured about them, and sent hundreds of missionaries to serve their various peoples—men, women, and children of every race and color and creed.

Methodist Overseas Missions, which Dr. Burton has served for 43 years and headed for 25, has been a leading—but not sole—channel for bringing Christianity to thousands of island groups and communities. If some American lad was rescued in New Guinea or on some small island by "Christian natives," the chances are that these islanders had first heard the Gospel from missionaries of this Methodist Society. For the Society serves in Tonga, Samoa, Fiji, Rotuma, New Guinea, Papua, North Australia, and India.

Dr. Burton, born in Yorks, England, was educated at Prince Alfred Theological College, Auckland, New Zealand, the university of New Zealand, and the University of Melbourne. Following his ordination to the Methodist ministry, he was appointed, in 1902, a missionary to the Indian immigrant peoples of the Fiji Islands, later becoming conference foreign missionary secretary. During World War I he was religious work director of the Australian Y. M. C. A., with the honorary rank of major.

In 1925, Dr. Burton was called to the general secretaryship of the Methodist Missionary Society of Australasia, which later became Department of Overseas Missions of the Methodist Church of Australasia. In 1931 he became also the secretary-general of the entire Church, and recently was made its president-general. He has just retired from active service at these posts. He was president of the Methodist Conference in 1931, and has been active in many interdenominational missionary undertakings.

Under his leadership the Overseas Missions of his Church has grown to one of the most important missionary societies serving this vast area of the Pacific. He has through the years been a student of the native races of the area. He has been an advocate of measures on their behalf—the development of indigenous churches, the advance of education among the natives, cooperation of governments and missions for their welfare, the control of indentured labor and the promotion of a "good neighbor policy" in the Southwest Pacific Basin.

Dr. Burton is the author of a number of important books, including "The Pacific Islands," "The Fiji of Today," "Papua for Christ," "A Hundred Years in Fiji," "The Call of the Pacific," and "The Atlantic Charter and the Pacific Races."

FINAL CAMPAIGN REPORT BY DISTRICTS

Louisiana Conference

District.	Supt.	1945	1944
Alexandria	R. R. Branton	534	522
Baton Rouge	V. D. Morris	500	500
Lake Charles	Guy M. Hicks	549	656
Monroe	H. M. Johnson	652	500
New Orleans	W. W. Holmes	453	483
Ruston	Louis Hoffpauir	510	400
Shreveport	A. M. Freeman	400	300
Total		3,598	3,270

Mississippi Conference

District.	Supt.	1945	1944
Brookhaven	Van R. Landrum	400	312
Hattiesburg	B. L. Sutherland	601	563
Jackson	Otto Porter	593	552
Meridian	C. H. Gunn	452	233
Seashore	J. L. Neill	1,000	616
Vicksburg	O. S. Lewis	433	424
Total		3,479	2,600

North Mississippi Conference

District.	Supt.	1945	1944
Aberdeen	W. B. Baker	285	172
Columbus	V. C. Curtis	274	305
Corinth	L. P. Wasson	180	236
Greenville	J. D. Wroten	132	120
Greenwood	R. G. Lord	405	459
Sardis	C. A. Parks	175	144
Total		1,451	1,436
Grand total		8,528	7,306

LOUISIANA CONFERENCE

Baton Rouge District—Fourth Round

Angie, at Talisheek, Sept. 16, 3 p.m.; Q. C. Sept. 18, 3 p.m.
Hammond, Sept. 23, 11 a.m.; Q. C. 5 p.m.
Amite (special), Q. C., Sept. 23, 3 p.m.
Ponchatoula, Sept. 23, 7:30 p.m.; Q. C. following.
Wesley Chapel, Sept. 26, 7:30 p.m., Q. C. following.
Jackson, at Ethel, Sept. 30, 11 a.m., Q. C. following.
St. Francisville, at Tunica, Sept. 30, 3 p.m., Q. C. following.
Springfield, Oct. 1, 7:30 p.m.; Q. C. Oct. 30, 7:30 p.m.
Gonzales, at Faithful, Sept. 30, 7:30 p.m., Q. C. following.
North Baton Rouge, Q. C., Oct. 3, 7:30 p.m.
Blackwater, at Blackwater, Oct. 4, 7:30 p.m., Q. C. following.
Plaquemine, Oct. 7, 11 a.m., Q. C. 3 p.m.
Zachary, Oct. 7, 7:30 p.m., Q. C. following.
Denham Springs, Oct. 10, 7:30 p.m., Q. C. following.
Port Barre, Oct. 14, 11 a.m.
Waxia, Oct. 14, 3 p.m., Q. C. following.
Baker, at Bethel, Oct. 17, 7:30 p.m., Q. C. following.
Clinton, at Clear Creek, Oct. 21, 9:30 a.m.
Clinton, at Clinton, Q. C., Oct. 31, 7:30 p.m.
Greensburg, at Day's, Oct. 21, 11 a.m., Q. C. following dinner.
University, Q. C., Oct. 21, 5 p.m.
Live Oak, at Live Oak, Oct. 21, 7:30 p.m., Q. C. following.
Bogalusa E. S. M., Q. C., Oct. 24, 7:30 p.m.
Bogalusa, Columbia Street, Q. C., Oct. 25, 7:30 p.m.
Covington, at Mandeville, Oct. 28, 9 a.m.
Covington, at Covington, Oct. 28, 11 a.m.
Waldheim, Oct. 28, 3 p.m., Q. C. following.
Tickfaw, at Tangipahoa, Oct. 28, 7:30 p.m., Q. C. following.
Walker, at James Chapel, Nov. 2, 7:30 p.m., Q. C. following.
Fisher, at Fisher, Nov. 4, 11 a.m.
Sunny Hill, Nov. 4, 3 p.m., Q. C. following.
Kentwood, Q. C., Nov. 4, 5:30 p.m.
Franklinton, Nov. 4, 7:30 p.m., Q. C. following.
Istrouma, Q. C., Nov. 7, 7:30 p.m.
Pine Grove, at Pine Grove, Nov. 11, 11 a.m., Q. C. following dinner.
Bluff Creek, at Pipkin's, Q. C., Nov. 11, 4 p.m.
Amite, Nov. 11, 7:30 p.m., Q. C. following.
Baton Rouge, First Church, Q. C., Nov. 12, 7:30 p.m.
Slaughter, Q. C., Nov. 13, 7:30 p.m.

Please have all nominations typewritten in duplicate. Use a separate sheet for each church on circuits.

V. D. MORRIS, D. S.

Teddy Roosevelt informed a biographer that he learned a great lesson in the art of diplomacy from an Indian chief . . . While touring the West, Teddy met an Indian who had six wives . . . Roosevelt suggested that he choose one and discard the other five wives . . .After thoughtful consideration, the chieftain agreed—one one condition. "You choose the one for me to keep," he replied, "and then you tell the other five."

—Walter Winchell.

ADVOCATE CAMPAIGN REPORT BY CHARGES

LOUISIANA CONFERENCE

ALEXANDRIA DISTRICT

R. R. Branton, District Superintendent

	1945	1944
Alexandria, First—B. C. Taylor	10	7
Alexandria, Mission—Geo. Harbuck	..	..
Ball—P. S. Aymond	13	18
Boyce—R. E. Carter	30	17
Bunkie—A. W. Townsend	7	13
Campti—J. L. Lay	14	11
Colfax—J. M. Alford	25	22
Elizabeth—B. M. Wagoner	..	..
Ferriday—J. H. Sewell	22	24
Glenmora—J. A. Jones	30	30
Jena—W. F. Roberts	17	19
Jonesville—J. A. Knight	8	5
Lecompte—W. D. Kleinschmidt	12	20
Marksville—Geo. D. York	8	6
Melville—Clyde T. Shaw	81	54
Montgomery—Lula Wardlow	7	11
Mt. Zion—Tillman Brown	25	7
Natchitoches—D. B. Raulins	37	21
Oakdale—J. C. Sensintaffar	12	6
Opelousas—A. A. Collins	45	69
Palestine—J. B. McCann	11	25
Pineville—R. M. Bentley	43	45
Pollock—David McCartney	10	7
Rochelle—T. W. Stodghill	9	26
Sicily Island—J. D. Huff	13	5
Trout—J. J. Davis	8	26
Tullos-Urania—A. D. George	10	9
Weaver—	..	..
Winnfield—H. B. Hysell	27	25

BATON ROUGE DISTRICT

V. D. Morris, District Superintendent

	1945	1944
Amite—A. T. Law	14	15
Angie—W. F. Ragsdale	23	22
Baker—Harvey D. Watts	7	20
Baton Rouge, First—L. N. Stuckey	6	24
Baton Rouge, Istrouma—H. A. Gibbs	24	26
North Baton Rouge—D. T. Williams	9	9
University—W. E. Trice	1	1
Blackwater—J. W. Lee	17	21
Bogalusa, Columbia St.—T. V. Peters	15	8
Bogalusa, Elizabeth Sullivan—H. A. Rickey	19	20
Clinton—Fred S. Flurry	19	12
Covington—J. C. Rousseaux	21	16
Denham Springs—J. A. Bodie	6	1
Fisher—A. S. J. Neill	7	..
Franklinton—Ira W. Flowers	18	19
Gonzales—Donald Miller	11	20
Greensburg—R. T. Pickett	29	28
Hammond—H. D. Marlin	6	..
Jackson—W. B. Hollingsworth	10	9
Kentwood—E. E. Sylvest	12	12
Live Oak—E. L. McKay	9	18
Lottie—Douglas Richardson	..	54
Plaquemine—L. W. Cain	3	9
Pine Grove—J. R. Strozier	37	31
Ponchatoula—Jerome Cain	25	25
Springfield—Wm. Wood	16	25
St. Francisville—M. D. Felder	11	15
Tickfaw—P. W. Sibley	9	9
Walker—H. B. Crammer	15	12
Wesley Chapel—A. W. Coody	11	..
Zachary—B. A. Galloway	6	4
District Conference	59	13

LAKE CHARLES DISTRICT

Guy M. Hicks, District Superintendent

	1945	1944
Abbeville—O. W. Spinks	44	41
Cameron—B. F. Roberts	..	..
Church Point—Harold Hine	7	9
Crowley—C. E. McLean	5	9
DeQuincey—C. W. Quaid	18	24
DeRidder—D. W. Poole	22	19
Ebenezer—C. J. Thibodeaux	..	6
Eunice—H. B. Teer	2	4
Gueydan—O. C. Stapleton	22	20
Hornbeck—A. J. Ellender	23	21
Indian Bayou—A. M. Martin	15	24
Iowa—R. T. Pynes	19	36
Jeanerette—J. T. Wall	1	..
Jennings, First Church—E. P. Drake	2	5
Jennings, Tabernacle—J. W. Waltrip	..	..
Kinder—T. D. Lipscomb	25	23
Lafayette, First—W. H. Giles	25	25
Lafayette, Davidson Memorial—W. H. Giles	..	..
Lake Arthur—J. W. Waltrip	11	12
Lake Charles, First—J. H. Bowdon	11	26
Lake Charles, Simpson Memorial—E. R. Haug	9	19
Leesville—A. A. McKnight	19	32
Many—Sam Nader	50	48
Maplewood—J. P. McKeithen	..	..
Merryville—W. C. Barham	23	25
New Iberia—R. H. Staples	79	35
Raymond—C. B. Krumnow	..	12
Rayne—E. W. Day	23	29
Sulphur—L. E. Douglas	54	41
Sweet Lake—C. W. Rodgers	3	..
Vinton—J. A. Bell	..	5
Welsh—W. H. Bengtson	12	11
Westlake—Martin Hebert	..	..
District Conference	25	31

MONROE DISTRICT

H. M. Johnson, District Superintendent

	1945	1944
Bastrop—J. B. Harper	31	13
Bonita—C. J. T. Cotten	31	7
Collinston—O. H. Jones	..	2
Columbia—S. A. Seegers	21	16
Columbia Circuit—W. A. Reeves	..	12
Delhi—E. L. Tatum	..	9
Gilbert—E. C. Collins	20	18
Grayson—G. A. LaGrange	24	26
Lake Providence—E. C. Dufresne	40	3
Mangham—A. M. Wynne	23	11
Mer Rouge—Jas. E. Ward	3	11
Monroe, First—A. M. Serex	192	110
Monroe, Gordon Ave.—W. C. Mason	8	8
Monroe, Stone Ave.—I. L. Yeager	15	14
Monroe, Memorial Methodist—	10	..
Oak Grove—J. E. Hearne	22	18
Oak Ridge—G. H. Corry	13	11
Olla—R. A. Pickett	6	13
Pioneer—E. W. Corley	9	15
Rayville—J. H. Midyett	22	26
Sterlington—Jeff P. Paul	13	8
St. Joseph—E. H. House	6	..
Sunrise—	..	..
Tallulah—J. F. Kilpatrick	25	24
Waterproof—C. M. Hughes	..	10
West Monroe—P. M. Caraway	53	78
Winnsboro—O. L. Tucker	12	13
Wisner—W. H. Carroll	12	9
District Conference	44	46

NEW ORLEANS DISTRICT

W. W. Holmes, District Superintendent

	1945	1944
Berwick—T. F. King	3	4
Donaldsonville—W. W. Perry	15	13
Franklin—W. D. Milton	25	35
Golden Meadow—	..	3
Houma, First—A. S. Hurley	1	14
Houma Heights—Ned L. Stout	6	..
Lutcher-Reserve—S. J. McLean	1	1
Morgan City—D. B. Boddie	14	15
New Orleans:		
Algiers—D. M. Risinger	9	18
Canal Street—J. T. Harris	5	12
Carrollton Avenue—E. C. Gunn	13	21
Church of Redeemer—P. Pallotta	..	..
Chalmette—J. W. Booth	7	8
Eighth Street—Dana Dawson, Jr.	12	12
Felicity-Aldersgate—R. B. Crichlow	15	18
First Church—N. H. Melbert	20	23
Gentilly—C. R. Hardy	6	3
Gretna—J. P. Bonnecarrere	25	22
Munholland—Karl B. Tooke	..	14
Napoleon Avenue—R. M. Brown	4	14
Parker Memorial—G. W. Dameron	11½	20
Rayne Memorial—H. L. Johns	113½	126
St. Mark's—R. L. Clayton	10½	9
Second—A. L. Smith	44	36
Slidell—M. S. Robertson	64	59
Pearl River—	..	13
District Conference	30	..

RUSTON DISTRICT

Louis Hoffpauir, District Superintendent

	1945	1944
Arcadia—J. W. Mayne	10	9
Athens—B. P. Durbin	4	10
Bernice-Dubach—L. P. Moreland	10	14
Bienville—M. G. Lee	10	1
Calhoun-Downsville—Chas. L. Moore	7	4
Chatham—J. T. Garrett	37	47
Choudrant—C. L. Elliott	15	7
Claiborne—F. P. Moss	..	6
Clay-Ansley—Jack Shaw	10	..
Cotton Valley—A. R. Hoffpauir	10	25
Dodson—Roy Grant	11	..
Eros-Antioch—F. L. Hearne	27	11
Farmerville—J. F. Stone	10	1
Gibsland—Jack Shaw	12	6
Haynesville—W. L. Doss, Jr.	38	22
Heflin—C. M. Morris	46	15
Hodge—A. G. Taylor	9	7
Homer—Carl F. Lueg	3	25
Jonesboro—J. B. Grambling	27	30
Lisbon—W. D. Boddie	19	14
Minden—G. W. Pomeroy	16	14
Ringgold—H. E. Pfost	41	29
Ruston—J. J. Rasmussen	53	41
Shongaloo—R. L. Elmore	15	6
Sibley—E. M. Mouser	4	1
Simsboro—R. H. Hearne	1	14
Springfield—D. F. Anders	34	19
District Conference	31	16

SHREVEPORT DISTRICT

A. M. Freeman, District Superintendent

	1945	1944
Benson Mission—Joe Hilton	..	..
Bossier City—A. D. St. Amant	..	18
Coushatta—S. S. Holladay	20	16
Grand Cane—W. L. Watson	21	30
Greenwood—Thurmon Spinks	9	..
Hall Summit—H. C. Norsworthy	21	2
Haughton-Doyline—F. H. Harrison	1	5
Ida-Hosston	5	11
Logansport—W. R. Wendt	26	13
Mansfield—R. H. Harper	20	23
Mooringsport—Van. Carter	3	7
Oil City—Rex Squyres	..	2
Pelican—J. C. Price	10	14
Plain Dealing—L. A. Carrington	8	2
Pleasant Hill—T. J. Holladay	17	16
Rodessa—Jack Cooke	5	7
Shreveport:		
Broadmoor—R. L. Cooke	9	13
Caddo Heights—L. W. Smart	..	..
Cedar Grove—G. A. Morgan	16	21
First Church—Dana Dawson	20	19
Mangum Memorial—C. K. Smith	22	8
Noel Memorial—F. M. Freeman	4	..
Park Avenue—W. O. Lynch	8	3
Summer Grove—S. S. Bogan	13	13
Trees—H. W. Ledbetter	6	..
Wynn Memorial—B. D. Watson	29	16
Vivian—Bentley Sloan	23	15
Zwolle—D. L. Dykes	2	..
District Conference	30	..

NORTH MISSISSIPPI CONFERENCE

ABERDEEN DISTRICT

W. B. Baker, District Superintendent

	1945	1944
Aberdeen—E. M. Sharp	1	14
Algoma—L. A. Comfort	7	3
Amory—R. G. Moore	11	4
Becker—Leo Bailey	1	1
Buena Vista—P. B. Grisham	7	10
Calhoun City—M. J. Peden	1	..

Derma—W. M. Langley	2	3
Fulton—E. L. Jernigan	26	20
Greenwood Springs—B. P. Buskirk	..	..
Houlka—H. G. Wallace	1	1
Houston—W. C. McKay	6	11
Mooreville—E. C. Abernathy	2	2
Nettleton—W. V. Stokes	4	3
Okolona—W. R. Hammontree	2	3
Pittsboro-Bruce—W. M. Hester	29	1
Pontotoc—G. A. Baker	65	6
Prairie-Strong—J. C. Christian	..	2
Salem-Friendship—R. M. Papasan	..	..
Shannon—H. L. Beasley	5	2
Sherman—Guy Ray	4	4
Smithville—J. F. Elliott	..	..
Toccopola—J. C. Nelson	..	..
Tremont—I. E. Johnson	3	..
Tupelo—J. E. Stephens	19	12
Vardaman—O. L. Elliott	3	2
Verona—W. C. Mattox	22	15
Woodland—R. C. Mayo	5½	3
District Conference	17	20

COLUMBUS DISTRICT

V. C. Curtis, District Superintendent

	1945	1944
Ackerman—E. B. Sharp	3	4
Artesia—R. A. Thornton	1	5
Bellefontaine—C. M. Ray	1	3
Brooksville—J. L. McElroy	5	11
Caledonia—J. E. Roberts	10	3
Chester—Wm. Van Valkenburgh	30	9
Columbus, First—S. H. Caffey	4	23
Columbus, Central—M. E. Scott	18	31
Ethel—J. T. Humphries	..	..
Eupora—G. C. Gregory	12	9
Kilmichael—S. B. Potts	9	13
Kosciusko—T. B. Thrower	40	40
Kosciusko Circuit—J. A. Hall	2	15
Longview—W. H. Heath	1	1
Louisville—T. H. Ferrell	11	22
Louisville Circuit—S. W. Hemphill	1	..
Mathiston-Maben—R. E. Wasson	3	4
Macon—T. E. Gregory	16	1
Macon Circuit—T. A. Filgo	..	6
Noxapater—A. L. Davenport	47	16
Sallis—	..	..
Shuqualak—J. L. Nabors, Sr.	2	18
Starkville—N. J. Golding	4	5
Sturgis—T. E. Shelton	..	12
Weir-McCool—J. N. Humphrey	20	22
West Point—J. A. George	35	33
District Conference	..	20

CORINTH DISTRICT

L. P. Wasson, District Superintendent

	1945	1944
Ashland—Joe Caruthers	..	1
Baldwyn-Wheeler—K. E. Clark	6	1
Belmont—M. N. Hamill	3	2
Blue MountainF. A. Suthphin	2	2
Booneville—J. J. Baird	37	16
Booneville Circuit—B. G. Whitehurst	..	..
Burnsville—W. L. Whitener	..	..
Chalybeate—J. E. Long	..	..
Corinth, First—W. L. Robinson	32	52
Corinth, South Side—Z. A. Jumper	2	22
Corinth Circuit—L. P. Jumper	4	5
Dumas—	..	..
Guntown-Saltillo—W. S. Selman	1	3
Hickory Flat—G. L. Nicholas	1	2
Holly Springs—Seamon Rhea	14	15
Iuka—J. H. Holder	2	1
Iuka Circuit—R. B. Burks	3	3
Kossuth—E. B. Smith	30	..
Lowry—S. T. Ledbetter	1	..
Mantachie—W. T. Bazzel	..	1
Marietta—C. L. Ivy	..	6
Myrtle—N. L. Threet	1	20
New Albany—C. T. Floyd	3	12
New Albany Circuit—W. R. Liming	..	1
Potts Camp—J. D. Simpson	..	5
Rienzi—B. F. Bullard	7	11
Ripley—E. R. Smoot	..	15
Tishomingo—J. L. Nabors, Jr.	10	8
District Conference	21	14

GREENVILLE DISTRICT

J. D. Wroten, District Superintendent

	1945	1944
Arcola-Murphy—E. S. Lewis	15	16
Boyle-Pace—E. F. Tucker	1	1
Clarksdale—J. W. Ward	9	10
Cleveland—W. L. Pearson	1	..
Coahoma-Jonestown—M. E. Armstrong	1	1
Drew—H. H. Wallace	23	9
Dubbs—J. B. Conner	1	1
Dublin-Mattson—J. M. Bradley	..	..
Duncan-Alligator—J. S. Maxey	5	9
Friars Point-Lyon—H. R. McKee	..	1
Glen Allen-Winterville—W. D. Bennett	11	1
Greenville—T. M. Brownlee	2	7
Gunnison-Hillhouse—A. M. West	3	..
Hollandale—N. D. Guerry	1	1
Indianola—S. E. Ashmore	24	31
Inverness-Isola—C. L. Oakes	1	1
Leland—W. M. Jones	2	4
Lula-Dundee—G. R. Meaders	1	4
Merigold-Sherard—W. R. Crouch	..	5
Moorhead—H. D. Suydam	3	..
Rosedale-Benoit—W. W. Hartsfield	2	3
Ruleville—J. W. York	1	3
Shaw-Litton—C. W. Avery	2	..
Shelby—W. S. McAlilly	19	6
Sunflower-Doddsville—J. W. Gibson	2	21
Tunica—G. R. Williams	2	1
District Conference	..	30

GREENWOOD DISTRICT

R. G. Lord, District Superintendent

	1945	1944
Belzoni—G. H. Boyles	87	83
Black Hawk—Wilson Ray	1	..
Carrollton—E. G. Potts	9	3
Coffeeville—G. H. Ledbetter	5	5
Duck Hill—T. W. Smallwood	4	..
Durant—W. P. Bailey	21	27
Ebenezer—E. M. Shaw	13	4
Grenada—J. W. Moore	15	3
Greenwood—W. R. Lott	61	56
Holcomb—Harmon L. Smith	26	10
Itta Bena—E. G. Mohler	4	19
Lambert-Crowder—W. W. Jones	1	2
Lexington—A. Y. Brown	25	23
Marks-Belen-Darling—E. C. Driskell	5	..
Minter City-Glendora—J. M. Guinn	3	9
Pickens-Goodman—J. N. Hinson	25	5
Poplar Creek—B. B. Brantley	4	4
Rock Hill—Robert Godbold	..	..
Schlater-Phillip—H. P. Lewis	9	9
Sidon-Cruger—L. C. Lawhon	..	24
Swiftown—W. W. Brunner	1	5
Tchula—W. D. Smith	5	14
Tutwiler—J. V. Stewart	17	16
Vaiden-West—J. W. Holliday	6	45
Webb-Sumner—A. W. Bailey	17	23
Winona—C. L. Rogers	12	16
Winona Circuit—J. T. McCafferty	12	12
District Conference	17	23

SARDIS DISTRICT

C. A. Parks, District Superintendent

	1945	1944
Abbeville—J. O. Twitchell	1	..
Arkabutla—H. N. McKibben	..	1
Batesville—A. C. McCorkle	1	1
Byhalia—W. W. Milligan	13	47
Charleston—R. T. Hollingsworth	25	6
Cockrum—	3	6
Coldwater—G. W. Curtis	5	6
Como—R. A. Grisham	..	6
Courtland—B. D. Benson	..	1
Crenshaw-Sledge—J. C. Wasson	3	1
Hernando—W. O. Hunt	6	3
Horn Lake—R. C. Nanney	..	1
Lake Cormorant—W. M. Campbell	7	9
Longtown—H. E. Carter	5	3
Mt. Pleasant—C. W. Baley	1	..
Oakland—J. B. Burns	5	4
Olive Branch—L. A. Bennett	13	4
Oxford-University—W. J. Cunningham	24	..
Paris—H. C. West	..	..
Pleasant Hill—J. M. McCay	9	8
Red Banks—T. G. Lowry	1	3
Sardis—J. O. Dowdle	3	3
Sardis Circuit—H. C. Moorhead	2	1
Senatobia—N. N. Maxey	1	9
Shuford—J. A. Biffle	..	1
Tyro—G. T. Sledge	10	..
Water Valley, First—E. H. Cunningham	16	20
Water Valley, Main St.—A. S. Brisco	7	10
District Conference	14	23

MISSISSIPPI CONFERENCE

BROOKHAVEN DISTRICT

Van R. Landrum, District Superintendent

	1945	1944
Adams—F. M. Casey	11	22
Barlow—N. A. Dickson	..	15
Bassfield—F. O. Lewis	17	15
Bogue Chitto—	..	..
Brookhaven—J. F. Campbell	21	42
Crystal Springs—H. B. Hilbun	19	1
Foxworth—V. S. Coleman	1	31
Gallman—T. B. Winstead	16	16
Georgetown—	1	6
Harrisville—Geo. Harkins	4	..
Hazlehurst—C. W. Wesley	14	24
Magnolia—E. A. Kelly	35	24
McComb, Centenary—J. A. Smith	50	6
McComb, LaBranch—F. E. Dement, Jr.	23	29
McComb, Pearl River—Roy Wolfe	16	9
Meadville—C. S. Schultz	1	21
Monticello—T. M. Ainsworth	7	3
Nebo—J. N. Lambert	3	4
Osyka & Fernwood—H. S. Westbrook	5	10
Prentiss—B. H. Williams	3	7
Sartinsville—J. W. Courtney	6	8
Scotland—J. N. Ulmer	2	5
Silver Creek—S. C. Moody	3	1
Summit—T. E. Nicholson	24	9
Tylertown—O. H. Scott	31	3
Utica—E. E. McKeithen	1	1
Wesson—W. S. Cameron	4	..
District Conference	42½	42

JACKSON DISTRICT

Otto Porter, District Superintendent

	1945	1944
Benton—A. L. Meadows	20	15
Bolton—D. T. Ridgway	..	1
Brandon—F. L. Applewhite	18	42
Camden—J. H. Grice	10	..
Canton, First—J. L. Carter	16	11
Canton, Northside—T. E. Hightower	1	..
Carthage—Charles Duke	7	16
Carthage Circuit—Percy Vaughan	5	5
Clinton—M. E. Burnett	50	..
D'Lo—W. J Dawson	3	..
Fannin—W. F. Baggett	..	..
Flora—A. M. Broadfoot	1	..
Florence—E. H. Blumer	3	1
Forest—S. W. Granberry	..	1
Harperville—E. D. Simpson	11	21
Homewood—J. H. Hetrick	4	6
Jackson:		
Bessie Shands—L. T. Brantley	..	..
Capitol Street—J. W. Leggett, Jr.	22	7
Galloway Memorial—C. G. Chappell	3	3
Glendale—J. A. Wells	3	5
Grace—W. B. Alsworth	32	29
Leavell Woods—L. E. Alford	..	..
Millsaps Memorial—A. J. Boyles	18	..
West Park—Phil H. Grice	..	..
Lake—O. C. Hull	..	..
Lena—W. R. Dement	11	10
Madison—T. R. Holt	13	11
Mendenhall—L. P. Anders	20	3
Morton—A. S. Oliver	13	18
Pelahatchie—R. I. Moore	14	16
Raleigh—O. M. Brantley	6	..
Ridgeland—H. A. Gatlin	..	1
Sharon—C. E. Downer	21	..
Terry—G. L. Oliver	196	254
Vaughan—J. C. Jackson	1	4
Walnut Grove—J. W. Loudenslager	5	6
District Conference	66	69

HATTIESBURG DISTRICT

B. L. Sutherland, District Superintendent

	1945	1944
Bay Springs—P. O. Nix	26	28
Bonhomie—C. V. Bugg	13	6
Bucatunna—J. R. Dillard	13	13
Clara—Milton Bennett	15	6
Collins—A. W. Wilson	23	23
Cross' Roads—D. P. Yeager	3	9
Ellisville—J. M. Jones	9	11
Hattiesburg:		
Broad Street—A. F. Gallman	24	16
Court Street—L. D. Haughton	52	47
Main Street—B. M. Hunt	20	18
Hattiesburg Circuit—Gradall McRaney	6	4
Heidelberg—J. B. Vardaman	9	19
Laurel, First—R. H. Kleiser	5	18
Laurel, Kingston—L. M. Sharp	22	30
Laurel, West Laurel—B. B. Rogers	7	8
Magee—J. E. Gray	18	9
Montrose—L. L. Matheny	14	3
Moselle—J. E. Dean	4	3
Mt. Olive—J. A. Lindsey, Jr.	10	13
New Augusta—G. E. Jones	81	43
Ovette—D. W. Ulmer	..	..
Petal—A. M. O'Neill	21	13
Richton—R. M. Matheny	95	9
Sanatorium—H. E. Raley	..	..
Sumrall—M. L. Davis	6	23
Taylorsville—M. W. Beadle	8	9
Waynesboro—J. H. Jolly	28	27
Waynesboro Circuit—T. A. King	3	1
Williamsburg—Warren Pittman	10	7
District Conference	43½	46

MERIDIAN DISTRICT

C. H. Gunn, District Superintendent

	1945	1944
Andrew Chapel—Bryan Broadus	..	..
Choctaw Indian Mission	..	..
Chunky—J. H. Cameron	1	3
Cleveland—J. D. Compton	2	..
Collinsville—C. Y. Higginbotham	8	2
Decatur—J. R. Grisham	2	1
DeKalb—Fred W Thompson	11	8
DeSoto—James Heflin	..	..
Enterprise—G. L. Sigrest	1	1
Hope—Y. A. Smith	3	1
Lauderdale—W. H. McRaney	6	1
Matherville—E. D. Gemeny	8	7
Meridian:		
Central—W. A. Tyson	22	3
East End—J. O. Ware	34	37
Fifth Street—R. H. Clegg	52	9
Hawkins Memorial—W. L. Hamrick	23	5
Poplar Springs—G. E. Allan	12	9
Wesley—W. R. Murray	3	1
Newton—H. L. Daniels	18	19
Pachuta—Lester T. Nelson	29	20
Philadelphia—H. C. Castle	22	11
Philadelphia Circuit—W. J. Walters	34	2
Porterville—E. M. Lane	5	1
Quitman—V. G. Clifford	8	1
Rose Hill—W. C. McClelland	22	1
Scooba—J. S. Conner	..	..
Shubuta—C. H. Strait	5	6
Union—R. L. Lane	70	66
Vimville—T. J. O'Neil	14	14
District Conference	37½	22

SEASHORE DISTRICT

J. L. Neill, District Superintendent

	1945	1944
Americus—N. N. Howell	5	11
Bay St. Louis—E. E. Samples	24	3
Biloxi, Main Street—T. A. Carruth	300	1
Biloxi, Epworth—E. W. Scott	5	...
Brooklyn-Bond—J. E. J. Ferguson	31	..
Carriere—	..	..
Clermont Harbor—T. R. Heath	..	..
Coalville—J. H. Moore	1	..
Columbia—J. B. Cain	55	51
Escatawpa—S. B. Watkins	37	20
Gulfport, First—C. C. Clark	132	200
Gulfport, Guinn Memorial—R. F. Harrell	8	..
Handsboro—Murray Cox	75	37
Hickory Grove—W. C. Rice	1	1
Hurley—E. B. Flurry	4	..
Kreole—J. P. Payne	..	2
Leakesville—J. R. Cameron	1	-
Logtown—W. B. Jones	6	..
Long Beach—T. M. Dye, Jr.	9	9
Lucedale—W. C. Fulgham	1	3
Lumberton—J. T. Weems	..	7
Mentorum—	10	..
Moss Point—J. S. Noblin	37	80
Ocean Springs—W. L. Elkins, Jr.	2	..
Pascagoula, East Lawn—R. C. Clark	8	16
Pascagoula, First Church—E. W. Ulmer	30	45
Picayune—Irl H. Sells	15	17
Poplarville—W. C. M. Baggett	2	..
Purvis—C. F. Haigh	3	..
Saucier—G. A. Broadus	38	14
Vancleave—G. H. McBride	110	109
Wiggins—Philip Pierce	13	11
District Conference	30	27

VICKSBURG DISTRICT

O. S. Lewis, District Superintendent

	1945	1944
Anguilla—E. A. King	2	1
Centreville—D. M. Ulmer	60	28
Eden—	1	5
Edwards—Norman Purvis	20	19
Fayette—M. H. Wells	23	7
Gloster—R. A. Allums	..	1
Hermanville—R. L. Peyton	24	19
Louise—L. J. Snelgrove	2	1
Lorman—D. E. Vickers	9	7
Louise—L. J. Snelgrove	2	1
Mayersville—E. C. Presley	87	71
Natchez—H. M. Bullock	19	16
Oak Ridge—M. E. Sharp	3	9
Port Gibson—J. B. Holyfield	..	23
Rolling Fork—M. K. Miller	..	..
Roxie—R. E. Alsworth	22	30
Satartia—F. J. Jones	10	20
Silver City—B. M. Lawrance	16	19
Vicksburg, Crawford St.—T. O. Prewitt	34	10
Vicksburg, Gibson Memorial—C. A. Schultz	31½	30
Washington—R. E. Case	13	1
Woodville—S. F. Harkey	11	13
Yazoo City—M. L. McCormick	9	22
District Conference	35½	26

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

The Church Finds the Jones Family

By Mrs. Kenneth Parent

(Two women stand at the front of the stage to be the curtains).

First woman:

"We are the curtains,
And we are not transparent;
You can't see these folks behind us,
Though their movements are apparent."

Second woman:

"We are also the announcers,
And we are here to say
Just who you are about to see
In our little play."

Characters: Mrs. Jones, the mother; Jane, 16-year-old daughter; Dick, 14-yearlold son; Tommy, 10-year-old son; Audrew, 8-year-old daughter; Mary, 5-year-old daughter; Mrs. Smith, the neighbor; Mrs. Patterson and Miss Hood. church workers.

Scene: Poorly furnished living room. Jane is asleep with head on a table.

Audrey: "Jane, I'm hungry."

Jane: "Well, there's bread and peanut butter on the shelf."

Audrey: "But, you fix us something."

Mary: "I'm hungry, too, and all you ever do is sleep."

(The argument continues until Mother enters).

Mother: "What in the world is the matter? Jane, why are you fussing at these children?"

Jane: "They won't let me alone. They are always wanting something."

Audrey: "Well, she hasn't fixed us anything to eat all day, and I'm tired of bread and peanut butter."

Mary: "I'm hungry, too. All Jane does is sleep, 'cause she stays out late at night."

(Mother starts to reprimand Jane, when Mrs. Smith comes in, dragging a very sullen Tommy).

Mrs. Smith: "Mrs. Jones, I just can't put up with this boy of yours any longer. All day long he teases my children and keeps them crying. Meddles with the car and, worst of all, he helps himself to what is in my ice box."

Tommy: "Do not!"

Mother: "Tommy, I don't know what to do with you. I wish your father would find work here so he could help me some."

Mrs. Smith: "Mrs. Jones, are you sure Tommy is well? He does not mean to be bad, I'm sure."

Mother: "Well, that County Health Nurse said he needed his tonsils out, but I don't reckon she knows."

Mrs. Smith: "Yes she does know, and if she said so, you should have it done."

Mother: "Oh, I don't know. I don't put much store in them nurses."

Dick: (Enters rather jubilantly): "Ma, I think I can get me a job in the factory, so I don't need to go to school any more."

Mother: "Of course you are going to school. The very idea! Your father and I are working, and that's enough for this family.

Dick: "But you won't give me any money for a bicycle."

Mary: "Dick, will you buy me candy with some of your money?"

Tommy: "And me, too?"

(Knock on the door. Audrey answers. Two church workers enter).

Miss Hood: "Mrs. Jones, I am Miss Hood, of the First Methodist church, and this is Mrs. Patterson."

Mother: "This is Mrs. Smith, my neighbor." (Introductions are acknowledged). "Please excuse the house. I just got home from work, and Jane, here, doesn't do much."

Mary: "She stays out too late at night."

Mrs. Patterson: "Who cares for you children through the day?"

Mary: "We do."

Miss Hood: "You stay by yourselves!"

Audrey: "Jane is here, but she sleeps all day, 'cause she goes out with soldiers."

Mrs. Patterson: "Mrs. Jones, we have come to tell you and the children about our Vacation Bible School and ask them to come."

Mary: "What kind of a school is that? I'm only 5. Can I go?"

Mrs. Patterson: "Yes, indeed, you may go, Mary, and Audrey and Tommy, too."

Tommy: "I don't want to go."

Audrey: "What do you do, and when and where is it?"

Miss Hood: "It will start next Monday at 9 in the morning. Until 11 you will study lovely stories, make posters, and learn songs."

Little Girls: "Oh, goody; I want to go."

Tommy: "I don't like to make posters."

Mrs. Patterson: "You wouldn't make posters. Boys your size are going to make small tables for the ferns in the church. And they will paint some benches."

Miss Hood: "Then, at 11 o'clock, we will have refreshments."

Tommy: "Well, if you have all that, I might like it."

Dick: "I can't go, 'cause I'm going to work in the factory."

Mother: "Oh, no you're not!"

Mrs. Patterson: "Dick, why don't you come to our Bible School. We need some boys your size to build book shelves for the pastor's study, and I think I know where you can get a job."

Dick: "What kind of a job? Where?"

Mrs. Patterson: "The man who owns the grocery store near me is looking for a boy. I don't know how much he pays, but he is a nice man, and you could go to school, too."

Dick: "I think I will come to your Bible School and go after that job, too."

Mother: "What about Jane? She is 16, and is that too old for Bible School?"

Miss Hood: "Jane, we could certainly use you as an assistant leader in the Beginners Class. Mrs. Patterson, what about asking Jane to help on Sunday afternoons?"

Mrs. Patterson: "Jane, our church ladies serve tea to the soldiers at the U.S.O. every Sunday afternoon. Wouldn't you like to help us?"

Jane: (At the mention of soldiers, her interest picks up). "Yes, I think I would like that real well." (Children are talking among themselves about Bible School and the women continue to talk until the curtain closes).

Act 2

Scene: Stage is empty except for the two church workers, who are seated. (The announcer says: "The next scene is three weeks later").

The women discuss the success of the Vacation Bible School; how the Jones children behaved so nicely; how Jane is working with the children. They mention that Tommy is mowing lawns for people until two weeks before school starts, then he is going to have his tonsils out. Dick is proving a success in the grocery. Jane is helping two hours a day in the day school which the church women have started and which Mary and Audrey attend.

A short prayer by each of the workers, thanking God for His guidance in helping the Jones family and asking his continued guidance for all other Jones families closes the skit.

*This may be used in connection with the study, "The Church Among Uprooted Americans").

Mrs. E. E. Deen, Conference secretary of Missionary Education and Service, calls attention to a booklet, "Jimmie Moves to Bayview," by Mabel Garrett Wagner; price 25 cents, from Friendship Press, 156 Fifth Avenue, New Work 10, N. Y.

Correspondence courses on "The Church Among Uprooted Americans" and "Africa" are now available from the Training Division of the Board of Education. Anyone interested should write Mr. H. B. Williams, 810 Broadway, Nashville 2, Tenn.

Session 2—"The Church Facing Facts"

Purpose: To cause feeling of responsibility as a part of the Church, to create wholesome attitudes and public opinion; to give leadership in affecting interracial and intergroup understanding; and in seeking solutions based on justice for all.

Worship.

Topics:

1. Tensions: Industrial, social, family, and racial. (Use panel discussion, limiting time of each).

2. The Rural Picture: The Church to the Rescue.

3. Our Local Church: (a) Report of committee to survey community; (b) Discussion of activities to remedy undesirable conditions.

Material

Topic 1: "These Moving Times," chapter 3. "1-2-3 Shift," pages 18-24.

Topic 2: "Rural Americans on the Move," chapters 1 and 2. "Christianity Where You Live," chapters 1 and 2.

Topic 3: "These Moving Times," last 3 chapters. "1-2-3 Shift," first 3 chapters.

* * *

Wesleyan Service Guild Corner

Week of Prayer and Self-Denial

Several days of observing the Week of Prayer and Self-Denial by Guild [illegible] been suggested:

1. An evening service with [illegible] and an offering.

2. A Sunday morning [illegible] lovely "Meditations for a [illegible] the projects mentioned, [illegible]

3. A Sunday afternoon [illegible] gram and an offering.

4. A Sunday evening [illegible] offering. The envelopes [illegible] well in advance of the



WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. M. E. ARMSTRONG, EDITOR, JONESTOWN, MISSISSIPPI

New Foreign Missionaries Needed

At the annual meeting of the Board of Missions in December, 1944, the matter of the need of new missionaries came up repeatedly. Among many statements on the subject, the one that seemed to catch fire was that made by Miss Elizabeth Lee, in reporting for the Executive Secretaries of the Foreign Department. She said that the Woman's Division alone needed 283 missionaries for the foreign fields. The figure was startling. Some said it was fantastic and challenged the secretaries to produce the facts to support it. Accordingly, the Inter-Division Committee on Foreign Work, with the help of the Personnel secretaries, has been studying the whole subject of missionary needs and have presented their findings. The period chosen is two quadrenniums, 1940-1948. The Department of Foreign Missions staff for 1940 is 717, the Woman's Division, 466. Needed to the end of 1948 to replace losses since 1940, for the Foreign Department, 202; for the Woman's Division, 284. Needed to strengthen the existing work for Foreign Department, 245; for the Woman's Division, 116. Replacements for 1944-48 with appropriations available, Foreign Department, 109; Woman's Division, 186.

Africa

The impact of the war on African people has brought sweeping changes in social patterns and in individual lives. The Christian message is, without doubt, the force which can offer the greatest help to the African people in the new and confusing experiences which now confront them. At present, there is an unprecedented response to the Gospel message on the part of the Africans. Reports from the Central and Southern Africa show an increase of ninety per cent in the Methodist Christian community during the last quadrennium.

More than in any other country in which we are at work, the nurture of these new Christians and the strengthening and advancing of the work is dependent upon the securing of additional missionaries; for while the African has made great progress in recent years, only a few are ready for leadership and for the training of leaders. The Methodist Church is at work in more countries of Africa than is any other American church, a fact which gives us a large responsibility for plans and policies in regard to Africa in this critical period.

China

A Century in China. For nearly a century the Methodist Church has been at work in China. Churches have been established in rural communities, towns, and large cities. Educational institutions of many kinds have been opened. The Methodist Church was a pioneer in the training of kindergarten and primary school teachers. Hospitals have been founded in many centers. Christian literature has been made available in the Chinese language. Methodists have cooperated with other denominations both in evangelistic and in organizations such as the National Christian Council. From schools, colleges, and seminaries have come forth Chinese leaders of outstanding ability and personality.

Needs for Now. But, even in pre-war times, the number of Christian leaders, Chinese and missionary combined, was far too small to take advantage of the ever-increasing opportunities in a country that holds one-fifth of the human race. Now, devastated by eight years of war, China faces an almost impossible task. Destruction of property, the inflation of money, the scarcity of food, the prevalence of disease, the uprooting of millions, and the consequent suffering, constitute an unprecedented need and call for help.

The picture is also one of opportunity, for, as Dr. Wu Yi-fang informs us, "Christianity is more widely known and more deeply appreciated than ever before." There is promise of great advance if the efforts of Chinese Christians can be supplemented by an adequate missionary personnel.

The Christian Church in America, as never before, has an obligation as well as a privilege to help China. Our Church is called on to send:

1. Ministers and spiritual counsellors who can join in the tasks of evangelism and in the continuing nurture of the growing Christian communities. Workers skilled in the art of organizing and building up the Church.

2. Doctors trained in every branch of medicine and nurses qualified to train other nurses and to assist in the public health program. The Chinese Government, through its National Health Administration, is calling upon the churches of the U. S. A. to send as many well-trained doctors and nurses as they can muster.

3. Teachers of English, music, religious education, domestic science, and sociology. Teachers to train kindergarten and nursery school teachers. Teachers for high schools and colleges with proficiency in their subjects and special abilities and experience in dramatics. Religious pageantry, group singing, recreational activities, summer conferences, camps, and everything which would enrich the life of students.

4. Social-evangelistic workers for city institutional churches as well as for church centers in small towns and villages.

5. Rural workers trained in all the ways of improving the life of rural communities, with special emphasis on home and family betterment.

6. Young people trained in young people's work, in children's work, in parent education.

* * *

Water Valley Zone Meeting

The zone meeting of the Sardis district met in Water Valley on Monday afternoon, September 24, at 3:30 o'clock.

Mrs. O. T. Parson, chairman, called the meeting to order. After the song, "America the Beautiful," Mrs. Parsons asked all to read Psalm 145. Forty-four members answered roll call, representing three societies. Announcement was made that a society had been organized at Abbeville with twelve members.

Mrs. W. J. Cunningham, of Oxford, was program chairman for the afternoon. She presented the plans for the fall work and was assisted by Mrs. T. H. Walker, Mrs. A. B. Butts, and Mrs. Whitman Davis. Mrs. A. L. Woods closed the meeting with a consecration service, using the story of Moses to urge us to take stock of our abilities. Rev. Briscoe dismissed the group with prayer.

Punch and cookies were served before the meeting.

MRS. A. B .BUTTS, Secretary.

JUDGMENT DAY FOR PREACHERS

By Mrs. Margie B. Lightsey

Four preachers stood at the judgment bar,
And God questioned them one by one,
Saying, "Servants, recall the deeds on earth
You did for men, then name the best one."

"Father, I know I have done my share,"
Spoke the first preacher, loud and strong.
"I ate more fried chicken than all the rest,
And, God, you know that isn't wrong."

The second stepped forward and proudly said,
"My church was the most beautiful in town.
"We had the finest singing in all the world
And got more money when the plate went 'round."

"Lord," said the third, as he quickly arose,
"My brethren prayed the loudest and longest prayer,
We usually had preaching twice a week,
And the wealthiest people were always there."

The fourth of the preachers meekly said,
"Dear Lord, I feel unworthy with these men.
My church and offerings were small, but I didn't mind,
If I could save just one soul from sin."

"My servants," said the Lord, "I guess you did
The things that you thought were right.
Three of you worked for your selfish selves;
The fourth is least, but best in my sight."

In 1933 a father wrote a letter to his sons which one of his distinguished grandsons printed 110 years later. In the letter he wrote: "I have said this much of your ancestry to show you that, whilst you have nothing to boast of on that score, you have nothing to regret or be ashamed of; and I fervently pray that you may so fill up the measure of your days as not to detract from, if you do not add to, this stock of honest reputation."—Imperial Magazine.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

Edited by The Executive Committee of Louisiana Conference

Shreveport District News

By Mrs. Lee Tidwell, District Secretary

September has been a busy month for the women in the Shreveport district. Many preparations have been made for the new fall studies and for the annual Week of Prayer, both of which are in the offing. Executive meetings have been held, and reports compiled and sent (or mis-sent—we will **never** learn!) to the district officers. Missionary boxes containing bedding have been sent to foreign missionaries. Much scurrying about was done in locating the various articles to be placed in the Christmas gift boxes to be sent overseas, and how some of us hurried, packing the boxes just in time to meet the October 1st deadline, only to learn now that the time has been extended until November 15! A number of women are grateful for this extension of time, since they were unable to meet the earlier date; so more boxes will be packed and sent on their way this month as our Christmas greeting to those in need.

A number of the local societies have had special programs which contribute greatly to the fellowship in the local society, and are truly "red-letter" days for them. The Mooringsport society recently sponsored a book review, "Indians Are People, Too," ably given by Mrs. Wm. Coombs. A number of out-of-town friends attended this book review and the delightful luncheon which followed. The Noel society, on October 3, cooperated with the other departments of the church in making the "Open House," which was given to honor all members of that church, a success. October 7 will truly be a big day at Broadmoor Church, since that will be their first Sunday in their new building. The women are in charge of the arrangements for the "Open House" to be held on that afternoon.

Zone 4 had a splendid meeting at Zwolle on October 4, with Mrs. H. H. Morris, zone leader, presiding. Those appearing on the program were Mrs. G. W. Pomeroy, Mrs. W. A. Barnwell, Mrs. Lee Tidwell, Mrs. Ira Campbell, Mrs. A. W. Moore, and Mrs. A. R. Yarbrough. Mrs. J. S. Segura, of Mansfield, was elected at this meeting as the new zone leader to serve the next two years. A beautiful tea, given by the Zwolle society, provided an hour of enjoyment and fellowship at the close of the meeting.

On October 11, zone 1 will meet at Hosston at 10:30, with Mrs. W. O. Lytton, of Gilliam, presiding. A fine program has been planned, and a large attendance is expected at this meeting, which will adjourn with the luncheon at 1 o'clock.

As we enter the work of the fourth quarter, we think of the activities in which we will engage during the next three months. We hope that each study class will gain a new vision and a greater understanding of our task by thoughtful meditation; that each member will be spiritually enriched by the observance of our Week of Prayer; and that each new officer elected to serve for 1946 will assume that responsibility with a dedication of herself to the task, and a joy in the opportunity given her for wider fields of service.

PRESENT-DAY TRAVEL

Miss Susan V. Powell, State President of the Mississippi Woman's Christian Temperance Union, has just received the following communication:

Branding present-day "travel both difficult and dangerous because of drinking conditions on trains," the National Woman's Christian Temperance Union recently formally petitioned railroads to discontinue sale of liquor and called upon Congress to enact laws making the roads responsible for "damage to passengers due to drinking."

The action, authorized by the official board, comprised of state presidents and the executive committee of the National W. C. T. U., was made public by Mrs. D. Leigh Colvin, presiden tof the temperance organization. Additionally, the Robertson bill in Congress to prevent installation of bars and cocktail lounges on air liners was approved in principle.

The petition addressed to railroads, which also served notice of the W. C. T. U.'s recommendation to Congress, follows:

"Since experience of many women show that travel under present circumstances is both difficult and dangerous. because of drinking conditions on trains, we petition the railroad companies to prohibit the sale and use of alcoholic beverages on the passenger trains of the country.

"We further call upon Congress to pass a law holding the railroad companies responsible for damages to passengers due to drinking conditions on the trains."

The following was directed to the airlines and Congress relative to a recent proposal that liquor be served on passenger airplanes:

"We recognize the serious danger of serving alcohoiic beverages on air liners and we approve in principle the Robertson bill to prevent the installation of bars and cocktail lounges on air liners. We approve, in general, legsilation having as its purpose the prevention of the use of alcoholic beverages in the air, at airports, or by those engaged in any capacity on airplanes or in servicing airplanes."

The "efforts of certain bus lines" to stop drinking and smoking on motor busses was commended, and all railroads were additionally requested to reserve space for non-smokers on trains, and bus lines to prohibit smoking or drinking on busses.

—From the National Woman's Christian Temperance Union, 1730 Chicago Ave., Evanston, Ill. By Harry E. Caylor, 540 N. Michigan Ave., Chicago 11, Ill.

COMMITTEE FOR VETERANS AFFAIRS MEETS

The Methodist Committee for Veterans' Affairs, created by the Council of Bishops to deal with the overall strategy of the Church's relation to demobilization, met in New York recently under the chairmanship of Bishop Fred Pierce Corson of Philadelphia. Shown in the picture with Bishop Corson (seated) are, left to right, Mrs. J. D. Bragg, St. Louis, Mo.; Rev. Albert P. Shirkey, San Antonio, Texas; W. Rolfe Brown, Chicago; Rev. Earl R. Brown, New York; Rev. Marvin A. Franklin, Birmingham, Ala.; Rev. Marshall R. Reed (alternate), Detroit, Mich.; Rev. Matthew W. Clair, Jr., Chicago; Rev. J. Gordon Chamberlain, Poughkeepsie, N. Y.; Dr. M. S. Davage, Nashville, Tenn.

Committee members not present include Bishop Robert Brooks, New Orleans; Bishop W. Angie Smith, Oklahoma City; Rev. Theodore Palmquist, Fresno, Calif.; Rev. Richard C. Raines, Minneapolis; Chancellor William P. Tolley, Syracuse, N. Y.; Mrs. David D. Jones, Greensboro, N. C., and Rev. Mark Depp, Pittsburgh, alternate.

Justice itself is the great standing policy of civil society; and any departure from it, under any circumstances, lies under the suspicion of being no policy at all.—Burke.



COMMITTEE FOR VETERANS AFAIRS



MILLSAPS COLLEGE—1892

CHRISTIAN EDUCATION

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CHURCH SCHOOL LESSON, OCTOBER 14, 1945

By W. C. Newman

THE HOME FOSTERING CHRISTIAN IDEALS

Lesson Text: Deuteronomy 6:4-9; Luke 2:51-52; Ephesians 5:22, 25; 6:1-4.

Golden Text: Be ye kind one to another, tenderhearted, forgiving each other, even as God in Christ forgave you.—Ephesians 4:32.

One of the most interesting and estimable families in this nation are the Bumsteds—Dagwood and Blondie, their son, their dogs, and their neighbors. Interesting because their experiences, problems, tensions, attitudes, and reactions are so akin to those of the average American family. Estimable because the humor with which these things are presented help, I believe, many a family to keep from taking too seriously "life's little tragedies." Through the Bumsteds we can laugh at ourselves, and so relieve tightening tensions that might otherwise prove difficult.



W. C. Newman

And, to me, Dagwood is never more significant than when he cries, as he often does, "There's no place like home—absolutely no place!"

But if you think this is a cynicism on my part, or on his, you are greatly mistaken. Rather it is an estimate of the worth of the home, and the difficulty every family must meet in making home what it deserves to be—the most important institution in the world.

Issues at Stake in the Home

For the home is just exactly that—the most important institution in the world. Neither government, school, business, nor church, in the long, long run, is as important as the home.

I am made to see this fact clearly when I think of the issues that hang in the balance and are utterly dependent upon the home.

Look, for instance, at the men who have given our generation its greatest scare and its most terrible experience, Hitler, Mussolini, and the rest. So far as I can discover, there was not one real home in the entire set, either in their childhood or in their mature years. They were the product of unhappy homes and of faulty thinking about home, marriage, and family. And the first step in the accomplishment of their evil aims was the abolition of the home as we believe it ought to be.

So that in the final analysis our hope for a peaceful world rests upon home-fostered ideals. Our hope for democracy stems from the democracy of the family. Our chances for clean youth, sensible living, and decent citizenship spring from the home. And our hope for Christianity is based upon the same foundation.

Fearful Alternatives

The importance of the home is further borne in upon me as I recall the alternatives to Christian home-making.

What are the problems that are giving our sociologists, teachers, law-makers, and moral leaders, the gravest concern? They are the increasing juvenile delinquency, the multiplication of failure in marriages, the shocking social degeneracy of our time.

But juvenile delinquency has been proved to be parental delinquency; the alarming increase in divorces and broken homes is directly traceable to erroneous and un-Christian ideas about marriage and home-making; and it is an axiom that social degeneracy does not spring from people who are true to Christian home ideals.

Our failure at the point of the home, therefore, means our failure at every point at which effective living hinges.

Home-Making Rewards

Once again I am made to know the importance of home ideals when I remember the intense satisfactions that come to us out of successful home-making, as contrasted with the fleeting and shallow rewards other things can give us.

The greatest wealth any man can possess is the treasure of pride, joy, and love in his own children. No tribute or decoration at the hands of any king or ruler could equal in happiness the sincere word of praise and love from one's own children. No achievement of my own could ever cause me such rejoicing as the small successes of my children in their schools, play, and work.

With such treasure the poorest man is rich; without that wealth the richest man is poor indeed.

A very dear, and very rich, friend of mine recently confessed to me, "I would give every penny I possess if only my son were a son of whom I could be proud." And because his was not that kind of a son, all his money was bitter gall. How much happier and wealthier he would have been had he given more thought and time to making his home than to making his business.

The Hardest Job in the World

If what I have said about the importance of the home is true, something else is true also. Home-making, of the right kind, is a task that requires the greatest intelligence, skill, ingenuity, and spiritual resources. We in this country have witnessed in our day the fact that a man and woman who ran world affairs with aplomb almost equal to arrogance blundered and stumbled at making a home for their children. Of the two, it is easier to manage the affairs of nations than the affairs of a family, if we really want the family to succeed.

Yet, in the queer inconsistency of our times, we arduously train doctors, lawyers, engineers, soldiers, teachers, and preachers, but make woefully inadequate provision for the training of home-makers, the most important profession of all.

When Sir James Barrie went back to his old University to deliver an address, he said the wisest thing possible, it seems to me, to the students and faculty. "Great are the universities of Scotland," he said, "but the greatest of them all are the poor, proud homes from which you came."

The home has made more Christians than the Church has made; more statesmen than the schools have made; more happiness than the world could give; more peace than all the conferences have been able to achieve.

But only when the home is Christian.

MIXED PICKLES

English and African Proverbs

1. We do not carry coals to Newcastle—we bring water to the crocodile.

2. No American family is without its family skeleton—and there is no African nose which does not run.

3. The English speak no evil of the dead. —We are careful to hate only the living.

4. No man liveth to himself—neither do you see one guinea fowl alone.

5. You let sleeping dogs lie—we, too, are careful not to stir up little dogs' bones.

. A wife whose husband hasn't any use for his in-laws is apt to hear his wife say, "Love me, love my dog."—But we out here say, "If you are eating peanuts, eat the small ones as well."

7. Water and oil do not mix in America—neither do water and wukuhlu oil mix out here.

8. One swallow never made a New England summer—neither does one bracelet on the arm of a black girl make a sound.

9. You talk about experience in keeping a dear school, and how fools will learn in no other—the elders here shake their heads over headstrong youth, and remark that "hearts do not lend and borrow."

10. A white child resenting authority says, "You're not my boss"—but a rebellious child here might say, "I didn't eat from your wooden spoon."—Mary Porter Rea, in **The Africa Christian Advocate.**

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And on that day in the Synagogue of the Women, it was said that certainly such a thing is so, for I have it from the Queen of Sheba who hath it from the wife of the Layman who hath it on the good authority from the Bride of the Elder who hath it from sources unblamable. And it was noised about both in the Synagogue and even after the end of their study and worship. Then was the thing carried unto the utmost highways and hedges throughout the land. And when the uproar had ceased, then did the multitude know it for an old wives' tale. Then did the Preacher bring to their minds the Word which saith, "Verily, in that Day, you shall answer for every idle word."

THE RUNAWAYS

Jim was a little boy and Caddy was a yellow dog with a tail that curled over his back in a funny little queque.

"'Tisn't much fun playing by ourselves, is it, Caddy?" said Jim as they romped in the yard. "I wonder why Ted doesn't come." He climbed up on the fence and looked toward Ted's house. He saw Frances, Ted's little sister, but there was no sign of Ted.

A moment later Jim and Caddy were running up the street.

"Hello, Frances!" said Jim when he reached the other house. "Where's Ted?"

"Oh, didn't you know?" cried Frances. "Grandfather came and took Ted home with him to stay for a week. I wanted to go, too, but I'm going to be flower girl at Aunt Beth's wedding. Mother is down at the church now, helping to decorate it."

"Let's go and watch," said Jim.

After they had walked for a long while Frances said, "When I go to church with mother it is only a little way, but now it seems ever so far."

"It must be right around the next corner," replied Jim.

But when they had turned the corner there was no church to be seen.

"That's queer," said Jim. "It must be the next corner, then."

But again he was mistaken.

Then they decided to go home, but by that time the corners were badly mixed.

"O dear!" said Frances, as a tear trickled down to the end of her nose. "I'm afraid that we shall never see our mothers any more."

Jim had been looking very solemn, but he had to smile at that. "Why, the idea, Frances Hall!" he said. "Of course we shall!"

Frances shook her hair over her eyes and began to sob. But just then there was a loud hiss somewhere near, and she stopped her sobbing.

"O look at that crooked cat!" she cried.

Caddy looked, too; the cat had seen him first and had arched her back in anger. The instant Caddy spied her he was off like a flash. Before the children knew what was happening the two animals were having a wild race.

"Caddy, Caddy, come back!" Jim called; but Caddy paid no heed.

That was more than Jim could stand. "If he gets lost I shall never see him again!" he cried; and, catching Frances by the hand, he went racing after the fleeing pair.

Up one street and down another the four went running—the black cat, the yellow dog, and the two panting children. They ran across a park and then into a side street, where both the cat and Caddy disappeared in an alley. Jim and Frances were just in time to see the two dash through an open gate into a back yard. It was nearly dark, but they could see the cat, a fleeing ball of fur, run swiftly up a tree; Caddy stood below, barking and giving short, excited leaps.

Jim slammed the gate. "Now we have him," he said. "As soon as I get my breath I'll march him home."

"But we don't know where home is," Frances said sadly.

Frances stared into the dark. "Why, Jim Mason!" she cried suddenly. "Don't you see that this is your own house?"

Jim blinked. "Why, so it is!" he said.

He went over and looked up into a tree. "And that's the black cat that belongs next door," he added. "Well, I declare; I didn't know her with her hair on end!"—Rosalind Sibold, in **Youth's Companion.**

Beware Coughs
from common colds
That Hang On

Creomulsion relieves promptly because it goes right to the seat of the trouble to help loosen and expel germ laden phlegm, and aid nature to soothe and heal raw, tender inflamed bronchial mucous membranes. Tell your druggist to sell you a bottle of Creomulsion with the understanding you must like the way it quickly allays the cough or you are to have your money back.

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A RIDE IN A BASKET

You will wonder who this man is, why he is in a basket, and where he is going. This is Saint Paul, and I will tell you a little about him.

When Paul was a young man he did not believe that Jesus is the Savior. He was on the search for people who were called Chris-tians, and when he found them he put them in pris-on.

But one day something strange happen-ed to him. While on his way to Da-mascus, a city many miles from Je-ru-sa-lem, to put more peo-ple in pris-on, all at once a very bright light from heav-en shone a-bout him. Jesus spoke and told him he was doing wrong. He stop-ped at once, found a good man to pray with him, became a changed per-son, and began to preach about Je-sus. Do you think every one was sur-prised?

Now, when the Jews saw that Paul had become a Chris-tian, they were very an-gry and wanted to kill him. They set a watch at every gate of the city. But Paul's friends let him down over the wall at night, in a bas-ket, and he went where he was safe.

Many times after this his life was in dan-ger, but the Lord took care of His faith-ful preach-er. God will take care of us, too, and make us a blessing, if we will put our-selves in His keeping.—Pillar of Fire.

"WE MUST PITY, NOT HATE, THE JAPANESE"

By Generalissimo Chiang Kai-shek

It is my sincere belief that all men on earth—wherever they live, in the East or the West, and whatever the color of their skin may be—will some day be linked together in close fellowship like members of one family. World war is indivisible and world peace, too, is indivisible. It has encouraged international understanding and mutual trust which will serve as a powerful barrier against future wars.

I am deeply moved when I think of the teachings of Jesus Christ that we should do unto others as we would have them do unto us, and love our enemies. My fellow countrymen know that "Remember not evil against others," and "Do good to all men," have been the highest virtues taught by our own sages. We have always said that the violent militarism of Japan is our enemy, not the people of Japan. Although the armed forces of the enemy have been defeated and must be made to observe strictly all the terms of surrender, yet we should not for a moment think of revenge or heap abuses upon the innocent people of Japan. We can only pity them because they have been so sadly deceived and misled, and hope that they will break away from the wrong-doings and crimes of their nation. Let all our fellow citizens—soldiers and civilians—remember this.

The enemy's imperialistic designs on China have been thoroughly crushed. But relaxation and pride are not rewards of victory that we seek. Peace, when fighting has entirely ceased, will confront us with stupendous and difficult tasks, demanding greater strength and sacrifice than the years of war. At times we may feel that the problems of peace that descend upon us are more trying even than those we met during the war.

I think first of one very serious problem—how to make the people misguided by fascist rulers admit their mistakes and defeat, and recognize that our struggle for national independence, democracy, and the welfare of all the people is more in harmony with truth and human rights than their struggle for land and power by means of violence and terrorism.

Permanent world peace can be established only upon the basis of democratic freedom and equality and the brotherly cooperation of all nations and races. We must march forward on the great road of democracy and unity and give our collective support to the ideals of lasting peace.

I urge all of our friends of the Allied nations and all my own countrymen to face the fact that the peace we have gained by arms is not necessarily the beginning of permanent peace. Only if our enemies are conquered on the battleground of reason, only if they repent thoroughly of their folly and become lovers of world peace themselves, can we hope to satisfy the yearning for peace and achieve the final goal of the great war that has just ended.

It is faith in something and enthusiasm for something that makes life worth looking at.—Oliver Wendel Holmes.

Let us impart all the blessings we possess or ask for ourselves, to [illegible] of mankind.—George [illegible]

EDWIN CLARK

Edwin Clark was born on November 25, 1865, and died on September 15, 1945, within a little over two months of his 80th birthday. He was the son of Isaac A. and Almira Allen Clark. His mother died when he was twelve years of age. His father served in the Civil War and returned to his home in 1864, never to be well again, although he lived to be almost 80 years old.

Edwin Clark was married to Miss Ada Love, in Carroll County, Miss., on February 4, 1889. She was the youngest child of Dr. Joe Love, who was the first doctor to locate in what is now Sunflower County.

To this happy couple five children were born, two of whom died in childhood. One son, George S., died on April 22, 1922, as a result of injuries received in France while serving his country during World War I. Ovid Allen died on September 26, 1932, while an active member of the North Mississippi Conference, having been a Methodist minister for 22 years. The mother died on July 12, 1938. Rev. Knight E. Clark, the only surviving member of this family, is a member of the North Mississippi Conference, and is now pastor of the Methodist church at Baldwyn, Miss.

Bro. Edwin Clark made his home with his son, Rev. Knight E. Clark, during the last few years of his life, and it was in the parsonage home of his son at Baldwyn where his spirit slipped away at 12:20 on the morning of September 15, 1945, while surrounded by loved ones and friends, and the hand of his only remaining son resting tenderly upon his brow.

Bro. Clark loved the Word of God that had meant so much to him during his life. The last five years of his life he read his Bible through at least three times each year. The Bible he loved so well, and that was well worn from constant use, was resting under his pillow when his Master called.

He united with the Methodist Church when a small boy and remained a loyal and devout member until his death. He served his Church and served it well in many of its official positions. He served at various times as Sunday School superintendent, teacher, steward, trustee, lay leader, and as agent for the New Orleans Christian Advocate, a paper that he loved and read weekly for at least 40 years.

On September 15, the earthly career of this faithful servant of God came to a triumphal close. He gave to the ministry two sons, which tells us his life was a noble one. All who knew him loved him. His spirit went home to rest with God, and his body was laid to rest in the cemetery of his home church, Chapel Hill, in the eastern part of Grenada County, to await the final summons. A great life has come to a close, but he lives on in the memory of those who knew him, and his soul is at rest with God.

A. W. BAILEY,
A former pastor.

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RELIGION IN THE FIELD WITH THE ARMED FORCES

Given at the Methodist Youth Service by Major George Higgingbotham at West Point, Miss.

In the field with the armed forces is where religion has played its most important part in the war. Religion in Army camps and, I presume, in Navy and Marine Corps, is as formal in practice and precept as in civilian life. It is in the field that you encounter religion informally but forcefully. There it is a much more interesting subject.

Let us first discuss religion and religious effects generally. Webster opens his definition of religion with two statements which illustrate very, very clearly the great changes which have taken place during the last few years in the lives of many men as a direct result of the war—of this war, a change which has brought, and is bringing, to the church the greatest revival in history. Webster defines religion: first, "Any system of faith or worship;" second, "the outward manifestation of belief in a Supreme or Superior Being." Two very positive statements. Let us look carefully at them.

In every man there is a system of faith, faith in something. Every man has a system of worship, worship of something. Even those who have fancied themselves agnostics or atheists at the times when these trends have been considered fashionable have had a system of faith. Swinbourne offers a good example of this in his poem, "Hunters," even though he professed to be trying to tell mankind that there was no God, that God was a fanciful invention of our frightened ancestors. He, in spite of himself, set up an alternate system of faith, faith in the power of the will of men. This fulfilled the first of Webster's definitions. Yes, I think that in every man there is some sort of a system of faith or worship though that may be a long way from the outward manifestation of belief in a Supreme or Superior Being.

This, I believe, is where we can bring in the members of the armed forces, the millions of young men who were called into the Army, the Navy, and the Marine Corps, during the war. All of them came into service with some sort of faith, most of them, I am sure, with a faith in God, but the outward manifestation of this faith was lacking in so many cases. "We are soldiers and sailors, the strength of America, we are strong, strong enough in ourselves, we need the help of no man, of no God." That was their story—why should they gather and publicly worship God? Why give an outward manifestation of belief? To a greater or lesser extent this seemed to be the spirit of the armed forces.

And yet in the first year of the war from the battle front you heard the cry, "There are no atheists in foxholes." You heard a song, "Coming in on a wing and a prayer." You heard a slogan, "Praise the Lord and pass the ammunition." And this from the same men, and yet they were different men, men who had been changed in battle. It is not for one person to tell how great the change was, or the manner in which it came. On a small scale, every man in the armed forces saw men turning to prayer on the battlefield, saw the American soldier and sailor turn to God and give outward manifestation of his belief.

Since I am not a theologian nor a philosopher, I shall try not to go further into this change. It will have to suffice that you know and that I know this change has taken place. Tonight I simply want to tell you something of the conditions under which this change has taken place and the factors that contributed to it.

The first influence brought to bear was one that required only negative action on the part of the recipient. It was simply the fact that a man could not escape a certain amount of exposure, and by absorption that little spark of some system of faith was nourished. On the boats going across a man had to get on deck; he needed fresh air, but the chaplains held frequent services there—Jewish, Catholic, and Protestant—he couldn't help but listen. Later on the bivouac areas were small and there wasn't much to do, so he had to listen; in battle he couldn't run away, so he had to listen to the chaplain talk to wounded men and to dying men. Thus he was forced to learn a little of the truths of religion.

And fear—fear played its part. A man can't help being afraid. Fear is like that but some were more afraid than others they needed strength given them. Having buddies around helped a little, but they needed something more, and in looking for it they found it was in the very thing they had been trying to dodge.

Some learned through observation, simply through viewing the work of God on earth and the work of man dedicated to God. Salisbury Cathedral, on the plains of Southwest England, Westminster Abbey, and St. Paul's in London, the Mosques in Africa, St. Peter's and St. Paul's of Rome, Notre Dame in Paris, and a myriad of others scattered over the world. Who can gaze on them without being moved?

And having time to think helped a lot, too. So many times there was nothing to do but sit and try to get the mind to think of anything besides shells and bombs, anything but the noises and confusion of war. Men who had never thought of God before began to try, and they succeeded. I know a first lieutenant of infantry who convinced himself simply by sitting and thinking. He had been convinced that he had no use for the church or God; in fact, he could not convince himself that there was a God. As a result he had no desire to live and he tried his best on several occasions to get killed, instead of getting a silver cross. A thumbnail finally convinced him. As he explained it to me less than two months ago: "Higg, I just sat and looked at my thumbnail and thought, 'any chemist with the knowledge, a few tools, and a few powders could make a thumb nail just like that one, even to



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color, but he couldn't make it grow,'" He convinced himself by thinking.

Then, as the final link in this chain of influences, comes the chaplain and the service church. Our chaplains had watched these developments from the indifference at home and in training camps though the casual interest in religious services and religion to the fervent desire for aid they finally encountered on the battle fronts. And most of them were ready. As you know, the army recognizes three religions—the Jewish, the Catholic, and the Protestant—and these three divisions alone are permitted. So from the beginning the service chaplain had an advantage, a unified program. His mission was not to make a good Methodist or a good Baptist, but to save a soul. The army service was always brief and informal—you can't be formal in an olive grove, with ammunition boxes for a pulpit and with the congregation seated on helmets. You can't preach long sermons with the Germans over the next hill. A soldier in battle wants to be practical, so the army chaplain had to teach practical lessons. All these things held the men—non-denominational services, simplicity, informality, briefness of service, and practicability of the lessons taught. These things the church would do well to remember. We must also remember the chaplains themselves as true men of God. They had much to do, all of them. Some of them held as many as 35 services a week; all of them held many more services than in civilian life. In addition, they visited the sick, they acted as advisors on problems of all sorts, even as athletic directors. In the infantry they went on to the battlefield, bringing comfort to the wounded and peace to the dying. Yet the saving of souls was their primary mission and they were ready when the change began.

Now you have us back; not all of us yet, but the others will be here soon, and all of us have made the change. We have progressed from a system of faith in formal worship to an outward manifestation of belief in a Supreme Being.

Yes, war has done its work through absorption, through observation, through fear, through giving time to think, and finally through the efforts of the army chaplain and his services. The home churches must take notice of this.

I will leave you now with Bill Malden's cartoon, that points such a vivid picture of religion in the army—the army chaplain standing with eyes lifted to the skies and hand raised in benediction, saying, "Forever. Amen. Hit the dirt!"



BOOKS

"America and the New World, The Merrick Lectures for 1945, Ohio Wesleyan University." Abingdon-Cokesbury Press, New York, Nashville, pp. 155. Price, $1.50.

The seven lectures of this series deal with world affairs by as many men who are either specialists in the field which they discuss, or men of such wide general information as to command respect for the views announced. Norman Angell, a former member of the British Parliament, discusses America and Britain; Hans Kohn, a Czechoslovakian scholar, Germany; Bernard Pares, an authority on Russia, the U. S. A. and U. S. R. R.; Maxwell S. Stewart, economist and editor of the Nation, China; Robert Aura Smith, a Rhodes scholar, Southeast Asia; Charles Iglehart, associate professor of missions at Union Theological Seminary, Relations with Japan and Senator Joseph Ball presents an overall picture of America and the New World. It is too much to expect an exhaustive treatment of any one of these themes in a single brief lecture, but one will find here suggestive studies of the themes which occupy public attention throughout the world.

"The Global Christ," by Roy Lawson Tawes. Abingdon-Cokesbury Press, New York, Nashville, pp. 127. Price, $1.

Dr. Tawes, young minister of the Silverbrook Methodist church, Wilmington, Delaware, presents in this volume fourteen sermons in which is presented a variety of practical discussions based upon texts of scripture which are both familiar and meaningful. It is a book whose themes and tone will fit well into the particular emphasis of the period of evangelistic crusading. The sermon development follows a teaching rather than an expository style, but not to the extent of sacrificing the meaning of the passage used for a text. These are sermons which will fit into the mood and thinking of young people especially.

"The Church and Demobilization," by J. Gordon Chamberlin. Abingdon-Cokesbury Press, New York, Nashville, pp. 117. Price, $1.

Mr. Chamberlin is executive secretary of the Boards of Education and Missions of the New York Conference, and his book is an insistence that a church program based upon attractiveness is too superficial to fulfill the obligation of the Church to the men who came back from the battle front. He speaks as one who understands the feelings and knows the interests of young people. Beginning with Demobilization, he follows with chapters on Employment, Community Reintegration, Keeping Church Ties, The Church's Growing Edge, and a permanent Concern. One can see from the titles of his chapters that he is interested in the more solid values for the satisfaction and help of the service man. The book is a very practical discussion of the problems of the reabsorption of returning soldiers into the community life from which they went to war.

"The Supreme Possession—Religion Made Real," by Dr. G. Ray Jordan. Abingdon-Cokesbury Press, New York, Nashville, pp. 187. Price, $1.50.

"Read, mark, and inwardly digest them," is the advice given with reference to the Scriptures by the "Book of Common Prayer." It also is good counsel with respect to the messages contained in Dr. Jordan's new volume, which has been chosen by the Pulpit Book-of-the-Month Club as their September selection.

It is reported that a book is assured of wide reading if it is denounced or banned. If that be true, someone should arise and condemn "The Supreme Possession," for it deserves a greater company of readers than do most books coming from the press.

Such will not be necessary, however, for the ever-increasing number who have read the author's previous volumes will not want to miss this book of fifteen evangelistic messages, all of which have been delivered in the author's present pulpit in the First Methodist church of Charlotte, N. C.

The type of evangelism reflected in this volume is suggested in some sentences from the author's preface: "It is true that evangelism has been discarded by many. They revolt against the warped and twisted presentations that go by this name, for many self-chosen leaders have abused this kind of preaching. As a result of this fact, hosts of people are afraid of evangelism. They have come to feel that evangelists, far from being joyous, are most depressing.

"Well, it is true that the world is in a desperate plight. Evil is rampant, and selfishness has made millions sinful. Jesus did not deny or dodge this fact. He faced it quite frankly. He did something about it!

"It is when we despair most that hope means most. It is at the moment of defeat that the cry of victory sounds most thrilling. It is when we are sure we are lost that the announcement of a Savior puts new life in us and sends us forth with a song in our hearts.

"In this book I am eager to present evangelism as both relevant and joyously exciting."

The thought-provoking titles of the sermons suggest the ways in which the author carries out this ambition: "Have We Outgrown Evangelism?" "Can You Recommend Your Religion?" "Fools for Christ's Sake," "What is My Business?" "God Needs Us Every One!" "Does Jesus Have Meaning for Life Today?" "Resources for Living These Days." "Is Religion Worth What it Costs?" "When We Become Theologically Confused," "Dare Religion Become Scientific?" "When Will the Kingdom Come?" "Is Your Heart in It?" "Our Source of Strength," "What is Our Hope for Tomorrow?" "It is Later Than You Think."

Rich with illustrations harvested from many fields of life and literature, these messages are thoughtful, clear, and understandable. Yet they are not shallow, dealing as they do with the central realities of the Christian good news.

An interesting note to add is that Dr. Jordan soon is to assume his new duties as Professor of Preaching at the Candler School of Theology at Emory University. The sermons in this eleventh volume to come from his pen will provide dependable guides to his students who seek to discover how they may preach helpfully, forcefully, and winsomely. They also will prove equally valuable to laymen and ministers who read them for guidance in living.

HOWARD C. WILKINSON.

WHEN IN NEW ORLEANS
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CHRISTIAN ADVOCATE

Methodist
Crusade
Christ

THE LIVING CHURCH

In our modern sceptical, materialistic world, the people can again be made to believe in God only, I think, if they meet men and women who are, in the old Russian term, "God-bearers." The irruption of the divine into human life is the only final proof of God, and through it only will be restored belief in religion and the primacy of spiritual values.—Barbara Ward.

THE PRAYER-ROOM TODAY

My Saviour, help me so to love the records of Thy life on earth that the story there begun shall be continued in me. Here is this life of mine; to me it seems impossible that Thou shouldest be able to live in me and work through me. But Thou hast said it; let it be even so. Make my life a Gospel. The life Thou once didst live here below, live it again in me. The saving work Thou didst for me and all the world, do it again for some other needy soul, in me and through me. Amen.

No. 41.

ORLEANS 12, LA.,
OCTOBER 11, 1945.

The White House
Washington

September 6, 1945

Dear Dr. Nall:

It seems to me most fitting that the month of October should be observed this year as Protestant Press Month.

In this period of rejoicing over the surrender of the last of our Axis foes, we must not lose sight of the solemn obligation which victory brings.

We have defeated forces of evil which knew neither conscience, justice, nor mercy. This should quicken our appreciation of the part which spiritual forces must play if we are to bring order back to a war-torn world. I hope, therefore, that all of the editors of journals affiliated with The Associated Church Press will in the observance of Protestant Press Month emphasize anew the need of a revival of the religious life of this nation.

Without Divine Guidance and a renewal of our reliance on the everlasting reality of religion, we shall labor in vain to make the world a better and a happier place in which all men may dwell together in peace.

Very sincerely yours,

HARRY S. TRUMAN.

WALLET OF THE WEEK

THE NORWEGIAN MISSIONARY SOCIETY, despite the utter disruption of the country's affairs by enemy occupation, has prospered as never before. Missionary gifts have greatly increased during the past five years and the number of missionary recruits is so great that all cannot possibly be accepted. It is reported that the yearly income has been about double the figure for the years immediately preceding the war. The intensified interest in missions is probably due to a deepened sense of dependence upon God.

* * *

LAW AND LITERACY STATISTICS FOR ICELAND are little less than amazing. The country, according to an exchange, has neither jail, penitentiary, nor court, and has only one policeman. The public school system is highly efficient, and every child ten years of age can read. There are seminaries, colleges, newspapers, and printing establishments. No liquor is imported and all the people are said to be total abstainers. The island has a population of seventy-eight thousand. Some other countries might very well profit by this marvelous record.

* * *

CHINESE CHRISTIANITY, although greatly disrupted by the Japanese invasion, is far from being destroyed. Both interest and church attendance are higher than before the war. This statement was made by Dr. T. Z. Koo, one of the secretaries of the World Student Christian Federation, who lived in Shanghai until recently, when he escaped to Free China. On the side of organization and physical equipment, the Christian Church has doubtless suffered much, but it is heartening to know that the Chinese Christians have remained steadfast.

* * *

TWENTY-THREE PROTESTANT CHURCHES of America plan to raise twenty million dollars for overseas relief and reconstruction during the next four years. Over a million dollars of the proposed fund will be used for orphaned missions. The needs in Europe are so great as to cause pressing problems even now, and the devastated areas of Europe and Asia call for six million four hundred thousand dollars before July 1, 1946. This is a work similar to that undertaken by individual denominations after the first World War, except that it is vastly greater.

* * *

AUTOMOBILE ACCIDENTS, according to Henry M. Johnson, president of the American Business Men's Foundation, are largely attributable to the use of liquor. Sixty-one per cent of the accidents are said to be cases in which drivers had one or two drinks as "refreshers." The survey was made among chiefs of accident prevention bureaus of police departments in more than three hundred cities of thirty thousand population and over. Sixty-one per cent of the replies said that one or two drinks are enough to cause a motorist to be involved in an accident, and thirty-nine per cent said that most accidents are caused by motorists who are definitely drunk.

INDICTABLE CRIMES in the city of Dublin, Ireland, are said to have increased from 3,602 in 1938 to 9,026 in 1942, and an Irish paper is quoted as saying that "Crime still increases week by week in Eire, stricter Civil Guard vigilance failing to stem the rising tide of theft, burglary, house-breaking, crimes of violence, and sex offenses." The reform schools designed to counteract the trend are reported to be overcrowded. Such are the fruits of war even in countries supposedly neutral.

* * *

A RUSSIAN LIBRARY CAMPAIGN is being undertaken among a number of American religious groups of all faiths. The campaign seeks to collect a million English language classics to re-stock Russian libraries which were looted by the Germans. The Germans are said to have destroyed twelve thousand public libraries and more than twenty thousand books. This is now a serious matter, since the study of English is almost universal and the demand for English and American literature is greater than ever before.

* * *

LIQUOR CONTROL TRENDS are in sharp contrast throughout the country. In Arkansas a county local option law has been in effect for two years, and under that law elections have been held in twenty-three counties. The drys won by good majorities in eighteen of the twenty-three counties holding elections. In California a plan is under way to establish a state farm for the rehabilitation of alcoholics. Surely a plan for prevention is preferable to a repair shop. In either case, the deadly and destructive influence of the drink business is indicated.

* * *

FRANZ WERFEL, the Austrian playwright and novelist, who died last month, was the author of the novel which was based on the film, "Song of Bernadotte." Perhaps his most powerful novel is "Hearken Unto the Voice"—a study of the call and mission of Jeremiah the prophet. He lived in Lourdes for a time after the Nazi occupation of Austria, but had lived in America since the fall of France. His work as a novelist has been described as outstanding, but not without criticism from both the Protestant and Catholic angles of his interpretations.

* * *

JOHN WESLEY preached his first sermon at South Leigh, near Oxford, on Sunday, September 26, 1725. His text was "Seek ye first the Kingdom of God." His last sermon was preached at Leatherhead, on Wednesday, February 23, 1791, and his text was "Seek ye the Lord while He may be found." This record shows that Christian experience was the key to the evangelism which was one of the mightiest factors in shaping the England of the eighteenth century and after—a key which Mr. Wesley kept to the end of his life. Methodism may well take note of this in its evangelistic crusade of the coming months.

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EDITORIAL

MUSHY EMOTIONALISM OR WORLD PEACE

Many Americans exhibit a mushy sentimentality which has little if any relation to facts. Such people are amazingly unpredictable as to their attitudes concerning matters of serious import. They give reign to an emotional softness which they have not taken the time or the trouble to justify. It is the more serious when such persons occupy a representative position in either church or state.

We are thinking in particular about the emotional effervescence concerning German, Japanese, and other leaders who must now answer for war atrocities in which they had part. We try to be just without forfeiting our commonsense or surrendering peoples who have been crushed and ruined by ruthless war-makers. It is our feeling that we must be realistic before we yield to a spineless generosity. Paul wrote to the Corinthians: "All things are lawful to me, but all things are not expedient." Applying this rule, we would say that sympathy must be anchored in justice, if the innocent are not to be betrayed into the hands of those by whom they have been wronged. One of the difficult problems of an editor is to deal honestly and justly with controverted issues. On one hand are the firebrands who would demand vengeance; on the other the sugary sentimentalists who would shrive the unrepentant culprit and restore him to a place of respectability and influence whether it makes sense or not.

In our issue of June 14, we expressed the opinion that Pastor Niemoeller should not be trusted with either civic or religious leadership among the beaten Germans. We received a letter from a man who is on the ground and whom we know and trust for his religion and sense of justice. He said:

"Let me congratulate you on your editorial about Niemoeller. As I read the American church press, I was really amazed at the attempt to make a saint out of that man. Then I read your editorial and saw that at least one American editor understood, as we do over here, the real Niemoeller. If Niemoeller is to be leader of Protestantism in Germany, then the future is not very bright. A most discouraging feature in Germany today is the fighting for power and prestige of those leaders. A man who can offer to fight on a battleship for the Nazi system, as did Niemoeller, can have no real basic objection to the system. His explanation that his spirit would not be fighting but only his body is nonsense."

It might help the peddlers of praise for Niemoeller and his Nazi friends to ponder these words. Let them read them, remembering a quarter of a million American dead—the cost to us of crushing the ideology for which they stand. Let these sentimentalists remember that honeyed speech strengthens the hands of those who, like Niemoeller, shared in the spirit and the atrocities of the horrible war now ended. There are other religious leaders in Germany whose names we would join with that of Niemoeller as incapable builders for peace.

SEASHORE CAMPGROUND

The trustees who direct the affairs of the Seashore Assembly have no easy place to fill. It is difficult to undertake and carry through a constructive policy, and to satisfy at the same time the demands of half a hundred cottage owners along with the pious censorship of utterly unrelated persons. But the trustees of the Assembly promised that as soon as the debts were liquidated a program of expansion would be undertaken. During 1944, new roofs were put on the tabernacle and the school building, and other improvements of a major nature were made.

At the meeting of the trustees on Tuesday of last week, the policy of improving the properties was continued and the sum of $5,000 was set aside for a new building as soon as materials and prices make building possible Building sites were assigned to those to whom commitments had been made, but pending the establishment of an Assembly policy, it was decided not to assign other lots at the present.

A committee of three was named to outline a policy and development program which might better meet the needs of the Church. This committee will study the possibilities of the grounds with reference to beauty and a more adequate service of the Methodist people and their friends. The haphazard policy of the past will make radical changes out of the question, but the board believes that something worthwhile can be accomplished.

In this connection, the editor takes the liberty of suggesting that every cottage-holder should feel a responsibility for sharing in the work to be undertaken. Some of the cottages are sadly in need of repair, many are in need of painting, and some are fire hazards and tend to mar the picturesqueness of the setting in which they appear. The city of Biloxi is now imposing more rigid regulations for construction and maintenance and it

might be well for cottage-holders to consider the possibility of having their houses condemned as a further factor in the urge to improvement. If the cottage owners will cooperate wholeheartedly with the board of trustees, a better day for the historic Campground is at hand.

REV. A. C. LAWTON MAKING GOOD

Rev. A. C. Lawton, Secretary of the Louisiana Moral and Civic Foundation for the past year, was an instructor in a city-wide Training School at Rayne Memorial Church last week. His subject was "The Church and the Alcohol Problem." In dealing with this extremely difficult and almost touchy subject, he demonstrated an ability and a leadership rarely found in that field of effort. His whole approach was human-centered rather than statistics-centered, as is too often the case in such lectures. His class had a modest beginning, but it grew every day until it became necessary to move into the large auditorium to accommodate the growing crowd. The interest was sustained to the last session and we venture the assertion that his leadership in the fight against the liquor traffic will bear increasing fruit throughout the years of his service.

ORIENTATION

To be oriented is to know where one is with reference to the East.

As to the present world situation with reference to anything, nobody seems to be oriented. If anybody can tell me where we are right now, with certainty, about any ordinarily accepted axiom, I wish he would step up and do it.



Dr. A. P. Hamilton

Take a look at economics, or industry, at politics, at diplomacy, at world trade, mediums of exchange, religion, morals, international relations—anything.

Old Heraclitus was right when he said, "Everything is in a state of flux." He said that nearly three thousand years ago, referring to the physical universe, of course. But we have lived to see the time when it applies as well to all human relations.

Everybody now who gets a hearing, naturally blames it on the atomic bomb, but we would be in just as great turmoil if there had been no atomic bomb. The atomic bomb hasn't made much difference yet because it is just human nature not to be able to catch the significance of a cataclysmic event like that by at least a thousand years; we are too close to it. We have not yet comprehended the cosmic meaning of the crucifixion and the resurrection—and that was two thousand years ago.

Just a glance at industry in this country is enough to give us the jitters. Every morning we read of more plants shut down, thousands out on strike. Labor and management are at loggerheads.

Or take a glance at politics. We find the supposed representatives of the people afraid to do anything that might offend labor just as they used to cringe before capital and the vested interests. And the people are ground between the upper and the nether millstones as a consequence.

In education, we are all at sea as to what shall be done for the returning veteran and the civilian. Shall we have compulsory military service and change the whole pattern of education? Or shall we not? Shall we develop the minds and souls of men or create superscientists for an atomic age?

In international relations we behold the fiasco of the London Conference, the bickering and strife of one big nation with another; power politics lifting its ugly head.

And religion seems to be left out of the picture entirely. As if it did not matter what religious leadership thought, so far as settling the world's problems is concerned.

Is it because religion is uncertain of itself? Either religion needs to give us a new orientation or religion itself needs a new orientation.

Recently, in a sermon in Galloway Church, Dr. Roy Smith, speaking on the subject of "Convictions," said he saw some time ago a marker in Lexington, Kentucky, which stated that on that spot in 1838 there had been a debate on the modes of baptism lasting twelve days. He said that while he might feel it would be absurd to debate such a question today, still he could not but admire anybody who believed anything strongly enough to spend that much time discussing it seriously.

If we could but say truthfully, "I know what I believe," as well as "I know whom I have believed," there might be some hope for a world that is floundering today, and not oriented with reference to the East or any other point of the compass.

A. P. H.

Others Say. . .

JUST A COMPARISON

We are well aware that statistics do not always present a picture that is one hundred per cent accurate. Perhaps that is true with reference to the figures we cull from a writer in the **Louisville Times,** in which is presented a comparison between the Catholic Church and Protestantism in the matter of divorce, in which is a very significant revelation regarding mixed marriages. According to this article, where husband and wife are both Protestant, the percentage of divorce is 6.8. Where both are Catholic it is but slightly less—6.4. But where one is Catholic and the other Protestant the percentage is 15.2; and where neither party has any religious affiliations the rate is 16.7. These figures touch upon a matter that is vitally important and we leave them to state their own case, without extended comment. But when we consider that in most cases the people who have no religion are classed as Protestant it is readily seen that the Catholic Church, with its boasted emphasis on the sacredness of marriage, exhibits in practice but a slight lead over Protestantism. It's bad enough, God knows, in either group, and we shall not attempt to extract any comfort out of the figures. We would, however, commend earnest consideration of marriageable young people the above figures relating to mixed marriages.

—Religious

INDIA'S PROBLEMS—ECONOMIC AND RELIGIOUS

By Elbert M. Moffatt, Ph.D., Bombay, India

An Englishman, who is also an editor, lecturing recently on the present political situation in India, made what to me—after thirty-five years of study and observation in the land—seems an impartial, fair, and clear presentation. He emphasized three things:

India, he said, has never been a nation. Three times they have come close to it: First, under Asoka, who through his zeal for Buddhism turned India to a united worship of that great religious teacher, Buddha and his teachings; again, under Akbar, the great Mogul ruler who conquered much of India between 1556 and 1605; and finally under the British, who began their real rule of India at the dissolution of the East India Company in 1858.

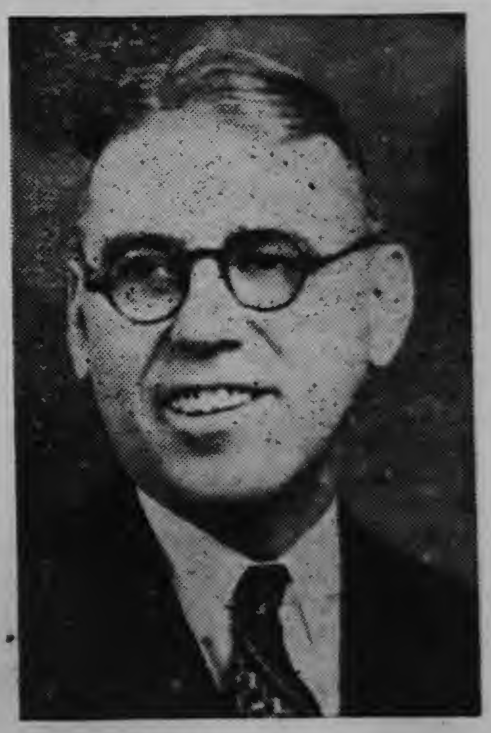
The trouble between Moslems and Hindus is economic, not religious.

The Moslem problem in India is not a part of the desire of the Moslems to re-establish a great Moslem Empire to rule the world, for the Moslems of Arabia, Turkey, and Iran do not look upon the masses of India Moslems as true followers of the Prophet, for most of them are descendents of converted Hindus.

After making these three points, he went on to review the attempts by the British to make India an independent nation, beginning with the Proclamation of Queen Victoria in 1850 up to the attempt about to be made by Lord Wavell at Simla. The Morley-Minto Reforms of 1909 applied for the first time the elective principle to the provincial and central legislative councils and the first Indian was admitted to the Executive Council. The Act of 1919 provided a ten-year trial period, when government was divided into "transferred subjects," such as education, health, agriculture, local government, administered by ministers elected from and by the legislative councils; and "reserved subjects," such as finance, maintenance of law and order, still administered by the Civil Service officials selected and controlled by the Central Government. The Round-Table Conferences in London of 1931-1932 and the resultant "Act of 1935" provided a Constitution in which a great measure of self-government was possible, and as much of the elective principle as the illiterate masses of India could manage. The August offer of 1940 was followed by the Cripps Mission in March, 1942, both being attempts to keep peace until after the war, when it was promised that India could plan for its own future, preferably as a part of the British Empire. Then followe dthe Congress meeting of August, 1942, the arrest of Mr. Gandhi and the other members of the Working Committee, and the unsuccessful Gandhi-Jinnah meetings. This is the background to the latest attempt made by Lord Wavell, now known as the Simla Conference.

It is interesting to remember that the three times when India has come closest to becoming a united nation were all based on religious tolerance; and that failure, in each case, was due to religious communalism. This is what stands in the way of an independent India today. It should also be noted that Lord Wavell is an ardent admirer of Lord Allenby, who in similar circumstances won independence for Egypt. Lord Allenby, after six hours of convincing argument, won from Lloyd George the promise Egypt needed. Lord Wavell, after six weeks with Winston Churchill, came back to India with a proposal that he hoped would give India its independence. That it failed was not due to Lord Wavell, although he has graciously accepted the blame.

The failure of the Simla Conference was due to the persistence of Mr. Jinnah, who has but one goal—Pakistan. It has been asked whether he represents the entire Moslem population in India. No one knows how many Moslems he represents, but he is the only one who has ever stood firmly, almost fanatically, for the rights, the economic welfare, and the future of the Moslems of India. Many of his followers do not know much about his platform of Pakistan; others do not think it will work, but they have faith in Mr. Jinnah. No one has successfully challenged his claim to represent all Moslems of India, not even those prominent Moslems who are in the Congress party. Mr. Jinnah wrecked the Simla Conference by refusing to put forward his candidates for the Executive Council, unless the Viceroy would accept all of his nominees, and agree to accept no other Moslems but those who were members of the Moslem



E. M MOFFATT

League. This the Viceroy refused to do, and since the Conference was called under the strict understanding that fundamental to the Wavell plan was an acceptance of the broad outline of the plan by the two leading parties, any further effort to launch a new government during the war is most unlikely.

But more responsible than Mr. Jinnah's refusal to name the League members of the new Executive Council, which was to have an equal number of caste Hindus and Moslems, with representatives of scheduled class Hindus, and Sikhs, is the unsatisfactory lineup of political parties in India today. First we have the Congress Party, which historically and by creed is not communal. It was started to advance the political interests of all communities in India, and in latter years has one great aim—the independence of India. Its president is a Moslem; it has members from all religious groups, but is predominantly Hindu. The Moslem League, a recent organization, has as its goal the independence of India. Independence, to Mr. Jinnah, means freedom of Moslems from Hindu control, hence his suggestion that India be partitioned into Pakistan for Moslems, and Hindustan for Hindus. No other religious community is strong enough to suggest further partition into other religious states, but the Sikhs will bitterly oppose a Pakistan division of the Punjab. All of the minorities are distrustful of Congress rule and of Pakistan, and demand safeguards for their communities. The Congress made a grand gesture by including in its list a Christian, a Parsee, a Sikh, two scheduled classes Hindus, one orthodox Hindu, two non-Moslem League Moslems and several League members, including Mr. Jinnah.

Some think that the Viceroy should have accepted the nominees made by other parties, completed the list, and ignored Mr. Jinnah and the League. This would have been contrary to the offer made, for agreement between at least the two major parties was fundamental to the calling together of a Conference of political leaders to help the Viceroy to select an all-Indian Executive Council to include an equal number of caste Hindus and Moslems, two Scheduled Classes representatives, and one Sikh from nominees to be selected by the Congress, Moslem League, scheduled classes and Sikhs, respectively, the final decision to be made by the Viceroy. That in itself was not the Wavell plan, but was to constitute a group to consider the Wavell plan for an interim government during the war. The Wavell plan has not failed; it is held in abeyance. The fact that the Viceroy has called a council of the governors may signify that, in spite of the failure of the Simla Conference, he may be still considering how to implement a larger measure of self-government during the war. The Labor Government in Britain is talking of abolishing the India Office as a first step, and perhaps the proposed British High Commissioner in India may be appointed.

It seems clear that India needs new political leadership. Lord Wavell recognized Mr. Gandhi and Mr. Jinnah as the leaders of the two great political parties by inviting them to attend the Conference in addition to other delegates to be selected by their parties, and arranged for special interviews with each before the general gathering. Pandit Jawaharlal Nehru is generally recognized as successor to Mr. Gandhi, who calls him "my heir." But there seems to be no successor to Mr. Jinnah. India needs other political parties besides the Congress, not based on communalism, but on the many issues which will arise as India takes its place as a nation after the war.

In suggesting two names for Scheduled Classes representatives, the Congress did not include the name of Dr. B. R. Ambedkar. That is not surprising when one reads his new book, entitled "What Congress and Gandhi Have Done to the Untouchables"—a 350-page scathing denunciation of the claim of the Congress Party to represent in any way the Scheduled Classes, and of Mr. Gandhi's claim to be their champion. Among the favorable comments one says of Dr. Ambedkar, "Born the lowest of the low, he has reached the highest of high positions." Beverly Nichols called him one of the six best brains in India. That may be an exaggeration, but it cannot be denied that Ambedkar is one of the most erudite among Indian leaders.

Out in the wildwood, in the big, open wildwood, we come in contact with the untarnished and forget the stress of business and social life. We cultivate a rare knowledge of beauty, sweetness and purity, which cannot be attained elsewhere, and upon our hearts there is impressed full evidence of the mightiness of the Great Creator.

—Budlingham Schurr.

CONFERENCE NEWS AND PERSONALS

New Orleans Christian Advocate

Publishing Committee:
Louisiana Conference—J. W. Reily, Chairman; B. H. Andrews, R. R. Branton.
Mississippi Conference—J. T. Leggett, Vice-Chairman; J. E. Gray, C. C. Clark.
North Mississippi Conference—V. C. Curtis, Secretary; A. T. McIlwain, S. E. Ashmore.

W. L. DUREN, D.D. .....Editor-Manager
HENRY T. CARLEY, A. P. HAMILTON and B. P. Brooks .....Associate Editors
W. C. NEWMAN.....Church School Lesson Writer
MRS. E. L. DIAMOND.....Editorial Secretary
C. MILTON CHALMERS.....Publisher

Rev. Howard E. Pfost, Ringgold, La., writing during his meeting, reports that Bro. W. D. Milton did some good preaching and that they had a good revival despite much rain.

Rev. E. E. McKeithen, who is now closing out his fifth year at Utica, Miss., reports good revivals and all claims paid in full. Seven infants and 23 adults have been baptized and 29 received on profession of faith.

Rev. G. E. Allan, pastor of Poplar Springs Church, Meridian, Miss., was in New Orleans last week on business and took time off to pay the Advocate office a call. We appreciated his visit and also the good work that he is doing in Meridian.

Rev. W. W. Bruner, now coming to the end of his fifth year as pastor of Swiftown, Miss., continues his activity along all lines. He has had a successful pastorate there and evidently has had a good response on the part of his people.

The editor appreciates a note from Mrs. Will Fulton, Route 3, Philadelphia, Miss., in which she expresses her distress when the Advocate failed to reach her recently. It is a great pleasure to serve those who are genuinely interested in what the Advocate is trying to do.

Mrs. Irvin Oakes, West, Miss., sends us the changed address of Thomas Irvin Oakes which we are unable to interpret because the letters are meaningless to us, but she wishes the Advocate to continue to him and expresses her own appreciation of the Advocate and its value for her.

Rev. Edward J. Aeschliman writes that this will be the most critical winter in the war-torn countries in the experience of war relief. He has been connected with the Committee for Overseas Relief, but is scheduled to return to his work in North China within the next few weeks.

Rev. J. Melvin Jones, pastor at Ellisville, Miss., writes that he will have the best report that he has been able to make thus far. At the present time the church is expecting to begin the erection of a Church School annex and larger throngs are attending the regular services than at any previous time.

Major John B. Humphrey, who has been connected with the Headquarters, Co. G., 20th Infantry, is returning to civilian life in the near future and will be located at Rienzi, Miss. He has been receiving the Advocate as the gift of his friends and he writes that he expects to continue the subscription when he returns to civilian life.

Rev. A. C. Lawton, executive secretary of the Louisiana Moral and Civic Foundation, was one of the teachers at the Training School held at Rayne Memorial Church, New Orleans, last week. Bro. Lawton's class grew in interest from night to night until it became necessary for him to move into the church auditorium for its accommodation.

Our good friend, A. J. Boyles, Millsaps Memorial Church, Jackson, Miss., came through with a list of 32 subscriptions, which was too late for our detailed report of the campaign. This, however, brings his circulation list to 50 as against 5 last year. Bro. Boyles has received 204 members up to date, 96 of them on profession of faith. All finances are up to date and the pastor's salary will be raised $300 next year.

Rev. James E. Dean, pastor of Moselle-Soule's Chapel charge, in the Mississippi Conference, writes that this is his first year among the Methodists, and he is closing out in good shape. The church at Soule's Chapel has paid off its entire indebtedness, notwithstanding the fact that the last payment was due a year hence. Bro. Dean came into the Methodist ministry at the last session of the Mississippi Conference from the Baptist Church.

Our good friend, Hugh N. Clayton, of New Albany, Miss., who paid us a call on last Thursday, has completed approximately three years in the Navy and was scheduled to retire on Friday of last week. He is returning to his law office at New Albany, which has been closed since his enlistment in the Navy. He had a good record in the Navy and his discharge was accompanied with testimonials of appreciation from his superior officers for his splendid service during the war.

COMMITTEE ON CONFERENCE RELATIONS, MISSISSIPPI CONFERENCE

The Committee on Conference Relations and Ministerial Qualifications will call its first meeting on Wednesday, October 24, at 2:30 p.m., in Central Methodist church, Meridian, Miss. All candidates for admission on trial, full connection, and for orders, will please be present with necessary information. Committee members, please take note.

L. M. SHARP,
Chairman:
R. M. MATHENY,
Secretary.

BOARD OF TEMPERANCE, MISSISSIPPI CONFERENCE

The Board of Temperance for the Mississippi Conference will meet at Central Methodist church, Meridian, Miss., at 4 p.m., Wednesday, October 24. All members of the Board are urged to be present.

E. E. McKEITHEN,
President.

BOARD OF MINISTERIAL TRAINING—MISSISSIPPI CONFERENCE

The Board of Ministerial Training will meet at the Central Methodist church in Meridian, Miss., Wednesday, October 24, at 2 p.m. All members of the Board are urged to be present. Members of the Conference classes will meet the Board as follows: Admission on Trial, 2:30 p.m.; First year, 3 p.m; Second year, 3:30 p.m.; all others, 4 p.m.

Supplies and candidates for accepted supply will not meet the Board of Ministerial Training but the Committee on Accepted Supplies. However, any supply or any other person who desires to consult with the Board of Ministerial Training will please come at 4:30.

Respectfully,
J. B. CAIN, Chairman.

SWIFTOWN, MISS., REPORTS

Dear Dr. Duren: If you will give me a little corner in your paper, I'll be pleased to tell you some of the things the people on the Swiftown charge are doing. We have had good meetings on the charge this year, with the assistance of Rev. R. G. Lord, Rev. A. Y. Brown and Rev. E. C. Driskell. The congregation at Cail are in the midst of building a new church with large auditorium and ample Sunday School rooms. It will be ready to enter, we hope, by Conference. This was a Protestant church of long standing. It was organized in 1892 by Rev. Day and Rev. Red. The old church was built in 1897. Two charter members still worship in this church. They are Mrs. Millie Aycock and Mrs. Sallie Wilson. We now have a large Church School, about eighty, and better on fair days.

We have had a good year this fifth year on the Swiftown charge and expect a good report at Conference.

W. W. BRUNER.



HALL SUMMITT CHARGE

Please allow me space to make my annual report on the work done on the Hall Summitt, La., charge.

We are going to have a good report for our Annual Conference. We have in hand all money for Conference Claims, and only a small amount due the pastor. We have had a very good year for the Christian Advocate —more subscribers, we think, than ever before, and we think it will be easier to increase the number next year. Our church roll has been swelled almost to 50. Bro. Chas. Assaf, of 428 Lynch Street, Jackson, Miss., has done a most excellent work on the charge in each of the five churches. We had exactly a week at each church, and during Bro. Assaf's meetings we had 32 to join the church, and we baptized 21 babies and children. Our work is better in every way because of these meetings. God bless Bro. Assaf in the noble work he is doing. Hall Summitt charge is one of the best in the Louisiana Conference, and a bunch of the finest people one can find anywhere. God has been good to us and our people down there, and the man the Conference sends to Hall Summit charge will be favored with a fine people for whom and with whom to work.

You are publishing the best Church paper we feel sure that any people are enjoying, and this is wishing you, Mr. Editor, and your entire force, every good wish. Dr. A. M. Freeman, our district superintendent, is in high favor with our people, and we are glad we have had the privilege of laboring with or under his supervision. Come to Hall Summitt on the fourth Sunday in this month, Dr. Duren, and we will give you one of those old-time "dinner on the ground" picnics.

Yours very cordially,
H. C. NORSWORTHY, Pastor.

TO ALL MINISTERS AND DELEGATES—LOUISIANA CONFERENCE

We are enclosing in this statement the names of hotels and their rates. Of course, you understand that Baton Rouge hotels are crowded; therefore, it will be necessary for each minister and delegate to make his reservation immediately with the hotel in which he desires to stay. In the letter making reservation, let each minister and lay delegate ask the hotel for a confirmation of the room reservation. In your letter to the hotel be sure to state the day and hour you expect to arrive in Baton Rouge.

At the special session of the Conference in Alexandria, Bishop Martin stressed the point that if a reservation is made it is important that the minister or delegate making the reservation go to that hotel. The reason for this is that with the hotels so crowded it is impossible to make many shifts.

It will not be necessary for the retired ministers and others who, under the Conference rule, are entertained from Conference funds to make these reservations. It will be necessary, however, for them to write to us stating the time of arrival.

Hotel Heidelberg.—Single rooms, $2.75 to $3; double rooms, $3.50 to $7.50.

Hotel King.—Single rooms, $2.75 to $3.50; double rooms, $3.75 to $5.50.

Hotel Istrouma.—Single rooms, $1.75 to $2; double rooms, $3 to $4.50; also limited number of rooms large enough to accommodate four people, $7.50.

Hotel Louisian.—Single rooms, without bath, $1.50; double rooms, without bath, $2.25; single rooms with bath, $2; double rooms, with bath, $3; single rooms, connecting bath, $1.75; double rooms, connecting bath, $2.75.

J. H. CAIN,
Chairman Entertainment Committee.
Box 4244, Capitol Station,
Baton Rouge 4, La.

RUSTON DISTRICT NEWS

Under the able leadership of our district superintendent, Rev. Louis Hoffpauir, the Ruston district has already made some notable achievements in the Crusade for Christ. On a quota of $39,095, the district has paid $39,437.54. There are pledges to come in yet. The response on the part of all the people has indicated that they felt an urgent need and were willing to meet the challenge.

Reports from the various charges indicate that substantial progress is being made. Lisbon reports a forty per cent increase in budget along with the reception of eighteen members, under the wise leadership of Rev. W. D. Boddie. A similar report comes from the work at Ringgold.

The Advocate has received notable attention. The district campaign for subscriptions was led by Bro. Pfost, of Ringgold. We have almost reached the five-hundred mark and feel that we shall go beyond that when the final returns come in.

The Methodist church at Castor is making things count for the glory of God and the good of man. Revival meeting this year is reported with thirty-eight additions. The Sunday School attendance has reached one hundred and fifty. This church is operating busses in order that it might reach the unchurched in the surrounding neighborhood. These goals are being achieved with the Rev. L. A. Foreman, a freshman from Centenary College, at the helm. Possibly this will serve as a hint to others.

Farmerville reports substantial increases in finances and attendance.

The Hodge church rejoices in that it is able to report a twenty-five per cent increase in Church School attendance. Three additional workers have been added to the staff.

In the Ruston district, we are determined that there is going to be a real Crusade for Christ.

(Reporter)
A. G. TAYLOR,
Pastor, Hodge Methodist Church.

SEASHORE DISTRICT NEWS

Palmer Creek camp meeting was held this year the second week in September, under the direction of Revs. J. H. Moore, of Coalville, and G. A. Broadus, of Saucier, the latter leading the singing. Rev. James M. Smith, Conference evangelist, did the preaching during this camp meeting. Palmer Creek was established in 1883 and held its first meeting from Thursday, September 27, through Tuesday, October 2, under the direction of Rev. B. S. Rayner, P. E., and Rev. C. F. Gillespie, P. C., with the following visiting ministers: J. B. Walker, of New Orleans; Joseph Nicholson, J. M. Weems, and R. B. Downer, of the Mississippi Conference, and James King, W. G. Evans, S. D. Goff, J. L. Jordan, local preachers. J. J. Coward donated the land on which the campground was established and much of the lumber for its construction. Twenty families in eight "tents" were on the ground for its first meeting in 1883. Reports for the 1945 session were favorable.

New Prospect camp meeting was held this year October 2-7 instead of the usual later date, in order to avoid a conflict with the Annual Conference. Rev. G. H. McBride, pastor, is serving his fourth year on the Vancleave charge and, in spite of illness, has done a remarkable work. Rev. W. C. M. Baggett, whose father was formerly pastor of the charge, did the preaching during the camp meeting with marked spiritual results. This was the 62nd camp meeting here on the same spot on which the first camp meeting was held, in October 1880. Rev. J. L. Neill held the fourth quarterly conference of both the Vancleave and Mentorum charges on Friday afternoon. Visiting ministers were Revs. Murray Cox, J. W. Walley, E. W. Scott, and J. B. Cain.

The third of the fall camp meetings in this district, Salem, was held October 9-14, under the direction of Rev. N. M. Howell, pastor of the Americus charge. Rev. J. L. Neill held the fourth quarterly conference on Friday afternoon, at which plans were tentatively made for the proper observance of the 125th anniversary of the establishment of Salem campground in the early 1820s. Rev. E. E. McKeithen, of Utica, did the preaching this year at this historic campground.

Rev. Roy Clyde Clark, of Eastlawn, Pascagoula, conducted a Bible Conference in the Columbia Methodist church, September 30-October 3. This was one of a series of such conferences held throughout the Church. Mr. Clark was licensed to preach while a member of the Columbia church in 1941, while his father was pastor.

Revival services were conducted in the Mississippi Industrial Training School during the week of October 7-12 by Rev. P. Olla Nix, of Bay Springs, who preached three times each day and held periods for counseling both morning and afternoon. The entire student body, with most of the faculty and workers in the institution, attended the services.

Rev. Frank L. Robertson, of Columbus, Ga., a member of the South Georgia Conference, assisted the pastor, Rev. W. L. Elkin, Jr., in a revival at St. Paul's Methodist church in Ocean Springs, October 7-14. Messrs. Robertson and Elkin were schoolmates at Candler School of Theology.

FIFTH STREET, MERIDIAN, PAYS DEBT

Dear Dr. Duren: May I say through the Advocate that the balance of the debt on the Fifth Street Church, here in Meridian, has been paid, and we have set Tuesday, October 23, 7:30 p.m. to dedicate the building. Bishop Decell will preach and dedicate the building that evening. All former pastors are invited to be present.

We have had a great year in every respect. There have been 45 additions on profession of faith and 30 by transfer of certificate. All financial obligations met, except about $800 on the Crusade, which will be paid by January 31, 1946. We were allotted 35 subscriptions to the New Orleans Christian Advocate, and sent in 52.

The congregations have been all that we could ask for all the year. The stewards have looked into the program for another year and have made plans for improvement on church property, etc.

The pastor's salary has been set at $3,600 for next Conference year. Plans are taking shape for the entertainment of the Annual Conference, which meets here in Meridian at the Central Church, October 24.

R. H. CLEGG.

PERSONAL NOTES AND INCIDENTS

Rev. R. A. Allums, pastor at Gloster, Miss., reports a good year and says that he is closing out with full report on all askings.

We are glad to report that Mrs. C. I. Jones, of New Orleans, is improved following a recent attack which kept her in bed at her home for several days.

Rev. G. A. Morgan, pastor at Cedar Grove, Shreveport, La., says that plans are being drawn for their new educational building and work is expected to begin soon.

Mrs. T. B. Cottrell, well-known to the Methodists of the Mississippi Conference, says that she is returning to Mississippi and to her former address, 375 Iroquois Street, Jackson, Miss.

The Methodists of Mooringsport, La., have built an educational building at a cost of $12,000. The building is fully paid for and was dedicated by Bishop Paul E. Martin on Sunday morning, October 7. Rev. Van. Carter is the pastor.

Rev. Anthony Palmissano, who was eighty-eight years old, died at his home in New Orleans on Sunday. He was a local preacher and had been inactive for a long while due to the infirmities of age. He was a member of the Church of the Redeemer. Funeral was held from a local undertaker's establishment on Monday.

Mr. John Pharr, of Morgan City, La., has spent the past two weeks in a New Orleans hospital, where he was being treated for quite a serious trouble in one hand. He was able to be out for a ride on last Sunday morning, and he said that he was improved, but he was evidently weak from the ordeal through which he has passed.

Dr. and Mrs. Joe J. Mickle were Sunday guests of the Rayne Memorial congregation on last Sunday. Dr. Mickle, who is president of Centenary College, spoke at both the morning and evening services, and Mrs. Mickle addressed the Youth Fellowship meeting. Dr. and Mrs. Mickle spent many years in educational work as missionaries to Japan.

Mr. R. R. Liddell, Methodist layman of Fayette, Miss., paid the Advocate office a call on Monday. He reports things as going well in the church at Fayette and they are looking forward to building a new church some time in the not too distant future. He gave an enthusiastic report of the work being done by Rev. O. S. Lewis, district superintendent, and Rev. M. H. Wells, pastor at Fayette.

Dr. Clovis G. Chappell, who has served as pastor of Galloway Memorial Church, Jackson, Miss., for the past four years, is leaving that congregation at once and is being transferred to another pastorate and Conference. Dr. Chappell has rendered great service in that pastorate. His going to another field was a great surprise, and equally a matter of sincere regret to many friends in this section.

BOARD OF MISSIONS, NORTH MISSISSIPPI CONFERENCE

The North Mississippi Conference Board of Missions and Church Extension will meet Wednesday, November 7, at 2 p.m., at the First Methodist Church, Greenwood, Miss., in the room to be assigned.

W. R. LOTT, President.

PLAQUEMINE, LA., PASTOR REPORTS

(Telegram)

Just closed good revival. Stirring sermons by Rev. Virgil D. Morris, our capable district superintendent. Annual financial report one hundred per cent. Crusade for Christ over a thousand dollars. Quota exceeded. Splendid people. L. W. CAIN, Pastor.

STOP PRESS—NEWS ITEM!

Dear Dr. Duren: We have some very important news from the Mayersville, Miss., charge, which I think should be considered as an indication of definite progress. She was born at the Vicksburg Infirmary on October 11, 5:15 p.m. Mrs. Presley and little Thalia Mae are doing fine. We are now the proud parents of three girls, Lillian Burnie, 9; Virginia Earle, 3; and Thalia Mae.

Sincerely yours,
EARL C. PRESLEY.

NEW ORLEANS CITY-WIDE TRAINING SCHOOL

The New Orleans city-wide Training School, an annual event for the Methodists of this city, was held at Rayne Memorial Church last week. The School was well attended and the interest was sustained throughout. Five courses were offered: Present-day Evangelism, taught by E. F. Baumfalk, Jr., of Corsicana, Texas; Recreational Leadership, Larry Eisenberg, Nashville, instructor; The Church and the Alcohol Problem, led by Rev. A. C. Lawton, Baton Rouge; The Methodist Youth Fellowship, Mrs. C. N. Nelson, Little Rock, instructor; and Guiding Intermediates, Rev. E. R. Haug, Lake Charles, instructor. While all the courses were successful, the courses on evangelism and the alcohol problem were outstanding.

ANNUAL REPORT HOSPITAL WORK, 1945

Dear Friends: We have had 1,162 Methodists in the hospital this year. Have distributed 7,200 Sunday School lessons. Have written 1,586 letters and cards for patients. Have distributed 983 New Orleans Christian Advocates, 327 General Advocates, 403 Upper Rooms, 102 Testaments. Have given 173 bath cloths, 104 hair combs, 13 pair of crutches. Have furnished clothes for two women and six men. Have furnished layettes for 152 babies. Have given financial help to 127. Have baptized 11. Received 13 into the church. Rededication to Christian service, 96.

I have done my best for all races and creeds, and feel that seeds have been sown for the Master that will yield harvest in the end in many sections of the state which is being served by this hospital.

Sincerely,
R. T. WARE, Hospital Chaplain.

BRANCH METHODISTS PLEASED AND PROGRESSING

Editor: We wish to express our deep appreciation for the labors of Rev. E. W. Day, pastor of Rayne, La., for the outstanding contribution he has made to our church, our community, and our social life. Back of his ministry there is evidenced a great purpose and a sifting of relative values. That has resulted in real achievement.

"If I be lifted up" is again being verified among us. The Methodist Church clearly had an evangelistic origin, and Bro. Day is advocating an evangelism that is enriching our Church with men and women who have a definite experience of personal salvation from sin. His splendid gospel services are a spiritual blessing to many, and new members are constantly being received into the church. Bro. Day has been very successful in making life richer and better for many through his human understanding, capacity for friendship, and constant readiness to respond to any call of need. He has truly won the love of those whose hearts and lives he has touched.

Finances are in fine shape. The entire program is carried in full by a happy people with a forthcoming report, "Paid in full, Bishop."

Signed: Maud Bruner, for Board of Stewards, Branch Church; Chas. Bruner, Percy Jeffers, Cameron Andrus, Jake Fortner.

TENTATIVE PROGRAM OF THE NORTH MISSISSIPPI ANNUAL CONFERENCE

Held at First Methodist Church, Greenwood, Miss., November 7-11, 1945

Bishop J. L. Decell, President.
Dr. Roy L. Smith, Guest Preacher.
Rev. R. G. Lord, District Superintendent, Host.
Rev. W. R. Lott, Pastor-host.

PROGRAM

Wednesday Night, November 7

7:00. Worship, with Sermon by Rev. Roy L. Smith, D. Litt., Editor Christian Advocate.

8:15. Roll Call.

Organization of the Conference.

Words of Welcome and Response.

Reports—Committee on Program, Committee on Nominations, District Superintendents, Reference Retired Ministers' Names.

Announcement and Adjournment.

Thursday Morning, November 8

8:00. Conference and City-wide Communion Service.

8:45. Opening of Conference Business Session.

Devotions—Bishop J. L. Decell.

Minutes.

Conference Business.

10:00. New Orleans Christian Advocate—Dr. W. L. Duren.

Memorial Mercy Home-Hospital—Dr. J. G. Snelling.

Conference Business.

11:00. Lay Activities—Mr. J. G. Houston, Directing.

Address—Honorable Thomas L. Bailey, Governor.

12:00. Conference Business.

12:30. Adjournment.

Thursday Afternoon

2:00. Anniversary Board of Temperance—Rev. H. R. McKee, Directing.

Temperance Drama—"The Criminal" by Mr. H. H. Johnson, General Board of Temperance, Washington, D. C., and others.

3:00. Adjournment.

3:15. Worship—Rev. W. [illegible] siding.

Sermon—Dr. Roy L. [illegible]

Thursday Night

7:30. Worship—Rev. W. R. Lott, Pastor, Presiding.
Sermon—Rev. Roy L. Smith.

Friday Morning, November 9.

8:00. Upper Room—Board Evangelism.
8:45. Devotions—Bishop J. L. Decell.
Minutes.
Reception of Class into Full Connection.
Conference Business.
10:00. Mississippi Methodism's Million Dollar Forward Movement.
10:30. Millsaps College—President M. L. Smith.
Methodist Orphanage—Superintendent J. H. Morrow.
Woman's Society of Christian Service—Mrs. E. M. Sharp.
11:00. World Service—Dr. A. T. McIlwain, General Secretary.
11:45. Conference Business.
12:30. Adjournment.

Friday Afternoon

2:00. Anniversary Conference Board of Education—Rev. A. C. Bishop.
2:30. Anniversary Mission & Church Extension—Rev. W. R. Lott.
3:00. Adjournment.
3:15. Worship—Rev. M. E. Armstrong, Presiding.
Sermon—Dr. Roy L. Smith.

Friday Night

7:30. Evening Service—Rev. W. R. Lott, Pastor, Presiding.
Sermon—Dr. Roy L. Smith.

Saturday Morning, November 10

8:00. Upper Room—Board Evangelism.
8:45. Devotions—Bishop J. L. Decell.
Minutes.
Conference Business.
10:30. The Crusade for Christ—Evangelism, Rev. W. V. Stokes, Directing.
Message—Rev. T. A. Carruth, Secretary Evangelism, Mississippi Conference.
11:30. Conference Business.
11:45. Memorial Service.
Benediction.

Saturday Afternoon

2:00. Devotions.
Minutes.
Conference Business.
Reports—Boards, Commissions, and Committees.
Adjournment.

Saturday Night.

7:00. Devotions—Bishop J. L. Decell.
Minutes.
Ordination Deacons and Elders.
Youth for Christ—Rev. Audie C. Bishop, Directing.
Adjournment.

Sunday Morning, November 11

9:30. Love Feast—Rev. E. S. Lewis.
11:00. Sermon—Bishop J. L. Decell.

Sunday Afternoon

2:00. Devotions—Bishop J. L. Decell.
Closing Reports.
Reading of Appointments.
Adjourn Sine Die.
Benediction.

J. L. DECELL,
R. G. LORD,
W. R. LOTT,
Committee.

You can preacher a better sermon with your life than with your lips.—Selected.

Those who have obtained the farthest insight into nature have been, in all ages, firm believers in God.—Presbyterian Record.

THE 1945 APPROACH TO THE PROBLEM OF ALCOHOL

By Rev. Henry A. Rickey

A Sermon Preached in Elizabeth Sullivan Memorial Methodist Church, Bogalusa, La., October 14, 1945.

You may remember that this summer I was gone for five weeks, attending the Yale School of Alcohol Studies. This morning I want to report on that School.

In 1930, the Laboratory of Applied Physiology of Yale University began an intensive study of alcohol, because it has become one of the major problems of our civilization.

They soon learned that physiology alone could not completely understand the problem. Experts from many fields were invited to contribute to the "Quarterly Journal of Studies of Alcohol," a scientific journal.

Workers from different fields were invited to become permanent staff members of a rsearch section on Alcohol Studies.

A Yale Plan Clinic was set up, to deal with the alcoholic, composed of a doctor, a psychiatrist, a social case worker, and several consultants. By 1943 they were ready for a summer session, with students from many walks of life, all over America. In the third session of this summer session, July 10-August 9, 1945, there were 137 students, assembled at University expense, to study the findings from every approach to the problems of alcohol. There were Protestant ministers, Catholic priests, Salvation Army workers, school teachers, temperance workers, probation officers, representatives of Alcoholic Anonymous, and eight representatives of the liquor industry.

As a pastor, I wanted to get a fresh approach to one of our worst problems. As a citizen, I am interested in alcohol education in the public schools. I served as chairman of a seminar on Alcohol Education in the Schools and Colleges, an afternoon discussion group. I have been named chairman of a committee to prepare a manual on alcohol education in the Church Schools of America, to be published by Yale University.

Why has Yale gone to all this trouble and expense? They felt that we badly needed a new, scientific, and factual approach to the problem; that much propaganda on the subject, both wet and dry, is questionable; and that the public needed a place where anyone could go for the plain, unvarnished facts about alcohol.

We, who are interested in the problem, feel that we now have such a place. Temperance workers, church textbook writers, and organizations interested in alcohol, are revising their materials, in accord with the findings of the Yale School.

I would like to bring you a few facts from the lectures, and share some conclusions of my own. The directors of the Physiology Laboratory showed us what happens to alcohol in the human body. It is absorbed without change, except dilution, directly into the blood, from the stomach and small intestine. The rate of absorption is faster on an empty stomach. It is faster for wine and distilled spirits than for beer. The rate of absorption depends on the weight of the body—the heavier the body, the slower its effect is felt. The faster it is absorbed into the blood, the greater its effect on the system.

I have heard temperance lecturers point out that alcohol will cook a raw egg, so alcohol will cook the cells of the body tissue. That is true for pure alcohol, but the alcohol one drinks is diluted by the juices of the stomach before it gets to the blood or the tissues of the body. Should the alcohol become as much as 7 or 8 tenths of 1 per cent of the blood, one would die by paralysis of the respiratory system. The average drunk has from a seventh to a third of 1 per cent alcohol in his blood.

Pure alcohol does not hit his body tissues, but a weak solution, of a seventh to a third of 1 per cent alcohol. All temperance education, from now on, must start from there.

(Continued on page 13)



OCTOBER—PROTESTANT PRESS MONTH

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

Important Notice!

Perhaps many have seen the announcement of the extension of time for the "Church Christmas Packages." They must now be in New York by **November 15**, instead of October 15. We understand the extension has been made because the number of packages has not come up to the quota.

Surely every society in the Mississippi Conference will pack at least one package; $5 will cover the packing and shipping of 6 packages. Order by mail from "Church Christmas Packages, 297 Fourth Avenue, New York 10, N. Y.

We know of a society which is packing 12 packages, and each member is receiving a real joy in this service. Do not wait—it took two weeks to get the packages we ordered.

* * *

Week of Prayer and Self-Denial

We do not need to wait until the 25th of October to begin praying and denying ourselves for the projects which are to receive the gifts from our Week of Prayer and Self-Denial. Let us begin now:

1. "O Thou lover of little children, we bring before Thee the proposed children's unit for the Newark Conference Maternity Hospital. In asking Thy blessing upon this work for Mexican children, we pray also for all work in this community center."

2. "O Thou who hast called us every one into Thy service, bless, we beseech Thee, the deaconesses of the Church who have left all to follow Thee. We pray for grace so to give of our means that they may be provided for in comfort in their days of retirement from active service."

3. "Our Father, we bring before Thee the great and urgent needs of the women and children of Africa. Wilt Thou give to us the will and the generosity to provide the money necessary for the construction of school buildings, dormitories, hostels, hospitals, social centers, and other equipment, that our sisters may enter into a more abundant way of living?"

4. "In praying for Africa, our Father, we remember the great need for new missionaries—doctors, nurses, teachers, and evangelistic workers. We open our hearts to Thee, that in sincerity we may offer for Thy service in Africa whatever of ours Thou canst use—ourselves, our daughters, our prayers, our money. Graciously bless, we pray, all persons now serving Thee in Africa."

Each day, as we pray, let us also place in our envelope a sacrificial gift of money. When we read of the terrible scarcity of food, clothes, and fuel in other lands, we feel ashamed that we have so much.

* * *

"The Church Among Uprooted Americans"

Session 3—"Adjustments for Today"

Purpose: To help those whose lives have been disrupted and in a definite way help in restoring them to a more normal life. This must be a real responsibility of the Church and Christian people.

1. Worship.

2. Military and Civilian Demobilization and What it Involves.

3. The Church meeting the needs of service men.

4. Discussion: The Church ministering to its own returned service men and those still in nearby camps.

5. Activities.

Suggested Material

Topic 2: "These Moving Times," pages 80-88.

Topic 3: "These Moving Times," pages 88-94; "Christianity Where You Live," chapters 16-17; "When Johnny Comes Marching Home," Wichter. Article in August, 1945, **Highroad**; "The Church and the Returning Service Man," Buckhart.

Activities

a. Contact **now** those who have already returned. Have a church event for them soon. Hold similar events from time to time as more return.

b. Give the returning men and women an opportunity to serve in places of responsibility in the church.

c. Organize Young Adult Groups for sociability and discussion.

d. Establish an interesting social and recreational program for all groups.

We were interested in a topic listed for discussion in a program which came into our hands this week. It is: "The Families the Church Never Meets." Somehow this challenged us and also brought a feeling of condemnation. There should be no families which the Church never meets. In this study we should make it our business to find all of the families of the community.

* * *

Mrs. Ratcliffe in Mobile

It was with deep regret that the Mississippi Conference relinquished Mrs. Charles Ratcliffe to Alabama, but knowing her as we do, we are sure that already she has found a place of service in the Church.

In August, Mrs. Ratcliffe attended the National Conference of the Methodist Youth Fellowship, held in Adrian, Michigan. From this meeting she has sent to the local secretaries of Youth Work many suggestions. Since we are beginning the new programs for the Interest Groups, we call attention to the definition of an Interest Group:

"An Interest Group, to be called such, must be a meeting outside the regular meetings of the Youth Fellowship. In other words, if a Sunday evening meeting is a regular part of your youth program, you cannot call it an Interest Group. It is a meeting "over and above" the regular Church School set-up, in which you follow a study along some line of particular interest."

The new packet for Interest Groups is out. If you have not ordered yours, do so right away. It is "Crusaders for Tomorrow's world," 65 cents, from Literature Headquarters, 420 Plum Street, Cincinnati 2, Ohio. It is twelve programs of study and worship.

Our new secretary of Youth Work is Mrs. E. W. Ulmer, 436 Pascagoula Street, Pascagoula, Miss. She will be glad to help you.

* * *

Mrs. Mahaffey's Letter

Recently, Mrs. W. F. Mahaffey, our Conference president, wrote to the local presidents. She called attention to some important work during the remainder of this year:

"Now we face the last quarter of 1945. We find ourselves in the post-war world about which we have been talking and for which we have been praying and planning for so long. What a challenge is presented to every Christian woman!

"Mrs. Hillman, president of our Jurisdiction, has asked that we encourage our pastors to present the matter of the proposed Memorial Chapel at Lake Junaluska. We are not asked for any money, as an organization; simply that we lend encouragement and cooperation. Mrs. Hillman has reminded us, again, that we are **not** a mechanical organization—that we must realize that the focal point now must be the local W. S. C. S. That we must arouse ourselves from what seems to be an apathy or a luke-warmness, and that **each local president** realize her responsibility. That she seek to improve the quality of the local society. Now is the time for a demobilization campaign in the local society. Now is the time to enlist the women as they return from war service, defense industries, etc., and as the Red Cross, U.S.O., etc demand less of their time. Put on an all-out effort for membership. How? By using the four I's: **Invite, Inform, Intrigue, and Inspire.**

"This is the year to move forward because of the Church's emphasis on Evangelism. Quoting from a letter from Mrs. Bragg, president of the Division: 'In planning programs, you will not overlook the special emphasis to be given to Evangelism and to the Crusade for Christ. Our society has an important part to play during the days of preparation as we assist the pastors with the local community survey which will be conducted in October or November.' Will you see that our local women know of this opportunity for service to the Church and they will respond. Order copies of the new leaflet, 'Evangelism in the Crusade for Christ and the Woman's Society of Christian Service," from Literature Headquarters, free. (By the way, do you have a copy of the Fifth Annual Report, 1944-1945, Guide? Are you familiar with our Conference Journal? Do you enjoy the **Methodist Woman? the World Outlook? the Advocate?** etc.). Mrs. Alexander, chairman of our Spiritual Life Committee, has said that the finest contribution women can make to the Crusade is the observance of Retreats and Quiet Days. I hope you will plan for such an observance in your local society during the Week of Prayer. Will you help make our Conference 100 per cent in this observance this year? What a privilege!

"See Conference Journal, page 86, for special activities for the fourth quarter. World Community Day is an interdenominational observance. The theme for this year, November 2, will be 'The Price of Enduring Peace.' This is a great opportunity for Protestant women in every community to invite in a study of the Charter for the United Nations and to share in the worship service entitled, 'The Rebuilding of a Broken World.' Materials will be available from our Literature Headquarters. Order early. Let Methodist women take the lead. If

(Continued on page

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

Edited by The Executive Committee of Louisiana Conference

Department of Spiritual Life of W. S. C. S. of Louisiana Conference

Mrs. C. H. Shaeffer, State Spiritual Life Secretary

"September has hung her pretty head. . . . But October has bloomed out in a gorgeous shade of red. . . . " True, "The earth is the Lord's and the beauty thereof. . . . "

Have you read Dr. W. L. Rollins' "Rhapsody of Autumn" lately? Well, let's read it—

The Rhapsody of Autumn

The Rhapsody of Autumn is upon us; the rapture and thrill of harvest is here. Do not miss it. Grand Opera is not to be mentioned with it. Lay aside some of your work, walk out among the trees, take off the hat of your soul and look about you.

Look at that riot of color in the leaves. With the reborn thrill of a child watch the Artist Infinite, as with gorgeous extravagance He paints the landscape in a medley of tints, making a soul-moving panorama all for your entertainment and inspiration. It is Autumn's leave-taking; it is her final offering for the season. The hues of the descending curtain complete the magnificence of it all.

Open your nostrils and get whiffs of those perfumes that make the season as queen among her sisters. Open your ears to those sounds that echo across the landscape and pause at night-time for the fall of the acorn. Have you noticed it? No wind to wrench it from its place. It is ripe and ready. It just lets loose and comes bounding to the ground, rolls away down the hill, and is still. "I lay it down of myself. I have power to lay it down, and I have power to take it again." Nature has her Tomb and her Easter Morn.

I say don't miss it. You'll have just a few more days. If the interest is sufficient, it may be held over for a while longer for those of you who are so busy, but by all means see it, hear it, smell it, taste it, feel it. Drink of its intoxicating wine and let its beauty sweep the dust from your soul.

I forgot to mention the tiny stream, clear-trickling through fallen leaves.

You may think, what has this to do with the challenging task of Spiritual Life Work in the Evangelistic phase of the Crusade? 'Tis said, "God and Nature do nothing without a purpose." So I think God planned for the beauty of the harvest season to make us see and know that He is our Father, and a kind Father. It is harvest time, and as we gather up the full sheaves we also see the places where the seed seem to fall on stony ground and the harvest isn't plentiful. We know we must be more careful in our planting, and we know there is so much "new ground" to be worked in the coming year. So we will need to be spiritually fit and mentally alert and have proper tools. I want to pass on to you some of the "tools" the Woman's Division has passed to me:

We are now entering upon the next phase of the Crusade, which has to do with the Evangelistic emphasis. The detailed plans for the Year of Evangelism will be under the direction of the pastor in each local church. Our Woman's Society will give every assistance possible, under his direction.

The chairman of the Spiritual Life Committee of the Woman's Division, Mrs. W. M. Alexander, is, of course, the person who will see that all information channels out through the Jurisdiction secretaries of Spiritual Life and to them you will look for your information. It is at Mrs. Alexander's suggestion that I send you the following information:

1. A pastor's manual is being prepared by the Board of Evangelism which will be distributed in the late summer. Secure a copy.

2. A leaflet on the relationship of the Woman's Society to the Crusade is being prepared by Mrs. Alexander. Available now; **order at once.**

3. Dr. Denman, of the Board of Evangelism, advises that a representative of our society will be asked to present this subject to the district and Conference set-up meetings. A mimeographed outline for this presentation has been prepared by Mrs. Eloise Woolever, and is available, without cost, from her office at 150 Fifth Avenue, New York City 11. **Order.**

4. We will have a program on Evangelism in our regular program outlines for the local societies during 1946. The **Methodist Woman, World Outlook,** and **Christian Advocate** will keep us informed on developments during the year.

5. These plans will be made a special object for prayer in all of our groups. We realize that it is a tremendous challenge to help win one million souls to Christ and the Church. It is something which can be done only through the spiritual undergirding of human resources.

From the brief contacts I have had with you, I believe you are each cognizant of both the heart and mechanics of your job and that your cultivation is good in both lines. However, I make a short list below:

1. 9 o'clock Quiet Time. Continue prayer for complete victory.

2. Suggest Bible study in circles of Society as well as study groups.

3. Know our literature. Order and use free literature from Headquarters.

4. Suggest day-a-part services in preparation for fall work.

Write me for further word if you need it.

Stewardship

Dear Master, may this season be a good one between Thee and me. May I be diligent, sincere, reasonable, and charitable, and may I do what is best for others with a cheerful and ready heart. . . . May I have energy, patience, good will and good faith. . . . May I acquire more system, order, and wisdom in the use of things. This is much to ask, but not too much of Him who giveth all. Amen. —Julia Ward Howe.

BRIDGING THE GAP

By Ray Mobley, Public Relations Counsel, Louisiana Division of Employment Security

Louisiana, like every other state, has an Unemployment Compensation Law. The purpose of this law is to make sure that while a worker is out of work through no fault of his own, he will still have something to live on. If a worker qualifies under this law, he will get a weekly benefit check to take the place, partly, of the pay he would have earned on the job he lost.

This type of insurance is terribly important to everybody who has to work for a living. VJ-Day is a reality and already a large number of workers have been thrown out of employment. Some of these workers will find another job immediately; others will not be so fortunate. Unemployment insurance helps to **bridge such a gap.**

During the **all out war production effort** many workers in non-essential jobs went into war work. They became skilled workmen and earned good wages from Pearl Harbor to VJ-Day. They bought bonds and, as did every other American citizen, contributed in every way to winning the war. Now the war industries are either going through a reconversion from war-time to peace-time production period when only a few workers are needed, or they are closing shop completely. The job he had before the war no longer exists. **Unemployment Compensation will bridge the gap.**

In Louisiana, eligible unemployed workers are entitled to receive weekly benefit checks for about one-half of his weekly earnings while employed up to a maximum of $18 per week. During the month of September these checks in this state averaged $16.60 per week. The maximum length of time such unemployed workers may receive this amount in Louisiana is 20 weeks. This isn't much, of course, especially if the unemployed worker has a family to support, but it means something when there is no pay check coming to him on Saturday night. More than 30 million dollars has been paid to eligible unemployed workers in Louisiana since January 1, 1938. **Yes, it will bridge the gap,** meaning until he can find another job.

Are all unemployed workers entitled to receive unemployment insurance? The answer is, no. He is entitled to receive unemployment insurance if he has worked in insured employment and earned a certain amount of wages within a prescribed period and is unemployed through no fault of his own, and if he is registered for work at a United States Employment Service Office, and if he is able to work and available for suitable work.

Unemployment compensation is not paid to workers in Louisiana who are out of work because of illness, or unable to work. He must report at regular intervals and if a suitable job is offered he must accept or be disqualified from receiving benefits.

How to claim your unemployment benefits: The first thing to do if you are laid off or lose your job is to report to the nearest United States Employment Service Office and register for work. At the same time file your claim for unemployment compensation with a Claims Examiner of the Louisiana Division of Employment Security. These offices are in the same building. There is a one-week waiting period from the date of filing your claim for which no benefit check is paid. The Claims Examiner will give you complete instructions as to the follow-up of your claim.



WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. M. E. ARMSTRONG, EDITOR, JONESTOWN, MISSISSIPPI

(Copy for this page failed to reach us.—Editor).

THE PULPIT AND THE YEAR OF EVANGELISM

By M. S. Robertson

The challenge of the Year of Evangelism is thrilling the whole Church. Concerted efforts are being made to enlist the laity in a more general effort than has been made in our life. Certainly the Church must achieve the goal of using the ordinary church man and woman, without which the whole program is strangely inadequate.

However, there is the possibility that things may be distorted in programs of visitation evangelism, special emphasis, etc. There is no less a challenge to the pulpit. There may be a strong temptation to become meshed in a program to the minimizing of the preaching program.

With the new, enlarged conception of Evangelism, it is all the more necessary that the pulpit vibrate with the instruction and inspiration needed so desperately by people in all walks of life. If evangelism is all the combined efforts of all agencies to enlist people for Christ and to assist and inspire them in Christian living, the task of the pulpit is not one of firing at random. It is the specific task of making every sermon dynamic in instruction, inspiration, and challenge. Specific and long-range objectives are necessary.

Such a pulpit program can never be adequate on the basis of "What am I going to preach next Sunday?" or "Where can I get an idea for a sermon?" The Year of Evangelism, with its emphasis on growth in the Christian way, demands that there issue from the pulpit messages which will answer the questions about the great themes of Christianity. There is no possibility of these factors becoming familiar to the majority of the people unless the pulpit determines that every phase of Christian belief be adequately interpreted, and proceeds to do just that every year.

Every preacher who does not plan his preaching for a definitely long period, and preferably a year, will find on investigation that he has neglected to present some very necessary and obviously needed themes to the extent that of necessity other themes have been used out of all proportion to their value, many times until the preacher has become definitely lopsided, handicapping him in the whole program of the Church. If every preacher will take stock, he can easily see that there are **musts** as sermon topics if he is true to his charge. The calendar is suggestive and should not be ignored, but there are many things the special days do not suggest. God, the Trinity, the Apostles' Creed, Faith, Love, Missions, Christian Home, Comfort, and many others suggest themselves. Certainly Bible ethics and life situations should be considered somewhere in the preaching of the Year of Evangelism. Each preacher can compile his own list of themes, and he must present them if the pulpit is to carry its share of the task. Our Gospel must not be one-sided, but complete in every aspect, especially in the pulpit's program. To fail here means utter failure.

It is easy to think that even though such a program were adopted, the people most needing the message might miss them. However, many times an informed member of the church can help the bewildered, and if it is done in an inspired way, the list of themes can be publicized to the extent of increasing church attendance in order to hear interpreted the themes which we accept, but do not understand. People will still make special efforts to attend services where their questions are to be interpreted.

There is certain objection on the ground that it is impossible to preach as good sermons on stated themes as it is to depend on thrilling inspiration. This can be refuted on the grounds that the best sermons are not those which thrill the congregation but those which help most. Another factor is that one can collect materials over a longer time, and whether we like it or not, there is always a head start in sermon preparation when we have already decided on the subject.

There is in this preaching program a greater challenge, to make Christianity, as a whole, vital and vibrant. In order to do this, the preacher must study all the harder, pray the more, but in the long run it will make for better preaching and an adequate pulpit, and a more Christian church membership.

Our people are hungry to know Christianity for what it **really** is. They are asking questions about Bible interpretation and about troublesome themes. Many of them will never seek an interview with the pastor for explanation. They will rather remain uninformed and therefore susceptible to any reasoning on these themes, causing the loss of earnest people to sects which have explanations even though less logical. The only worthwhile church member is the one who knows what he believes and feels constrained to live up to the greatest challenge of that belief.

Our Christian literature is doing a magnificent job in the direction of helping create well-informed church members, but the fact is that only a small minority are reading these informative and inspirational publications. Certainly the program advocated herein would not lessen the need for stressing Christian literature, for making it available to every church member, but the real responsibility goes back to the pulpit. In these days of the Crusade for Christ, the pulpit **must** not be found inadequate and irrelevant. The leadership of the local church must accept as its sacred responsibility the challenge to **know** the Christian way in its fullness, and to see that no phase of Christian life is neglected in the over-emphasis of things no more vital.

As we crusade for Christ, every pulpit must speak with greater authority and assurance of the **things we know**, to the enlistment, enlightenment, and inspiration of the people; a complete message is necessary, one which neither we nor our Christ should consider inadequate. Pulpit, speak the whole truth of God and **inspire men to live it!**

This ideal can **only** be achieved by planning prayerfully, and no preacher, however inspiring or otherwise effective, is worthy who does not feel his pulpit task worthy of the trouble of planning.

The pulpit is vital to the Year of Evangelism, to Christianity as a whole. Let not the **voice** of the Church fail the emphasis of the Church or its own glorious heritage.

WHEN IN NEW ORLEANS
SHOP AT HOLMES
New Orleans Oldest and Best Department Store
CANAL STREET - - - - N. O., LA.

THE SUNDAY SCHOOL, CHIEF AGENCY OF EVANGELISM

By Rev. Paul T. Lyles

One-fourth of the people in the nation attend Sunday school.

Four-fifths of the members we are taking into our churches are coming from this one-fourth.

This means that the foundation of church membership today is the Sunday School. Like it or not, this is the truth.

This means that we have many times the chance to win people who are in Sunday School as against those who are not.

It means that the Sunday School has become the chief agency of evangelism. It means that the Church will grow in proportion to the growth of the Sunday School.

It means that many churches are dying today because they have not promoted the growth of the Sunday School.

It means that some churches are prospering today because they have had the vision to build on the solid rock of the Sunday School.

It means that if we are going to change the way the wind is blowing, we must do better.

It means that if we are going to change our social mind from the secular to the religious we must reach more than one-fourth of the people.

It means that we must continue the work we have started in our Sunday Schools. There **must be no let-up!**

Have you any friends not in the Sunday School who should be? By [illegible] you will help them, help your[illegible] yourself. The world is still [illegible]

The laws of mental and [illegible] are as inviolable as those [illegible] forest.—"Bridgeport Post."



MILLSAPS COLLEGE—1892

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

(Copy for this page failed to reach us until after forms ready for press,—Editor).

APPROACH TO ALCOHOL

(Continued from page 9)

He then went on to de-bunk some of the claims of the drinker:

1. Alcohol is not a stimulant, but an anaesthetic. It is a general anaesthetic, beginning with the most complex functions of the brain, and working downward, to the simpler ones. Its first effects are upon judgment and inhibition, your controls. With larger doses, muscular coordination is affected. Still more alcohol affected the centers controlling sleep. With extreme amounts, breathing is depressed or stopped. When the alcoholic drinks himself to death from alcohol, it is not from heart failure, as a rule, but from respiratory failure.

2. Alcohol does not warm the body, contrary to popular understanding. It is not wise to use it, when cold or hot. It irritates your linings and makes you feel warm, but it brings the blood to the surface of the skin and really lowers your body temperature, thus increasing the risk of a cold or pneumonia.

3. Alcohol is no longer used as a medicine by modern doctors. Except as a mild sedative, especially for the aged, there is not a single medicinal use of alcohol for which we do not have a better medicine today. If your doctor still prescribes it, that dates him.

4. Alcohol is not a good fattening food. It is a food in the sense that it is a source of energy, like sugar. None of the alcohol is stored, however, as fat; 10 to 15 per cent is eliminated; the rest is oxidized, or burned, in the body. The rate of oxidization is determined by your body weight. The heavy man need not brag about how much liquor he can take on. It is a matter of oxidation. If a man of 150 pounds drank heavily, say a pint of whiskey a day, his liquor would furnish two-thirds of his daily requirements of energy. That much drinking would affect the linings of his stomach and limit his desire for other foods. Since there are no vitamins, minerals, or proteins in alcohol, he would soon get into serious nutritional difficulties. Many of the diseases from excessive drinking are due to nutritional deficiencies. These facts should be in every high school curriculum.

I asked the question directly, "Is beer a good prescription for one who needs to put on weight?" The answer was flatly, "No!"

We who believe in temperance have made a mistake in trying to base our objection to moderate drinking mainly on physiological grounds, as damaging to the body. The actual body tissue is not damaged much, unless one takes to heavy or regular drinking. The primary damage of moderate drinking is psychological. All psychological functions are lowered by alcohol. This is not by organic injury to the fat cells of the nerves, like so much temperance literature used to claim, but by affecting the central nervous system. This psychological effect can be proved in the laboratory. For example, doses of 2 to 6 ounces of whiskey, in 30 to 60 minutes:

1. Decreased muscular output, 10 per cent. The release of controls makes one feel less tired, but his actual output of work is 10 per cent less.

2. Decreased the efficiency of perception 10 per cent, as shown by reading letters, syllables, and words.

3. Lowered one's efficiency in adding columns of figures 13 per cent.

A half pint of whiskey increased one's errors in reasoning 67 per cent.

The memorizing of 25 lines took more than twice as long, with a glass and a half of whiskey, on an empty stomach, than it did without any alcohol.

Even small amounts of alcohol lowered one's capacity for judgment. An ounce of alcohol impaired judgment 29 per cent. Two to 3 ounces of alcohol impaired judgment as much as 52 per cent. Who said that alcohol in moderate amounts has no harmful effects?

In the solution of arithmetic problems, 1½ ounces of alcohol made 21 per cent more errors. In typing, an ounce of alcohol increased errors 40 per cent; 2 ounces, 70 per cent. With professional typesetters, 1½ ounces of alcohol showed no increase in errors, but a 15 per cent slowing in time. They had to slow down to do the work.

Thus the highest and most complex functions are those reached first and most by alcohol. That is the typical sequence of an anaesthetic.

One could go on all day. Excessive drinking affects the body organically. Moderate drinking affects the nervous system, and makes one increasingly dependent upon alcohol.

What good does alcohol do? They have sought long and hard to justify it. All their findings could be summed up in two statements:

1. It may make for fellowship.

2. It can reduce personal tension from frustration, grief, anger, or what. That is all, and at such a price!

One's need for fellowship can be met in other ways, with much less risk. One's need for release from tension can also be met in other ways, with much less risk or damage.

Why do some drink to excess? Some cannot face reality; they dodge it through alcohol, or a nervous breakdown. The mentally sick are often heavy drinkers. They cannot face life as it is.

Others just cannot stand anxiety or frustration. Every little thing becomes intolerable. They take to drink as a relief. It takes less and less of a frustration to get one to drink. As the stress of life becomes too heavy, they let alcohol do the job. The next time, with less stress, they still look to alcohol. Finally, they come to depend on alcohol to do the job for them every time.

There are 100,000,000 people in the United States 15 years of age or over. Of these, 43 per cent use alcohol in some form at some time, 57 per cent still do not touch it. Of these 43,000,000 who use it, 2,500,000 are already excessive drinkers, a problem to themselves, their families, and everyone; 600,000 are alcoholics, unable of their own resources to stop drinking. This number is increasing every year, in spite of the efforts of the Church, the Alcoholics Anonymous, the Salvation Army, or anybody else.

Many begin to dring as a social accomplishment, lest they be thought of as a killjoy or a goody-goody. Others drink to help make a sale. Still others, raised in strict families, take to liquor as a rebellion. However he gets that way, the alcoholic is in a bad fix. The physical and mental disorders caused by his drinking are many. The alcoholic himself is a sick man; he needs to be in a hospital that understands, sympathizes, and knows how to handle his case, instead of being thrown into a jail, where no one cares or knows.

It took us a long time to learn to look upon mental illness as an illness, about which something could be done, in the right place, with proper care. The time has come for us to look upon the alcoholic as a sick man, who needs medical care and rebuilding of his personality.

As his number increases we must set up clinics and hospitals to take care of him, until the happy day when we can once and for all get rid of that which caused his misery—alcoholic beverages.

The one who drinks needs to learn how to adjust to life as it is, with all its tensions, frustrations, and stresses. He needs to learn to face life and conquer it, not try to dodge it, or escape from it, through alcohol. He needs to recognize his alcohol as what it is, not something cute, smart, or amusing, but a crutch for a life that has not made the grade, a crutch that makes one increasingly dependent upon a crutch.

He needs to learn suitable substitutes for his needs, which do not have the harmful effects or risks of alcohol. He needs to become part of vital fellowships, at home, at church, in his lodge, or union, or club.

He needs to discover release for his tensions, like recreation, hobbies, or religion, which help his personality, instead of injuring him.

He needs a philosophy of life that can

(Continued on page 16)



THE CHRISTIAN FIRESIDE

UNIBUS

And the Feast of Conferences drew nigh in which there were reports and assignment of Preachers. Then was gathered together the self-appointed Committee for the removal of Pastors, and they did commune with themselves, saying, "Wherewithal shall we approach the Superintendent of Districts to remove the Preacher? To say he is not a good man, we are ashamed. At the last session we did use this good reason, and we are loath to say the same. Therefore they did long discuss among themselves the words with which they should speak unto the appointive power.

BREAKFAST FOR TWO

By Nelson A. Jackson

Old Don, well past sixty, ran a small filling station just beyond a country inn.

Last spring he decided that with all the green grass about his place going to waste it would be to his advantage to purchase a cow. This he did.

Bossy was attached to a long rope, which was fastened to a small iron post driven into the ground. This was moved from place to place as new grazing space was needed. The grass near the station grew thinner and thinner. Bossy's appetite was much greater than Don had expected.

Don obtained permission from the innkeeper to stake Bossy at night near an orchard on the hillside some distance back of the station. The orchard was separated from a sparsely wooded pasture by a rail fence. The grass on the new feeding place was abundant and tender. All went well for about a week; then one morning Don could get no milk. He was greatly puzzled; his knowledge of cows was small, but Bossy seemed perfectly healthy and contented. At night she gave her usual amount. Don took Bossy back to the orchard but went for her about one hour earlier than usual the next morning, and again there was no milk.

Don spent much time pondering the problem. At last he felt sure he had the solution. He jumped to the conclusion that someone at the inn was playing a joke on him. Fuming with rage, he rushed over and began to make threats as to what he would do if the stealing of his milk was not stopped. Chris, the owner, just laughed at Don until the storm blew over. Suspecting that the milker might be one of the shifty neighbors from over the hill, Chris suggested that early the next morning it would be a good plan for Don to conceal himself in one of the trees near Bossy and watch for the culprit. Don picked out his tree during the day, and the next morning, while it was still dark, he made himself as comfortable as possible and awaited developments.

Just as old Sol topped the eastern hills, Bossy gave a most enticing moo. Almost at once there appeared two beautiful dappled fawns. They took the fence with graceful bounds, placed themselves one on either side of Bossy, and with vigor started the milking process. They never finished. There was no beauty in the scene for old Don who, purple with rage, fairly fell out of the tree. With a yell he dashed toward the happy breakfast party.

Apparently the fawns had lost their mother, and Bossy, who had been separated from her offspring, had willingly adopted them. From the animal viewpoint, it was a highly satisfactory arrangement. However, Don, who was no lover of nature, could not appreciate Bossy's fondness for the fawns. Thereafter Bossy did her night grazing in the vicinity of the station.

—Our Dumb Animals.

HALLOW EVE CAT

By Ida M. Pardue

During the Halloween season the cat is the most important creature in the land.

Felines with arched backs, distended claws, and yellow eyes, gleam at us from magazine covers. Cats snipped from black paper provide the chief motif for party decorations. Children even wear "cat" costumes or masks. And everyone knows that on the eve of October 31, cats can fly—that is, on the broomsticks of the Halloween witches.

How did poor pussy ever get into such a fix? Just who started the gossip that resulted in kitty's reputation as the bosom pal of the snaggle-toothed All Hallow's hags?

The idea has been building up for ages. It is an offshoot of the reverence once paid to cats by many peoples—a reverence that made the kitty an object to be feared and avoided as much as honored.

In all religions where some animal has been held sacred, the harming of such a creature has, of course, been regarded as a criminal offense. Suppose you had lived in ancient Egypt. With what superstitious dread you would have regarded any stray cat encountered at night, when the peculiar dilation and contraction of the animal's eyes so plainly showed its kinship to Isis, the moon, whose light waxed and waned in the same manner. Would you have felt entirely at ease in the presence of a cat, when accidently to step on its toe could mean your death sentence?

The Romans had a healthy respect for the cat, too. To them it symbolized freedom, since it was the pet of their goddess of liberty, who was always sketched with a cat sprawled comfortably against her feet.

But it was the Germanic peoples who endowed the cat with its "scary" reputation. The Germans believed so completely in witches that they had a yearly festival in honor of the crones. May 1 was celebrated as Walpurgis Night, the date when witches from all over the world flew to Germany on broomsticks, accompanied by black cats, for a tete-a-tete with their chief, Satan. Thus the cat, Satan, and the witch became a fearsome trio, and the frightened whisperings of their deeds started the gossip that built up the reputation of the Halloween cat.

By the Medieval ages, the kitty had become not merely an associate of Satan, but a personification of the Prince of Darkness himself. To our Medieval ancestors Satan was very real, and everyone knew of his power to change into an animal, and that his favorite shape was that of a black cat. Every poor feline, unfortunately born with a shiny coat of ebon was the object of fear and dread, for who could tell which one harbored the devil?

When the Feast of All Saints was originated to replace Walpurgis Night, and later moved from May 1 to October 31, to replace a number of other heathen fetes, many of the customs of the former rites disappeared. But the cat and the witch refused to abdicate.

Time has changed the character of both a great deal. We make fun of the witch, and the fear of the cat has changed to fondness, for who can imagine Halloween without its prime motif—the "spittin' image" of a cat?.—Selected.

THE POWER TO ENDURE

By Mrs. Irvin Rowland

"But he that shall endure unto the end, the same shall be saved."

Endurance is the test of any product, the measure of the quality of life of any professing Christian. How tragic the life that fails to endure in Christian living, having once tasted of God's glories!

We fail to endure if our roots are too shallow. When things go well with us, we desire to be Christ-like, but when hardships, or persecution, or sorrow face us, how often we turn away from God. He who has an unfinished building failed to count the cost and sacrifice in the beginning. If our souls stand as unfinished temples, we have failed to count the sacrifice, the time, the prayers, the service to God and man. God's grace is all-sufficient, but we must continuously seek, and search, and knock if we receive all the spiritual material we need for daily living. God's storehouse of mercy and goodness is full but we must at least show enough interest and put forth earnest efforts to ask and receive for His help daily.

So, endurance is a key word in spiritual development. Regardless of who or where we are, the duties and privileges of the Christian life are the same. The beautiful wild daisies bloom profusely along the lonely country roads or in the open fields, whether seen by the rich or poor, appreciative or unappreciative passerby. They endure the elements and do it beautifully. Do we as much who have access to an all-powerful God? May our prayer be that we may have the power to endure and successfully fill our place in life, whatever or wherever it is.

TODAY

With every rising of the sun
Think of your life as just begun;
The past has shriveled, and buried deep
All yesterdays—there let them sleep,
Nor seek to summon back one ghost
Of that innumerable host.
Concern yourself with but today
Woo it, and teach it to obey
Your will and wish. Since time began
Today has been the friend of man:
But in his blindness and his sorrow
He looks to yesterday and tomorrow.
You and today! A soul sublime
And the great pregnant hour of time
With God himself to bind the twain!
Go forth, I say, attain, attain!

—Found in Dr. J. Stuart Holden's Bible.

She: "Goodness, George, this isn't our baby. It's the wrong carriage."
He: "Shut up—this one has [illegible]"
Watchman-Examiner.

RESOLUTIONS—VIRGIL H. DAVIS

Be it resolved, first, that we, the members of the Men's Bible Class of the Tallulah Methodist church, express our love and appreciation for our friend and beloved member, Virgil H. Davis.

In our brother was found that loyalty and cheerfulness which combine to make a worthy member. His steadfast attendance was an inspiration to the class. At the opening he ever welcomed us with a cheery greeting which will be long remembered.

We regret the loss of one so worthy and miss the companionship of his noble character. In his passing, however, we are consoled with the knowledge that we know where to find him; he is among God's great, and "abides under the shadow of the Almighty;" he dwells "in the secret place of the Most High."

May our brother's memory be an inspiration to higher thoughts and nobler deeds.

W. D. ZIEGLER, President;
A. J. McCREADY, Teacher.

TRIBUTE TO JOHN H. CARTER

Mr. John H. Carter, for more than forty years a member of Carrollton Avenue Methodist church, New Orleans, La., died Monday evening, October 1, at his residence, 1220 Pine Street. Mr. Carter had been confined to his home for a year, but kept alive his great interest in the Church School he loved so well, and in the various organizations of church life in which he had been active for so long.

Born in England in 1872, Mr. Carter was in his 73rd year. He came at an early age to this country and was associated practically all his life with the Southern Bell Telephone & Telegraph Company. At the time of his retirement some years ago, he was auditor for the New Orleans area of his company.

Mr. Carter was one of the most loyal Methodists in Louisiana. He served on the board of stewards and the board of trustees at Carrollton Avenue Church during the entire time of his membership there. He was elected to the superintendency of the Church School on nomination of Dr. W. W. Holmes in 1907, and came to be one of the two or three most effective superintendents in the Louisiana Conference.

It fell to my lot to be the pastor of Mr. Carter longer than any other of his many pastors. I found him to be ever faithful to the great trust committed to his care. He was abreast of his times in Church School work, and in every department of a well-organized School he kept himself as well informed as any of the officers and teachers.

Mr. Carter was a delegate to a number of our General Conferences, and to the two Uniting Conferences since unification. He was for many years a member of the Board of Education in the Louisiana Conference, and of the Sunday School Board of the earlier days.

We shall miss him from the councils of our church. He was cautious but always progressive; zealous in the interests of his Church and its fine program. His loyalty was bounded only by the horizons of his ability to do God's will as he interpreted that will, and his integrity was always and ever unquestioned. We buried him Tuesday in a crypt in Hope Mausoleum, but his soul goes marching on. His splendid influence will be felt in Carrollton Avenue Church and Church School for many years to come, and his memory will linger to bless us like the fragrance of springtime flowers. To him we said, and we say: "Hail, Brother, and farewell. Farewell, brother, and Hail."

E. C. GUNN.

DR. J. W. MOORE TAKES ISSUE WITH OXNAM ON CHANGES IN EPISCOPACY

(Editor's Note.—Dr. Moore is here replying to an article by Methodist Bishop G. Bromley Oxnam which appears in "Making the Gospel Effective," a book of addresses and articles published in 1945 by the Methodist Commission on Ministerial Training).

Ever since the days of Father O'Kelly there have arisen those who would tinker with Methodist economy, but Father O'Kelley was a conservative compared to Bishop Oxnam. He proposes the equivalent of an archbishopric and the establishment of a diocesan episcopacy. In brief, Bishop Oxnam's scheme is as follows:

1. The General Conference shall elect all area bishops whose chief function will be to contact leaders and influence them and oversee the diocesan bishops, correcting any mistakes they may make in appointing the preachers.

2. The Jurisdictional Conference will elect the diocesan bishops, one or more for each Annual Conference. (The Virginia Conference would have to have at least three). The duty of these diocesan bishops would be to make the appointments and receive members into the church. The Bishop calls this "confirmation."

3. The district superintendents must bow off the stage amid a volley of flowers, hurled with a profligate hand by the bishop. A few may remain, reminders of a day that is dead.

4. The form of democracy may be preserved by the appointment of a stationing committee whose duty it will be to assist the bishop in making the appointments.

The bishop reminds us that his scheme is like that of the Episcopalians. In fact, it goes the Episcopalians one better, since it provides us with an indefinite number of archbishops of the high-brow type. Look out, brethren of the gown, we are about to beat you to it!

Reason for This New Departure

If Jesse Lee will kindly keep quiet we will allow good Bishop Oxnam to give his reason for so radical a departure. "We have placed on our episcopal leadership an administrative responsibility so detailed, so demanding, that our leadership is called upon to give nearly all its time to administrative problems and thus as leadership unable to influence leadership. This is because our bishops are denied the time necessary for association with leadership. The institutions on whose boards I serve and whose meetings I should attend, would take a hundred days out of each year, if I did my duty."

Too bad, too bad! Just think for a moment of the loss to the world! Only 265 days left to "influence leadership." Leaders who come for advice ought not to be kept standing in line too long, since leaders grow impatient. Surely our bishops should not be denied "the time necessary for association with leadership." Fortunately, there will be quite a few archbishops so that the work may be passed around.

It is certainly a long way to Bishop Oxnam's Tipperary. A restrictive rule and a two-thirds majority stand in the way. Bishop Soule and our ecclesiastical fathers were statesmen of the highest order and the church will be slow to change their inspired order.

What of It?

Bishop Oxnam cites that under our scheme Methodist churchmen are seldom called to officiate at public functions as compared to the bishops of the Episcopal persuasion. Is that of any real moment? The time saved can be profitably given to influencing leadership. A prayer at a chiropodists' convention might help place the nation on a surer footing, but I doubt it. Edward Everett Hale, in one of his charming stories, tells how he conserved his time by discovering a double and teaching him a few bromidic speeches, fitting every occasion, whilst he remained at home enjoying the evening.

Acquiring Leadership

Leadership is acquired by contact with the masses in helpful movements. Peter thought that he should retire from the task of waiter, and he lost the leadership of the Jerusalem church to Stephen. During the first persecution, the Jews killed Stephen and ran Philip out of town but paid no attention to the Apostles. President Eliot tells of how his life was taken up in routine and monotonous tasks. Bishop Simpson had the prosaic task of making appointments after hearing the grouches of rebellious stewards, but his hold on the masses gave him his influence with Lincoln. Luther gained his leadership, not in Wartburg Castle, but meeting the devils at Worms. Cannon led Virginia for some years because of his hold on John Q. Public. Leadership sought him out and submitted themselves to his guidance.

Finally, arch-bishops, I salute you! In the absence of Emily Post, pray teach me how. The technique I would learn.

—Virginia Methodist Advocate.

DR. L. S. MORGAN IS RELEASED

Dr. L. S. Morgan, of Lansing, Mich., who was captured and interned by the Japanese while assisting in the work of the Methodist Church's Wuhu (China) Hospital, has been liberated from the Ashean Internment Camp, near Shanghai, and is relatively well. In a letter dated September 1, written to Mrs. Morgan in Lansing, he says that the former internees are running the camp since the Japanese left; but that they planned to go to another location in Shanghai where they would secure better food and private baths. Dr. Morgan will remain there to recuperate from the effects of internment. Later he plans to revisit Wuhu Hospital, and as soon as another medical man is available to superintend the Hospital, he will return to America.

How To Relieve Bronchitis

Creomulsion relieves promptly because it goes right to the seat of the trouble to help loosen and expel germ laden phlegm, and aid nature to soothe and heal raw, tender inflamed bronchial mucous membranes. Tell your druggist to sell you a bottle of Creomulsion with the understanding you must like the way it quickly allays the cough or you are to have your money back.

CR-EOMULSION
for Coughs, Chest Colds, Bronchitis

MISSISSIPPI W. S. C. S.

(Continued from page 10)

making this World Community Day a great force for the advancement of the cause of peace."

* * *

Wesleyan Service Guild Corner

Membership

"The Wesleyan Service Guild welcomes to its membership **any woman gainfully employed** who is in sympathy with the total purpose of the Guild and who will cooperate fully in carrying out its program of education and activities."—From Constitution of Local Guild.

Since there has been some confusion about Guild membership, this makes it definite that unless a woman is "gainfully employed" she is not eligible for Guild membership. Where there are houswives who can more easily attend night meetings, a "night circle" of the W. S. C. S. may be organized, but it is not a Guild.

The Guild projects this month are with the Workers with Transient Employed Women. Perhaps during the war women have come into your community to work and have belonged to the Guild. If they decide to remain in the community, let them know how happy you are to have them. Since this is Guild month, it is suggested that a survey of the community be made to locate women eligible for Guild membership who are not enrolled. Also, that an effort be made to enlist either the younger girls who are employed, in the Guild, or to organize a Junior Guild.

APPROACH TO ALCOHOL

(Continued from page 13)

enable him to face life at it is, without recourse to alcohol in any form, at any time.

Nobody believes in excessive drinking, not even the liquor industry. They would rather have everyone drinking, but in moderation. That is the same slogan as some churches have. "It is all right to drink in moderation."

The Methodist Church is a total abstinence Church. We believe it is far better to develop a million members who don't drink at all than to develop a million who drink in moderation, with noticeable lessening of efficiency, knowing that 5 per cent of them, or 50,000, will become excessive drinkers.

The prohibitionist tends to over-simplify the problem, thinking all that is needed is to forbid liquor by law. We tried that once, on a national scale, but we were not ready for it. The people as a whole were not sold on the idea enough to support it.

The drys thought their work was done, and went to sleep. The wets rolled up their sleeves and went to work, and repealed prohibition. Only 24 per cent of the eligible voters voted on the repeal issue; 15 per cent voted for repeal, and 9 per cent voted against it. So, prohibition was repealed by 15 per cent of the eligible voters of the land.

Prohibition will work when the sentiment of the people is dry, not otherwise. It will work, then. I have lived where it did. Our approach now is not to agitate for a law, for which the nation is not ready, but to work in local option campaigns, where the people are ready, and to educate the people as to the effects of alcohol.

This education must take place at home, at church, and in school, until we raise a generation that is awake to the dangers involved. We must begin anew, with an educational approach, based on the facts.

Part of this alcohol education should be in the schools. We have a law in Louisiana which requires that alcohol education be given in the schools. Now we need a state director of alcohol education in the state department of education who will see to it that the law means something.

The textbooks should have the newer facts about alcohol. Teachers should have needed supplementary materials, and the alcohol education should actually take place.

Part of this education should be in the churches, using every modern educational device. We are not trying now to impose our ideals upon the people, through the state, but we can sustain our own ideals among our own people. The Church can provide a motive for life that will carry one through the stress and strain without recourse to alcohol, and that can give one caught in the grip of the drink habit the power to quit.

The Church can help one live a non-alcoholic life by providing strong fellowship, adequate pastoral care, and the discipline of belonging to a group with high ideals.

Part of this education must be in the homes. The danger of its becoming a habit and the serious risks of excessive drinking can be taught, through the example of the parents, in living an effective, non-alcoholic life, by providing suitable recreation and hobbies, by teaching them how to face life unafraid, and by furnishing a philosophy of life that can carry them through whatever life may bring.

This is our approach today to the problem of alcohol, the educational approach. It is not to be taken lightly. We better begin to take it seriously and to work on it, for it is one of the worst evils in America today, that is creeping more and more into the homes of our own Methodist people.

The Methodists and the Quakers began the fight against liquor in the 19th century. It is time for us to lead the fight again, a fight based on the facts, and a nation educated as to those facts. This is where we must begin.

DOOLITTLE FLIER TO BECOME A MISSIONARY

"The Japs haven't had a chance, spiritually," S/Sgt. Jacob D. Deshazer, one of the Doolittle fliers who had been held a prisoner for 41 months, wrote his mother. He then told her that he intended to become a missionary and go back to Japan.

Many other consecrated Christians are again heading East to serve Christ on foreign fields. Others will be going back to rebuild mission stations, hospitals, schools, and colleges. Millions, here in America, will give of their means for this post-war work, which is so essential for the making of a peaceful world order.

Promotional directors of 19 denominations have decided to speed this work on its way through a United Church Canvass, to be held nationally from November 18 to December 2, 1945. Churches of local communities will unite in an educational campaign during this time. After the general local committee has conducted its joint newspaper and radio campaign, each individual church then has its own financial canvass. No funds are pooled, except the local promotional expenses.

Pastors are invited to write to Stanley I. Stuber, Acting Director, United Church Canvass, 297 Fourth Avenue, New York 10, N. Y., for free promotional material.

RESOLUTIONS OF APPRECIATION

Our Conference year of 1945 is drawing to a close. We, as members of the Board of Stewards of the Fayette Methodist church, we believe the outstanding church in the Vicksburg district, want to go wholeheartedly on record as endorsing and thanking our beloved district superintendent, Rev. O. E. Lewis, and our beloved pastor, Rev. W. H. Wells, for the magnificent work done for them for God's Kingdom and our beloved church. We have made wonderful strides forward in all departments of the church work. We could not do otherwise under the leadership of these two consecrated servants of our Lord. Bro. Lewis has greatly endeared himself to us by his wonderful Christian character, by his kind and Christian spirit in leading us as our district superintendent. Bro. Wells, as our beloved pastor, has done a really great work for our local church by his truly Christian spirit and leadership in all departments of our church. Both are real, consecrated Christian servants of God.

We humbly ask that, if possible, and for the good of our church, our leader, Bishop J. L. Decell, will consent to our having them again. But we want Bishop Decell to know that we are Methodists first and that we will cheerfully abide by his decision, as we know him to be a man of God.

K. N. HARRIGILL,
BRACIE CASE,
A. C. PUFFER.

RIPLEY METHODIST CHURCH

Dear Dr. Duren: We just closed a meeting here in our church at Ripley, Miss., with Rev. L. P. Wasson, district superintendent, doing the preaching. Dr. Wasson, as you know, is a magnificent preacher. However, at this meeting he got off to a superstart and got better with every service. I have heard him preach many, many times, but never did I hear him preach such great sermons.

We had fine congregations from the start, ever increasing, with packed house the concluding night. My whole community was delighted with the meeting. We had many very fine services. E. R. SMOOT.

STUDENTS STRIKE AGAINST MIXED SCHOOLS

Most disquieting interracial events of recent weeks have been a number of student strikes and protests against the presence of Negro students in the schools of Gary, Ind., and Chicago, and clashes between white and colored students in Youngstown, Ohio, and New York City.

The trouble started at Froebel High School, Gary, where eight hundred white students went on strike, refusing to attend classes with Negro students and demanding that one group or the other be transferred to other schools. At Englewood School, Chicago, several hundred students went on a similar strike, and walkouts were threatened at other schools. In other cities the authorities refused to yield, but at last reports conditions were still unsettled.

After a fight involving 300 white and Negro students at a football game in Youngstown, the mayor took vigorous steps to prevent further trouble. The papers carried lurid reports of school riots in New York City involving two thousand students. School officials, while admitting a number of individual clashes, denied that there was any rioting. R. B. ELEAZER.

New Orleans
CHRISTIAN ADVOCATE

Methodist
Crusade
of
Christ

THE LIVING CHURCH

The tumult and the shouting dies;
The Captains and the Kings depart;
Still stands Thine ancient sacrifice,
An humble and a contrite heart.
Lord God of Hosts, be with us yet,
Lest we forget—lest we forget!

—Kipling.

THE PRAYER-ROOM TODAY

My God, I acknowledge that for me also Thou hast worked again and again, even when in my impatience I have murmured at what seemed Thy delay, and in my blindness have doubted Thy wisdom and Thy love. Now would I, with thankful remembrance, put my life afresh into Thy hands, content to be under Thy guidance and control. I know that nothing can come to me without Thy knowledge and permission, for anything Thou canst not make to serve Thy wise and loving purpose in my life. Father, in me Thy blessed will be done, this day and every day. Amen.

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NEW ORLEANS 12, LA.,
THURSDAY, OCTOBER 25, 1945

. . . So Can I

By Mabel Hewes Elder

If somebody else can form a prayer
In the midst of sorrow and black despair,
Can reach out in the dark and find Him there—
. . . So can I.

If somebody else, not counting the cost
Of heartache, longing, and bitter loss,
Can steady his footsteps to carry his cross—
. . . So can I.

If somebody else finds the day weary and long,
And seeks courage and strength to forgive all wrong,
Makes room in a broken heart for a song—
. . . So can I.

If somebody else bravely faces the fears,
Has hope for joy in the coming years,
If some other mother can smile through her tears—
. . . So can I.

Biloxi, Miss.

WALLET OF THE WEEK

CHURCH BUILDINGS lost as a result of German invasion have been listed by the Russians as sixteen hundred and seventy Orthodox churches destroyed or damaged; two hundred and thirty-seven Roman Catholic churches; five hundred and thirty-two synagogues; sixty-nine chapels, and two hundred and fifty-eight monasteries and other church properties destroyed or damaged. Practically half of the places of worship open in 1941 were Russian Orthodox—the state religion of Russia.

* * *

SCARECROW POLICEMEN are said to be in use on the roads in Connecticut. The reason assigned is the manpower shortage, and the venture probably resulted in a traffic control deficiency. According to the Police Commissioner, some of the speedster drivers slowed down in a hurry when they came upon police dummies with uplifted warning signs. The ruse was made effective by a few real policemen interspersed so that the motorist could not afford to take chances on its being a dummy. Police control is psychological, not ethical.

* * *

CHRISTIAN ENDEAVOR-YOUTH WEEK in New York revealed the fact that of the city's one hundred and eighty thousand youth between the ages of eighteen and twenty-five, only twelve per cent attend a Protestant Sunday School or other religious activities regularly. Less than two per cent of the total youth population attend any Protestant religious activity, five and eight-tenths attend services of other faiths, and ninety-two per cent of the youth population of our greatest metropolis are unreached by any religious activity whatever.

* * *

PROTESTANT DECLINE IN NEW YORK, according to the 1945 Protestant Church and Welfare Directory, is not registered in membership figures, but it was shown in decreasing numbers of churches and a larger drop in Sunday School enrollment. In the city proper, there were 2,085 more members than in 1942, and for the five boroughs more than half a million members gain. But decreases included 79 churches, 179 ministers, and 78,275 fewer Sunday School enrollees. Manhattan alone showed a decrease of 41,084 in Sunday School members in two years.

* * *

PHILIPPINE EXPORTS consisted before the war mainly of three products: hemp, dried coconut, and sugar. One-seventh of the sugar consumed by the United States came from the islands. All three of these items of export have been practically destroyed by Japanese occupation, and it is estimated that it may take from three to five years to get the industries back to their pre-war condition. All this is made the more serious by reason of the fact that all the large cities and small towns have been ruined, and unsurrendered Japanese are said to be directing guerrilla bands against the Americans.

MINAS GERAES, in Brazil, is a state which has a greater variety of gem minerals than nearly any other place. Recently a "new" gemstone was reported. It is a yellow-green in color and comes in crystals as large as two fists. It has the disadvantage of being easily scratched and dulled. A chunk of it was secured by the American Museum of Natural History, and upon analysis it was found to be a synthetic blend—a sodium aluminum phosphate. No mention was made of who might have been responsible for the synthetic deceiver.

* * *

SUNDAY SCHOOL LOSSES for the country, according to **The Sunday Guardian**, official organ of the New Jersey Sunday League, for the years 1934 to 1943 are distributed as follows: Northern Baptists, fourteen per cent; Disciples of Christ, twelve per cent; Episcopal, nineteen per cent; Lutheran, nine per cent; Methodist, thirteen per cent; Presbyterian U. S. A., nineteen per cent; and Congregational, twenty per cent. This situation has resulted in a nation-wide effort to revive Sunday School interest in all denominations.

* * *

A VITAMIN "A" DECLINE has been reported by Government Fish and Wildlife Service. The chief source of vitamin A is the liver and viscera of the soupfin shark. The catch of the soupfin shark has fallen off considerably and the production of vitamin A has been reduced by half in the past two years. Other sources are the dogfish, the halibut, and the cod. The report of the decline in vitamin A production will be distressing news to people who have become capsule fans and who have fallen for the glowing recommendations of advertising artists.

* * *

SLEEPING SICKNESS, a disease which is estimated to have killed fifty million people in Central Africa during the past twenty-five years, is now being treated with a new drug, according to a Methodist missionary stationed in Angola. The drug is known as Tryparsamide, and was developed by the Rockefeller Foundation. According to reports, it has been highly effective in reducing the number of deaths caused by the disease. It is likely that a specific for no other disease would be a greater boon to the people of that continent.

* * *

THE LANGUAGE OF THE NAVAJO INDIANS was an important fact in the code for the transmission of war messages which completely baffled the code crackers of the Pacific theater of operations. The Indian languages are described as a "perfect" voice code. They were used in World War I, and after its close the Germans undertook to master the Indian tongues, but they passed by the Navajo and all their effort went for naught. Navajo is described as a "hidden language," known only to twenty-eight missionaries and scientists, and to the thousand clannish Navajos on the reservation.

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EDITORIAL

A WORSHIP STRAIGHT-JACKET

A correspondent in a recent issue of a church periodical advocated a section in church hymnals devoted to "last hymns," or a group of hymns for closing services which would be made a "must" for ministers. It is easy to see that this proposal is a reaction against incongruous and meaningless conclusions of religious services, but it seems to us to be an over-simplification of the problems of worship. It seems also to subordinate the individual and his emotions to the orderliness and the decorum of the service—to make the orderliness of the program paramount to worship. It emphasizes too much the human and the esthetic and too little the divine and the eternal. Such a ritual "straight-jacket," we believe, is not calculated to promote allegiance to God and things beyond the material and the measurable.

For our part, we hold the view that spontaneousness is very necessary to inspiration and is the soul of true worship, and a method which ignores the emotions leaves untouched a whole cycle of our being which worship is designed to serve. One may be informed by the demonstration of a geometrical theorem, but it is not likely that he would be led by a conventionally correct and decorous procedure to dedicate his life to Christian service. Worship cannot be made to observe inflexible rules without destroying it as worship. So when we undertake to reduce it to a lock step ritual we rob it of all that is spiritually vital and change it into a church performance. Some practices of worship may not have a universal appeal, but if through such there be those who learn to live unto God, there may have been a place for them in the mind and purpose of God.

SHALL WE DIP OUR OAR INTO TROUBLED WATERS?

When we visited Palestine in 1924, we had no real conception of the so-called Palestine problem. To us Palestine was the homeland of the Christ and the cradle of Christianity, and we knew little of it as a seething political cauldron. We knew very little of Zionism. On November 2, 1917, Britain had issued the "Balfour Declaration," which had greatly disturbed the non-Jewish population of Palestine, and had been largely responsible for rioting and a state of uneasiness and tension. The disturbed elements of the people said little, but from the cautious and somewhat disconnected statements which we heard from those with whom we came in contact, we got the impression that the situation was loaded to the muzzle with trouble.

In a travel letter written from Jerusalem and published in this **Advocate** of August 28, 1924, we said:

"Of Jerusalem in general, I may say that my impression was not favorable. Of Zionism, I would not dare to speak dogmatically, but I have a very definite conviction that it is destined to be a thorn in the side of those responsible for the peace of Palestine. There is a pronounced antipathy of all natives against those who are establishing colonies and intrenching themselves in the arable and fertile lands of Palestine."

The view which we expressed at that time is corroborated by a map of Palestine, appearing in **Pathfinder**, October 17, 1945, showing the areas of Jewish occupation. It is sustained by a bulletin recently issued by the **Committee of Work Among Moslems**, of the Foreign Mission Council, the article having been prepared by Miss Glora M. Wysner, a missionary in Africa for twelve years. And it is amply supported by the march of events since 1924.

Crossing from Palestine into Egypt at Kantara, we came upon an Arab demonstration against England following the attempted assassination of the Premier of Egypt by an Egyptian student. Upon another visit in 1930, we witnessed Arab rioting at Alexandria, Port Said, and Cairo. At the latter place, we saw a British Tommy beat a rioter, an Arab boy, unmercifully—as though he had been a dog. All this is not chargeable to Zionism, but it is rooted in the unrest to which Zionism and the Balfour Declaration were contributing factors. It was evident that the Arabs realized that what had begun as a **cultural** Zionism was rapidly moving toward a **political** Zionism. It was that which they resented and resisted.

We have seen at first hand the exhibition of the fanatical frenzy of maddened Arabs, and we realize the peril of Moslem vengeance once it is in motion. We are opposed to war, and we do not believe that our Government should, upon any pretext whatever, allow itself to be drawn into a Moslem conflict. We have fought our war and won, and we are of the opinion that it is both unwise and unjust to make an organized plea for a soft peace, or for immunity for any who may have shared in the brutal atrocities inflicted upon captured enemies.

We are unwilling to dedicate the ashes of a quarter of a million American dead to a saccharine peace. We oppose anything that would end in the sacrifice of American men in a reconquest of Canaan. We will resist to the

bitter end the use of American men for the recovery of lost empires. We believe that America is irrevocably committed to a policy of freedom and self-determination for all peoples, and there we take our stand.

PEACETIME CONSCRIPTION AGAIN

President Truman's proposal for "some form" of peacetime conscription brings into the open the whole question as to whether this country is to be dedicated to peace, or to the militarism which is inseparable from being "armed to the teeth" and ready for all challengers. We speak only for ourselves, and we do not wish to argue the matter, but we wish to place ourselves on record as being unalterably opposed to peacetime conscription.

In the war just ended we have had an exhibition of what happens when nations convince themselves that they are militaristically invincible, and that ought to set us against creating such an obsession in America. Peacetime conscription will nullify all our grandiose talk about militarism and world peace. We are absolutely opposed to allowing the Army and Navy to dictate the peacetime policy of our country as they now are about to do. We hope that Congress may have the good sense to say that this country shall be run by law and righteousness, not by armies and navies.

THE CONFERENCES ARE ON

Before this issue of the Advocate reaches our readers we will be off on our round of the Annual Conferences which form our constituency. The first is at Meridian, Miss., where the Mississippi Conference will open on Wednesday evening, with Bishop J. L. Decell presiding. The entertainment problem will be much greater than had been expected. The hotels are inadequate for handling the Conference in addition to a guest load which already exceeds capacity.

Meridian people are responding in the emergency and it is certain that the responsibility will be met. Following the Mississippi Conference, a week will elapse before the convening of the North Mississippi Conference at Greenwood. Chief among the interests to be considered by those two Conferences will be a forward looking program which involves every phase of the work of Methodism in Mississippi.

INFLATED WORDS

Many years ago a minister, who is still remembered for his quaint and droll humor, said of some ministers: 'They make their batter so thin that they have to throw it hard to make it stick." In the current issue of **The Atlantic,** we ran across the same idea applied to news broadcasters. The writer said: "At close range, they are often as dull and woebegone as college professors of ancient languages. At a microphone, they are men who know the pecuniary value of words inflated to the right degree with opinions, emotions and arrogance. . . . They are men possessed, as an irate farmer said of his county agricultural agent, of a smattering of knowledge about everything, not enough understanding of any one thing, unlimited gall, and a hell of a voice." This is a day when we should remember that emphasis is no substitute for facts, and brazen effrontery no guarantee of either wisdom or understanding.

IT IS PASSING STRANGE

I had a weird and fantastic experience this morning, surpassing anything Houdini or Dunninger ever dreamed of or imagined. My telephone rang and when I took down the receiver I heard the voice of a friend speaking from a far-distant city. His words were as clear and distinct as if he were sitting beside me in my office. To add to the mystery is the fact that he **was** sitting in my office only yesterday. He had eaten lunch here, booked passage on one of those mighty leviathans of the air, traveled almost across the continent, and had reached his destination in time for lunch today. Of course, you say this is commonplace today but, to me, it is still a mystery so difficult to understand that I hardly believe it even yet.



B. P. Brooks

New powers loosed by man in the field of science have made our generation the most fascinating chapter in the history of man's upward progress. One scientist has pointed out that one aircraft carrier produces power equivalent to the hand labor of all able-bodied working citizens of the U. S. in Thomas Jefferson's day! A hundred years ago it took three hours of a farmer's time to raise a bushel of wheat; today it takes less than ten minutes! In ten years, the use of electricity in America equals "the labor capacity of 100 million men working eight hours a day for 300 days a year." The radio, rapid transportation, the wireless, have made the antipodes our neighbors. The rocket bomb, the cosmic ray, atomic energy, and the whole gamut of technical progress open the door to new discoveries that intrigue our imagination to fantastic proportions.

Yet man, with all his wonderful inventive genius, with his magnificent ability to grow, to expand, to reach out to the uttermost parts of the universe and bring from the hidden regions of the past great truths of science and philosophy, has not yet learned to live at peace with his fellow-man. The cataclysmic war just ended made the nations peace-conscious. Fifty of the nations of the earth sent outstanding representatives to a conference at San Francisco to work out a policy for enduring peace. After weeks and weeks of wrangling, "The United Nations Charter" was drawn up—a constitution impractical in its operation, almost puerile in parts—and still unaccepted by the nations which framed it. Representatives of the Big Five have for several weeks been in conference in London for the purpose of ironing out international problems. The meeting was a dismal failure. The world still finds itself in chaos, confusion, and bewilderment.

God grant that good judgment may yet prevail and that mankind will have sense enough to salvage from the chaotic present much of good for the future.

ISSISSIPPI METHODISM'S MILLION DOLLAR FORWARD MOVEMENT

An important meeting of representative mbers of the two Annual Conferences of ethodism in Mississippi was held in Gallo- Hall, Millsaps College, Jackson, Miss., Tuesday, October 16, 1945. This meeting district superintendents, secretaries, airmen of Boards, presidents of W. S. C. presidents of Methodist institutions, etc., s called together by Bishop J. L. Decell the purpose of formulating and perfect- plans for the Mississippi Methodist Mil- Dollar Forward Movement, which is to presented to the sessions of the Missis- pi and the North Mississippi Annual Con- ences, meeting this fall.

Those attending from the two Conferences re: Mississippi Conference—Otto Porter, B. Holyfield, V. R. Landrum, C. H. Gunn, L. Sutherland, J. L. Neil, R. L. Lane, O. Lewis, M. L. McCormick, J. O. Ware, M. Smith, Mrs. W. F. Mahaffey, J. H. Mor- , E. E. McKeithen, J. M. Sullivan, J. W. ggett, Jr., C. C .Clark, T. O. Prewitt, C. A. hultz, B. M. Hunt, S. F. Harkey, T. J. Luke, T. Ridgeway.

North Mississippi Conference—W. R. tt, J. D. Wroten, W. J. Cunningham, A. Brown, C. A. Parks, J. G. Houston, George yles, V. C. Curtis, L. P. Wasson, J. W. bson, W. V. Stokes, J. H. Holder, W. B. ker, Mrs. E. M. Sharp, E. M. Sharp, N. Golding, H. R. McKee, S. H. Caffey, R. Lord, A. C. Bishop, J. E. Stephens.

The proposals and plans for the Missis- pi Methodist Million Dollar Forward Ad- nce as submitted by the meeting to the nual Conferences is published in the Ad- cate for careful study.

General Statement

Instead of several different campaigns in e Mississippi and North Mississippi An- al Conferences, one united effort shall be t forth to strengthen and sustain the in- tutions and causes of Methodism in Mis- sippi.

Certainty of need and sufficiency of re- urces imply success under the guidance d blessing of God.

This worthy effort is only for the glory God and the good Methodism in Missis- pi, that she may be more able to meet r responsibility at home in order to bet- serve Christ throughout the world.

Causes and Needs

Millsaps College needs additional dormi- ries for young women; a Fine Arts build- g for Music, Voice, and Speech; a Lec- eship; a Department of Business Admin- ration second to none; improvement of e Department of Science and replacement depression depleted endowment.

The Methodist Orphanage must have a hool building, extensive and expensive pairs to the main building, farm replen- ment, and needs a superintendent's home.

Most Methodist preachers coming to re- rement are homeless and without adequate nds. These heroes and their wives deserve tter care. The burden of anxiety that ights down most Methodist preachers as y look toward superannuation should, at st, be lightened.

The Seashore Methodist Assembly Grounds Biloxi, Miss., holds one of the greatest sibilities before the Church today. De- opment of a long-range plan to minister youth, laymen, and preachers will estab- a center of power for the Church in Central South.

The Negro Methodists of Mississippi deserve and greatly need our assistance in rehabilitating their church buildings and conserving their colleges for Christian education.

Allocations

Millsaps College, $350,000; Methodist Orphanage, $250,000; Superannuates, $200,000; Seashore Assembly, $100,000; Negro Methodists, $100,000.

The distribution of the Million Dollar asking shall be 52 per cent on the Mississippi Conference and 48 per cent on the North Mississippi Conference.

Agreements

Moneys received shall be prorated on a percentage basis according to allocations; provided, any donor may direct his or her gift to any one of the five causes included in the allocations; provided, further, that no one of the causes may receive more than the specified amount allocated in the schedule.

1. Millsaps College's prorata paid shall be paid to the treasurer of the College and used as directed by the Board of Trustees.

2. Whatever is paid to the Methodist Orphanage shall be deposited with the treasurer of the Orphanage to be used subject to the direction of the Board of Trustees.

3. Whatever is distributed for superannuates shall be only the amount raised by each Annual Conference for their superannuate percentage. The amount accruing to each Annual Conference for superannuates shall be paid into the treasury of the respective Board of Conference Claimants to be used subject to the will of the Annual Conference procuring, in part or whole, homes for superannuates; and or deposited for pension or endowment, the income from which is to be distributed according to the Discipline to the several claimants on the Board.

4. Whatever is paid to the Seashore Methodist Assembly shall be paid to the treasurer of its Board of Trustees to be used for construction and improving housing and service facilities for Children's Camps, Youth Assemblies, Pastors' Schools, and Lay Assemblies.

5. Whatever is paid for the Negro Methodists in Mississippi shall be distributed as follows: (a) Twenty per cent to the Methodist Annual Conferences of the Central Jurisdiction within Mississippi for repairing their Methodist church buildings. (b) Sixty per cent shall be distributed to Rust College, Holly Springs, Miss., to be used either for endowment or buildings under the direction of its Board of Trustees. (c) Twenty per cent shall go to the Mississippi Industrial College of the Colored Methodist Episcopal Church, Holly Springs, Miss., to be used for endowment or building under the direction of its Board of Trustees.

1. There shall be a Mississippi Methodism's Million Dollar Forward Movement Commission jointly, of the Mississippi Annual Conference and the North Mississippi Annual Conference, as follows: the resident Bishop, the district superintendents, president of Millsaps College, presidents of the Woman's Society of Christian Service, Conference Youth directors, Conference lay leaders, executive secretaries of the Board of Education, chairmen of the Board of Conference Claimants, Conference Missionary secretaries, superintendent of the Methodist Orphanage, and president, or a member of Seashore Assembly trustees.

2. An Executive Committee of seven shall be formed by the Commission which shall execute policies and plans of the Commission made within the outline approved by the two Annual Conferences. This Committee shall select a director or directors to serve without additional salary.

3. The cost of the program shall be kept at the minimum. No expenditures may be made without the approval of the Commission and or the Executive Committee. The vice-president and field representative of Millsaps College, his office secretary and the office secretaries of the Orphanage, Boards of Education, and resident Bishop's office may be expected to render aid and service as requested by the director or directors.

4. (a) The Million Dollar Forward Movement shall begin September 1, 1946, for cash and pledges and shall continue until the minimum of a million dollars has been subscribed. Preparatory work and conferences may be at such times as may be necessary.

(b) Donors may make pledges due in four payments, as follows: December 15, 1946; June 15, 1947; December 15, 1947; April 15, 1948, or as the Commission may provide.

(c) The Commission shall elect a treasurer and designate a bank as depository and direct payments of prorata. The bank shall be requested to make bond against loss, at the expense of the fund. All checks shall be countersigned by a person chosen by the Commission. Necessary and authorized expenses shall be a valid claim upon the Million Dollar Forward Movement funds.

5. It is recommended that the Cabinet of each Annual Conference shall select a committee of one minister, one layman, and one woman for presenting the Forward Movement to the session of the Annual Conference.

It is further recommended to each Annual Conference that the distribution of the asking for that Conference shall be made to the districts of that Conference by the same percentage and method used in distributing the World Service askings.

6. The Bishop, each district superintendent, pastor, retired preacher, and all other preachers of the two Annual Conferences shall cooperate in making this movement a success. Laymen and laywomen, children and youth, one and all, are called upon to participate prayerfully and enthusiastically in the success of this movement to prepare Mississippi Methodism for more effective service at home, in connectional Methodism, and for building a better world.

E. M. SHARP,
S. F. HARKEY,
Secretaries.

CENTENARY COLLEGE OF LOUISIANA

At a lunch given recently in the Student Union Building on the Centenary College campus, with the representatives of Shreveport newspapers and radio stations as special guests, President Joe J. Mickle announced the opening of a Centenary College downtown office, in the Washington-Youree Hotel. "The purpose of this downtown office," said President Mickle, "is to bring to the attention of the citizens of Shreveport and the surrounding area the program of Centenary College and the exceptional educational advantages which we believe the College offers. Mr. Mickle stated that the College had been looking for a suitable downtown office since last May, and that the realization of their desire had now been made possible through the generosity of the Washington-Youree Hotel in granting the

(Continued on page 8)

CONFERENCE NEWS AND PERSONALS

New Orleans Christian Advocate

Publishing Committee:

Louisiana Conference—J. W. Reily, Chairman; B. H. Andrews, R. R. Branton.

Mississippi Conference—J. T. Leggett, Vice-Chairman; J. E. Gray, C. C. Clark.

North Mississippi Conference—V. C. Curtis, Secretary; A. T. McIlwain, S. E. Ashmore.

W. L. DUREN, D.D. .....Editor-Manager
HENRY T. CARLEY, A. P. HAMILTON and B. P. Brooks .....Associate Editors
W. C. NEWMAN.....Church School Lesson Writer
MRS. E. L. DIAMOND.....Editorial Secretary
C. MILTON CHALMERS.....Publisher

Rev. H. D. Marlin reports a great year at Hammond, La., where everything is paid up to the end of November and the board is asking for the pastor's return.

Rev. W. L. Watson, who has been serving the Grand Cane, La., charge, is now enrolled at Perkins School of Theology, in Dallas. His address is 3040 Yale Blvd., Dallas 5, Texas.

Rev. G. L. Nicholas has our sincere thanks for a good list of subscriptions from Hickory Flat, Miss., charge. It is a matter of great gratification to us that the coverage of the Advocate circulation is increasing.

Mrs. W. A. Hitch, Drew, Miss., writes that she is very much interested in seeing that the Advocate goes into every Methodist home in the community. She is planning to make her ideal a reality in her church.

Rev. A. J. Boyles, pastor at Millsaps Memorial Church, Jackson, Miss., sends in a list of 14 subscriptions, which brings his total to 64, and that is a good record for anybody's charge. Bro. Boyles adds that the campaign is still on.

Chaplain L. R. Nease, Jr., writes that he was "separated" from the service on October 12, except for the completion of his terminal leave. He plans to live at 322 Winn Street, Alexandria, La., until the approaching session of the Annual Conference.

Rev. Otis W. Spinks, pastor at Abbeville, La., enlivened the closing days of the Advocate campaign with a list of thirty-two subscriptions and a check to match. Bro. Spinks is carrying the entire church program in the same efficient manner.

A note from our long-time friend and fellow-minister, Rev. Hal S. Spragins, indicates that he is supplying the Buena Vista, Miss., charge, which is near his home. Bro. Spragins is now retired, but no minister ever gave finer service than did he.

Rev. H. B. Crammer reports that he is in the midst of a great meeting at Mangham Church, on the Walker, La., charge. Rev. Leonard DeLautre, of the Bluff Creek charge, is doing the preaching and there had been five conversions at the time of this writing.

Rev. J. P. McKeithen writes that the difficulties which have developed in the work of the Maplewood, La., charge have made substantial progress difficult. He hopes for a greater permanency for another year and he describes the situation as "hard but challenging."

Dr. Walt Holcomb, recently returned from a Preaching Mission in Central and South America, is now filling "one-day mission" dates in Arkansas, Louisiana, Oklahoma, and Texas. He is speaking in colleges and churches on "Our Stakes Among Latin Americans."

Leakesville and Lucedale charges, in the Seashore district of the Mississippi Conference, report substantial increases in Church School enrollment. Rev. J. L. Neill is the district superintendent. Revs. J. R. Cameron and W. C. Fulgham are the pastors of the two charges reporting increases.

Rev. A. M. Martin, pastor at Indian Bayou, La., speaks in high praise of the work being done by Rev. W. H. Giles, as Golden Cross chaplain. Bro. Giles visits the sick in the Lafayette, La., hospitals, and distributes various items of Christian literature. He also holds communion services with the sick.

Rev. J. H. Cameron writes that during his three years on the Chunky, Miss., charge, the salary has been advanced from eleven hundred dollars to seventeen hundred dollars, and this year the full askings on benevolences were accepted. An improvement program which began with the parsonage last year is still in progress.

Dr. A. J. Walton, who has served as superintendent of the Department of Town and Country Work of the Division of Home Missions and Church Extension, has been appointed superintendent of the Clarksville, Tenn., district, and he will serve as director of Town and Country Work in the Nashville area in connection with his work as district superintendent.

ACCEPTED SUPPLIES—NORTH MISSISSIPPI CONFERENCE

The Committee on Conference Accepted Supplies will call its first meeting on Wednesday, November 7, at 2:30 p.m., in First Methodist church, Greenwood, Miss. All candidates for Accepted Supplies will please come before the Committee at that hour, if possible. Committee members, please take note.

W. C. McCAY, Chairman;
J. M. GUINN, Secretary.

NOTICE, LOUISIANA CONFERENCE

All applications for aid from the Conference Board of Missions and Church Extension, or the General Board, should be sent either to Rev. Elmer C. Gunn or Dr. H. L. Johns not later than November 10.

Rev. L. E. Douglas is ill and should not be bothered with these matters.

ELMER C. GUNN,
Chairman, Church Extension Section.

REV. LUMAN E. DOUGLAS ILL

It is with sincere regret that we report the continued illness of Rev. Luman E. Douglas, pastor at Sulphur, La. Following a personal letter received from him, we mentioned his illness in a personal note. It is now reported that he has developed a high temperature and is in a Shreveport hospital, where it has not been possible to determine the cause of his trouble. Many friends throughout Louisiana will remember Bro. Douglass with sympathetic interest and prayer for his recovery.

OUR COVER PAGE POEM

The poem on our cover page, to which we gave the title, was written by a mother with a breaking heart, as her letter to her pastor, printed below, discloses. Her son, Captain Dunbar Hewes, lost his life in Germany.

—Editor.

Dear Bro. Carruth:

Day before yesterday was an exceptionally blue day for me and I wanted to see you and talk to you so very much; I felt the need of something or someone who could perhaps say words of encouragement which I find I need badly these days. Knowing that you have lost a brother, I am sure you can understand. Yesterday, as I was washing my breakfast dishes, I was hoping that the day would be a brighter one than the one before had been and I prayed that it would be. Before I finished my task, this little poem came to me and I stopped and jotted it down before I could forget it, as I so often do.

I have not written anything in so long, never felt the urge, but thought I would send this to you, as I feel much better since the thought of it came to me.

Yours sincerely,
MRS. MABEL H. ELDER

No greater harm can come to religion than to be divorced from the economic life of man, and no greater harm can come to the economic life of man than to be divorced from religion.—Samuel M. Shoemaker.



LOUISIANA YOUTH RALLIES

I am sending you a cut of Rev. Hoover Rupert, director of the Youth Department of the Methodist Church, who will be the principal speaker at the Youth Rallies throughout the state. Bro. Rupert comes from the Kansas Conference. He was born in Madison, N. J. He spent his childhood in India, where his father and mother were missionaries. He graduated from Baker University and the Boston University School of Theology. He has already been well accepted by the Church and promises to be



REV. HOOVER RUPERT

a real leader of youth for our Church.

The Centenary Choir, under the direction of Mr. A. C. Voran, will go with the Rally team and help lead the music of the Rallies. The Conference officers of the M. Y. F., including Andy Foreman, president; Armand Kitto, vice-president; Mantha Rose Caraway, secretary; Dannie Duerson, treasurer; O. C. Edwards, publicity superintendent, and several of the Commission chairmen, compose the Rally team. The schedule is as follows:

Sunday, October 28, 3 p.m., Crowley Methodist church.

Monday, October 29, 5 p.m., West Monroe Methodist church.

Tuesday, October 30, 5 p.m., First Methodist church, Shreveport.

Wednesday, October 31, 5 p.m., Trinity Methodist church, Ruston.

Thursday, November 1, 5 p.m., First Methodist church, Alexandria.

Saturday, November 3, First Methodist church, New Orleans, La.

Sunday, November 4, 2 p.m., Southeastern Louisiana College, Hammond, La.

Every pastor in the Conference is asked to attend one of these Rallies and bring his young people between the ages of twelve and twenty-three years. This is not merely a meeting of those who attend church in the Sunday evening meeting, but is a meeting of all the youth of the Church.

Sincerely,
EARL B. EMMERICH.

BOMB-SCARRED NAGASAKI

Chaplain Luther Booth, son of Rev. and Mrs. J. W. Booth, of New Orleans, who is a member of the Louisiana Conference, wrote the homefolk a very interesting description of the atom-bombed city of Nagasaki, which is both informing and realistic. After a description of the general scene, he says:

"On Tuesday afternoon a chaplain who is attached to the Marines who are up at Sasebo Naval Base, fifty miles up the coast from here ,came aboard. After we had had two ice-cold cokes, he told me that if I could get permission to leave the ship, he would drive me through the area hit by the atomic bomb. The commanding officer gave me permission to go, so we left in a jeep for a tour of the area.

"Of all the places I have been in this ocean, this was the most interesting and horrible thing I have seen. The area hit by the atomic bomb is leveled. It is not torn down; it is disintegrated. In Manila the houses and buildings were broken and falling down, but they were not leveled like this area is. My observation is that the news reports have not overestimated the damage. If anything, they have underestimated it. The entire area is covered with several feet of rubble and stone and all sorts of debris. One would have to see the destruction to believe it, for it is beyond one's power of imagination. We drove in the jeep all the way to the end of the area affected by the atomic bomb. The only thing that stopped it seems to have been a ridge over which it could not jump. Even so, there are large buildings which looked like schools or hospitals which were up the hill from the area which was leveled, and they were gutted beyond repair, although they were not disintegrated like the rest of the area. On the way back we measured the distance. The area which is completely destroyed is three and one-half miles long, and about one mile wide. This width is only an estimate, for we did not drive across it. But the length is accurate. Beyond these dimensions the city is not completely destroyed, but the buildings and houses show effects of the concussion. The roof-tops are broken, the sides are smashed in, the buildings lean at a precarious angle.

"Smokestacks seem to have an amazing power to stand. In this leveled area some smokestacks which were once some kind of a factory are still standing. They are seared and darkened, and seem to be like fingers of a hand reaching up for some power that can lift and sustain."

This is part of a long letter which is interesting and revealing from the beginning to its close.

MERIDIAN DISTRICT NEWS

The members of Fifth Street Methodist church, in Meridian, Miss., have been struggling with a debt since the beautiful, commodious church in which they now worship was finished in 1927. They have kept the interest paid, and retired the bonds as they matured. They began this year with a balance on the debt of $11,000. Under the splendid leadership of the pastor, Rev. R. H. Clegg, the debt has been liquidated, and they burned the bonds Sunday, October 14.

At 7:30 p.m. Tuesday, October 23, Bishop J. L. Decell is to dedicate the church. All former pastors are cordially invited to be present.

The paying of the debt on this church places another district on the "Honor Roll," as there is now no indebtedness on either churches or parsonages in this, the Meridian district. This enviable situation is due largely to the wise leadership of the district superintendent, who is closing out his second year on the district. Not only have all church debts been cancelled, but much needed repair work has been done. The benevolences will be paid in full, and the church and Sunday School enrollments have been greatly increased. At district conference, September 18, 513 additions on profession of faith were reported. A goodly number have been added since then.

T. J. O'NEIL, Reporter.

WEST POINT, MISS., METHODIST CHURCH SCHOOL.

The Methodist Church School assembled in the auditorium on Sunday morning for a service of fellowship and enthusiasm concerning the Crusade for Christ. This means for the Church School increasing attendance, gaining new pupils, and winning them for Christ. Chaplain Jim McCrary gave a brief did address on "The Church School Opportunity and Obligation to Welcome and Win the Returning Service Men." He told how this might be done: 1, by finding all who return and inviting them most cordially; 2, by making the service simple, practical, and appealing to them; 3, by giving them something to do.

The general superintendent, Mrs. B. M. Howorth, spoke on "Aims of the Crusade," and gave a cordial welcome to the service men present. She stated that the Church School was putting up a permanent record, a beautiful one of wood, to commemorate how they had helped to save the freedoms of America, including the freedom of religion.

The Robert Raikes roll was called. This is a record of those who have not been absent from the Church School each year. There is a certificate with seals for each



A. C. VORAN

year. The highest record is held by Miss Ethel Hines, secretary of the primary department, who has not been absent for 33 years. Next comes Mr. D. A. Meek, general secretary-treasurer, who had not been absent for 22 years, but had to break his record this year on account of illness. Mr. J. L. Landin came next, with 21 years; Mr. W. A. Nash next, wtih 20 years; Miss Ruth White Williams, 14 years; Miss Elizabeth White and Greer George, 13 years; Doc Simmons and Ralph Weems, Jr., 11 years each; Mr. Jack Cottrell, 10 years. The

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PERSONAL NOTES AND INCIDENTS

Rev. D. F. Anders reports his work at Springhill, La., as moving forward in a satisfactory way. He is ready for Conference with a final report.

Rev. W. F. Roberts, pastor at Jena, La., says that Mrs. B. H. Sheppard is seriously afflicted with failing sight and that she reads with great difficulty. Her interest in the Advocate continues, however, and she keeps it coming to her home.

A letter from Dr. F. M. Freeman, of Shreveport, La., says that Rev. Luman E. Douglas, who is at the Highland Sanatorium in Shreveport, is still quite ill, but is some better. He will greatly appreciate messages from his friends throughout the Conference.

Dr. Albert E. Day, leader of the New Life Movement of the Methodist Church, will speak over Columbia Network, Church of the Air program, on Sunday, October 28, at 12:30 p.m., CST. His subject will be, "God is at the Door," and the address will originate over WABC, Nashville.

Rev. Clarence Snelling, Jr., who was licensed to preach at the recent session of the New Orleans district conference, was the preacher for the evening service at Rayne Memorial Church last Sunday. He used "Brotherhood" for his theme and acquitted himself with credit and to the satisfaction of his many friends.

Rev. T. F. King, of Berwick, La., who has been a member of the Louisiana Conference for about 20 years, has left the Methodist Church and will take up work with the Christian and Missionary Alliance in Uvalde, Texas. Bro. King is a native of England and came into the Conference through Rayne Memorial Church in New Orleans. His new address will be 222 Main Street, Uvalde, Texas.

BOARD OF SUPERANNUATES

The Conference Board of Superannuates, North Mississippi Conference, will meet in Greenwood, Miss., November 7, at 2 p.m., in room provided for the Board in Methodist church.

J. H. HOLDER,
President.

COMMITTEE ON EVANGELISM—NORTH MISSISSIPPI CONFERENCE

Will you please announce for me through the Advocate that the North Mississippi Conference Board of Evangelism will meet at 2 o'clock p.m., November 7, at the First Methodist Church, Greenwood, Miss., in the room to be assigned

W. V. STOKES, Chairman.

THE COMMITTEE ON CONFERENCE RELATIONS AND MINISTERIAL QUALIFICATIONS

The Committee on Conference Relations and Ministerial Qualifications will meet on Wednesday, November 7, at 2:30 p.m., in the First Methodist church, Greenwood, Miss., room to be assigned. All candidates for Admission on Trial, Full Connection, and for Orders will please be present with necessary information. (Information to be found in Par. 641, 1944 Discipline). Will the Committee members please take notice and be present on time, that we may be able to dispatch our work promptly and efficiently?

R. T. HOLLINGSWORTH,
Chairman;
R. E. WASSON, Secretary.

NOTICE, LOUISIANA CONFERENCE

The wide observance of the Conference rule which requires that our reports should be mailed to the statistical secretary and our remittance and financial report to the Conference Treasurer at least fifteen days before the first day of the Conference, was most gratifying and helpful last year. It facilitates greatly the work of the statistical secretary and of the treasurer, and makes it possible for them to give their all-important reports while the Conference is still in session. It is also of great benefit to the various boards and commissions, for it gives them an opportunity to find out how much money is at their disposal before they meet to plan for their year's work, instead of after the adjournment of the Conference.

We therefore urge you to cooperate fully with this provision and prepare and mail your reports by November 1 at the latest. Send Table No. 1 to the statistician, Rev. J. E. Hearn, Oak Grove, La., and Table No. 2, accompanied with all remittances, to the treasurer, Rev. R. W. Vaughan, Ruston, La. We shall be grateful to all of you for this.

A. M. SEREX, Chairman,
Commission on World Service
and Finance.

CHARLESTON, MISS., REPORTS

Dear Mr. Editor: Through the columns of our good Church paper, will you please say that we are closing out a good year's work at Charleston? Several of the members have said that in many respects our report to Annual Conference will indicate the best year's work that has been done in many years.

Every item in the budget has been paid 30 days in advance of Annual Conference; 36 members have been added to the rolls of our church, which represents an increase of 16 per cent in membership.

At our fourth quarterly conference the minimum amount for next year's salary was set at $3,000. Charleston stands at the top in the district in Advocate subscriptions, and our people read the Advocate.

No finer people are to be found anywhere than are those that constitute the membership of Charleston Methodist church, nor is there a finer citizenship to be found in any town than are the people that comprise the citizenship of Charleston.

That prince among Christian gentlemen, Jack Garner, who has been in heaven more than ten years, and who blessed every soul touched by his influence, was heard to say many times, "I have always noticed that a place did better after I left it."

I have questioned myself many times, "Bob, can that be said of you, or do you gather the fruit and beat the limbs?"

R. T. HOLLINGSWORTH.

CHESTER, MISS.—A GOOD YEAR

A partial report of the present (S) pastor to the fourth quarterly conference of the Chester, Miss., charge:

At the request and appointment of your district superintendent, Rev. V. C. Curtis, to fill out the year and to supply the churches of the Chester charge with regular and stated services, I came to Chester on March 29, and have filled every preaching service as arranged for the charge. A brief summary will help us to obtain a bird's eye view of the work accomplished. Have received twenty-six new members on profession of faith; have baptized and given out twenty-six certificates of baptism; have had two infant baptisms (this beautiful service, the sacrament of infant baptism, long neglected on the Chester charge); have organized two new Sunday or Church Schools, now four on the charge; have held the Sacrament of the Lord's Supper at most of the churches (long neglected); have held special communion services for the new converts at Salem and Antioch; was delighted to see some nine young people come forward to communion at the Antioch church, also seven of the young people recently admitted to church fellowship, who availed themselves of a like service at the Salem church. To my mind, no finer consecration service is ever conducted than administering the sacrament to a new class of church members who have come forward to partake of their first communion. Have held two daily church vacation Bible schools, one at Chester, conducted by my daughter, Miss Geneala Van Valkenburgh, with an average in attendance of forty, and the other at Antioch, conducted by Miss Evelyn Parker, of the North Mississippi Conference Board of Education, with very satisfactory results. Have secured some thirty-three subscribers to the New Orleans Christian Advocate, twenty-five entirely new subscribers. Rain or shine, the pastor has arrived at every church ahead of time.

WM. B. VAN VALKENBURGH (S),
Pastor.

CENTENARY COLLEGE OF LOUISIANA

(Continued from page 5)

College, free of charge, space near the Market Street entrance of the hotel formerly used as the Officers' Lounge. "We deeply appreciate this generous action on the part of Mr. Tullos and the directors of the Washington-Youree Hotel," said President Mickle.

The downtown office will be at 406 Market Street and will bear the sign, "Greater Centenary College Program." It will be under the direction of Mr. H. R. Hadock and Mr. Charles T. Morgan. Mr. Morgan, formerly Director of Admissions at Berea College, Kentucky, arrived in Shreveport on October 7 to join Centenary College faculty as Director of Public Relations.

Last spring the Board of Directors, under the chairmanship of Paul M. Brown, requested the firm of Marts and Lundy of New York to make a survey of Centenary College. Their impartial report revealed several things: First, the need of and opportunity for a genuinely strong and well-equipped four-year college in the city of Shreveport; second, the fact that the Shreveport area is not fully aware of the educational opportunities now being offered by Centenary. "In addition to this," said Mr. Mickle, "we were highly gratified by the Marts and Lundy report on the quality of the Centenary faculty as compared with similar institutions. Over 40 per cent of the faculty hold Ph.D. degrees and [illegible] cent the Master's degree, while [illegible] A.B. degree, and this is far above the average."

Enrollment Increase

Centenary College increase in enrollment between 1936 and 1941 was well above the average increase for the nation, and this year the freshman class, numbering almost 300, is the largest in the College's 120 years. The total enrollment, exclusive of Evening School, is now almost 700.

Veterans Returning

These figures include 126 nurses whose program is concentrated on the Haynes Campus on Ockley Drive, and almost 100 veterans. The large enrollment of veterans at this date is attributed to the wide choice of vocational courses offered by the College. Commercial and science courses are very popular with the veterans.

Nursing and Pre-Medical Courses

The Nurses Training Program has proved highly satisfactory to the five Shreveport hospitals being served by the College. The College has a strong science faculty and feels well prepared for nurses training and pre-medical work. The last report of the Association of Medical Schools showed that in the four states of Texas, Oklahoma, Arkansas, and Louisiana, Centenary stood second in the excellence of its pre-medical training.

Evening School Thriving

In addition to the daytime enrollment of almost 700, the Evening School, under the able leadership of Dr. S. D. Morehead as director, has an enrollment of over 300. Mr. Paul M. Brown, chairman of the Board of Trustees, emphasized the importance of evening classes in serving the needs of a growing commercial and industrial center such as Shreveport. He predicted a great future for the Evening School.

Reaches Limit of Capacity

"Our dormitories are full and our library and classroom space is entirely inadequate even for this year, to say nothing of what our enrollment will be next year when the boys return from the service in greater numbers,'" said Mr. Brown. President Mickle then added that the greatest immediate need of the College was a new dormitory for about 125 girls. The girls are now using a boys' dormitory, Rotary Hall, which will be needed for boys next year. Dean Jno. A. Hardin stated that Centenary expects an even larger enrollment of girls next year and that some way must be found to house them.

Inadequate Plant and Endowment

When questioned as to how Centenary compared in plant investment and endowment with other institutions, Mr. Mickle stated that the Marts and Lundy report had compared them with other southern colleges, such as Southwestern at Memphis, Hendrix, and Millsaps. "I am sorry to say," said President Mickle, "that Centenary stood next to the bottom of the list of eleven colleges with an investment of $2,290 per student, whereas the average for these colleges was $3,600. Hendrix College has $5,248, or almost two and one-half times Centenary's investment. However," he added, "I am confident that, in the face of the very obvious demand in this great Arkansas-Louisiana-Texas area for the very best in educational advantages, some way will be found to meet our need. In the meantime," he concluded, "our very excellent faculty is doing a fine job with the facilities available and the student body is proving wonderfully co-operative."

Those present as guests at the lunch included John D. Ewing, Don Ewing, and [illegible] Hatcher, of the Shreveport Times; Douglas Attaway and A. J. Frantz, of the Shreveport Journal; Frank Fulco, of the News Record; Wes Jones, of K. T. B. S.; Ralph E. Matthews, of K. W. K. H.; Glenn Wilson, of K. R. M. D., and Ed. C. Burris, of the Shreveport Chamber of Commerce.

HERE AND NOW EVANGELISM

By Boyd Campbell

An intelligent compliance with the editor's request for a contribution to a discussion of the evangelical phase of the Crusade for Christ, in the judgment of this layman, must be individualized and localized. We know that ours is a world Church and that its outposts are at the ends of the earth. It is not easy, however, to orient one's self to evangelical responsibility in global thinking.

We are proud to be a part of an organization comprising over seven million Methodists. Its very bigness is challenging. Its size is beyond comprehension. We cannot think accurately in terms of so many millions. The ciphers confuse us.

We probably were a bit shocked when the amount of $25,000,000 was announced as the financial goal of the Crusade. That is a lot of money, even in these days of astronomical figures. But then, we realized that ours was a big Church, a world Church, and that we must reorganize our Methodist concepts. We are a tremendous force numerically and our financial objectives must be comparable in size.

But when we broke the figures down into their application to one Methodist—not to seven million, but to one—we were a little deflated to discover that if each Methodist gave seven cents a week to the Crusade for Christ for one year, it would provide the total goal of $25,000,000, with a half a million more for good measure. Maybe we weren't so big after all. Twenty-five million is a lot of money, but seven cents a week is nothing to shout about.

Now that the fanfare of the financial campaign is behind us, and as we come into the evangelical phase of the Crusade, we must get away from the nebulous conception of the size and scope of the Church-wide movement and break it down into its component unit, the 7 cents per week individual member of the Methodist Church.

When the great war was scourging the world, we heard and read time after time, over and over again, that the fate of civilization was at stake. We accepted the statement without question. We were numbed either by its repetition or our inability to grasp its significance. Christianity, as we believing Christians knew, could save the world, and only Christianity could, but as individuals, we never moved out of our inertia into action.

And then something happened that scared the living daylights out of all of us. Atomic energy was released! The doom of civilization was no longer inconceivable. The possibility of the self-destruction of the human race was no longer unimaginable. Here was something we could grasp. Moral disintegration of civilization might be an academic question with us, but the actual physical destruction of the race was something we could now visualize.

Again we were told that Christianity alone could save the world, but this time the voices of the statesmen were added to those of churchmen as a reminder to Christian people the world over that unless the control of the terrifying atomic power could be maintained for the benefit, and not the destruction, of mankind civilization was doomed. Thus, Christian people, galvanized by a sense of fear, a feeling of trusteeship, or the impulse of self-protection have, in our opinion, progressed far toward crystallizing their own responsibility.

But what is the average layman to do—this 7-cent Methodist? He will give his money. The church will raise its quota. That will be the easiest phase of the Crusade. We laymen understand about the raising and the handling of money, the building and the care of church properties, and things related to the financial and material welfare of our church organizations, but individual evangelism scares us. Realizing our inadequacies, our weaknesses, and our unworthiness, we are frightened at the thought of trying to help a fellow-man find God.

Our understanding of personal evangelism too frequently limits itself to a conversion to Christianity by methods that are mystical. We as laymen must get away from this type of thinking and conceive of it as something that we can do every day in human relations.

A year ago I saw a group of laymen under the leadership of the pastor of my church in three days bring one hundred twenty-five men and women into the church, many of them on profession of faith. It was positively the most stimulating thing of its kind I've ever seen, and the laymen who participated in it will treasure the experience to the end of their days.

But, in my opinion, evangelism must have many meanings which we have never previously attributed to it. The agonies of the human family need to be ameliorated, and only men of good-will can do it. There need be no waiting for a spectacular beginning as a member of a world-wide organization. We must get started here and now.

Some of the things that are truly evangelical in spirit involve such very practical activities as promoting better understanding between capital and labor. Continued distrust and bickering not only involve the security of our economic system, but the very existence of our form of government. The contribution that can be made by Christians in management and labor to the equitable settlement of their problems is incalculable.

The better relationship of the races and the amelioration of their impact on each other should be a challenge to Christian laymen, white and colored alike. Unless and until the best thinking of the best men of both races is brought to bear on race problems, the stresses and the strains will not be lessened.

In the area of politics, evangelism has a tremendous place from the local to the international level. The assertion of the principles of Christianity by laymen throughout the world in the ballot is evangelism as surely as it is to ask a man to change his ways and re-orient his life.

Thus it is that evangelism can be practiced daily in attitudes, in relationships, in matters as practical and important as those mentioned above, and in many others. One does not have to go into far fields to be an evangelist. A beginning can and should be made here and now by the individual 7-cent Methodist. When that is done by enough of them, world-wide results will take care of themselves.

Note: This is the first of a series of papers which we have requested laymen to prepare. We asked that they write out of their own heart and without reference to what might be the opinion held by the editor.—Editor.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

Let Us Pray

"O God, the Father of all mankind and the Creator of all that is fair and true and good, we thank Thee for Thyself and offer to Thee our praise. May we love Thee more perfectly and serve Thee more faithfully.

"O merciful Father, who dost look upon our weaknesses more in love than in anger, forgive us, we pray Thee, for all our selfishness and for all thoughtlessness of others, that Thy will may be realized through us this week and evermore."

—Prayer for the Week of Prayer and Self-Denial.

* * *

"Wouldn't You Like to Go to Latin America?"

"Yes," answered Miss Hester Bruce, of the Capitol Street Methodist church, Jackson, so after a short-term course at Scarritt College, she will leave for Brazil early in the spring of 1946. We are so happy that this splendid young woman has answered the call to the fields which are waiting for workers. Let us pray for her.

Every mission field is calling. We must watch and pray for young people who will listen to the call: "Wouldn't you like to go to Africa? China? India? Latin America? North Africa? Southeast Asia?"

A young woman who went to Scarritt College (just by chance) asked: "Why don't the women of the W. S. C. S. tell the young people about Scarritt? Its wonderful opportunities, beauty, atmosphere?" Well, why don't we?

* * *

"Liquor and Lipstick"

Under the above heading in Time, October 15, we read the story of a Methodist family that went to Memphis to do war work, and by the "liquor and lipstick" route, lost its happiness.

We wonder if this is one of the families that "the church ever meets?" Is there a family in your community that your church has not met? Think carefully, then see that you meet it.

* * *

Children's Work

Miss Olive Smith, from the Children's Division staff, Board of Education, Nashville, is to be in the Mississippi Conference the week of October 29th. This is a wonderful opportunity for all workers with children in the Church to receive valuable help. We hope that every secretary of Children's Work in the W. S. C. S. will attend:

Brookhaven district, at McComb, Centenary Church, October 29, 10:30 a.m.; Hattiesburg district, at Hattiesburg, Broad Street Church, October 30, 7 p.m.; Jackson district, at Jackson, Galloway Memorial, November 1, 10:30 a.m.; Meridian district, at Meridian, Fifth Street Church, October 31, 11 a.m.; Seashore district, at Gulfport, First Church, October 30, 10:30 a.m.

Each person is to take a few sandwiches; the hostess church will furnish the drink.

* * *

The Church Among Uprooted Americans

Session 6: "The Home Mission of the Church"

1. The Strategy of the Church for a Time of Change.
2. What Other Churches are Doing.
3. The Local Church Makes Plans for Service in this Period.
4. Worship.

Material

Topic 1:, Chapters 5 and 6, "These Moving Times." Pages 26-28, "1-2-3 Shift."

Topic 2: Chapters 10, 11, 15, "Christianity Where You Live."

Topic 3: Pages 23-24, "The City Church and the War Emergency." Chapter 5, "Rural Americans on the Move."

* * *

"In-as-much"

"The peoples of Europe face disease, starvation, and exposure this winter as they struggle for stability against the heavy odds of shattered industrial, agricultural, and transportation systems.

"'Black,' 'bleak,' 'destitute,' 'gloomy,' 'grave'—these are the terse summations relayed to the Associated Press by its correspondents in the different countries.

"High upon the list of basic shortages is coal, but it is only one of the many items listed as critical.

"Fats and foodstuffs are sorely needed in lands whose livestock have been decimated and farmlands seared by war.

"Clothes and footwear are needed where rags have been the only substitute for six years.

"Organic medicine is sorely lacking in areas threatened by epidemics.

"Trucks and tires are needed to move emergency relief supplies."

Here are a few local situations:

Austria.—No coal for householders. No provision for clothing except collection of rags to be reconverted into clothes.

Bulgaria.—Serious lack of medicine; doctors fear aggravation of disease because of poor harvest.

Finland.—Faces worst peace-time winter in history. By January there will be insufficient fats and sugar to meet even present meager rations. No prospects of even a rationed supply of clothing.

Greece.—Worst drouth in 25 years, cut wheat production, farmers left insufficient feed for livestock. Millions of Greeks have received no clothing since the occupation and there is little hope of getting a supply by winter.

The Netherlands.—Expect hard winter. Dutch families generally will go without heat. Main diet bread and potatoes. Almost no clothing.

Yugoslavia.—Hopes for averting famine pinned on UNRRA delivery of grain, and transportation to inland regions is major problem.

Poland.—Short of everything.

"Outside aid—even at best—is expected merely to dull the pangs of hunger and tide the countries over the winter."

From the Woman's Division we have just received the following notations on:

New Developments

1. UNRRA is running out of funds. It needs the balance of our billion and a third appropriation. It also needs a second appropriation, which the President said is "fully justified."
2. The end of Lend Lease makes it difficult for Western European nations to purchase American food in time to prevent hunger. New procedures must be worked out quickly.
3. Ration point cut. Instead of food going to starving peoples, within two weeks of the end of the war, American meat rations were increased 20 per cent, with little indication that shipments to Europe will be increased.
4. Most of the food released from Army cutbacks has flowed into American civilian channels. Europe's minimum needs could not be met even if all the food released by military cutbacks were allocated for that purpose.
5. There is still no definite government policy of making an all-out effort to send aid to the limit of our strength.

What to Do

1. Letters from organizations and individuals can be of great help. Ask the following government officials to see that as much food as possible be allocated for liberated countries and that funds for UNRRA be allocated: (a) Your Congressman; (b) President, Hon. Harry S. Truman; (c) Hon. Clinton P. Anderson, Secretary of Agriculture, Washington, D. C.; (d) Representative John W. Flanagan, Jr., Chairman House Agriculture Committee, Washington, D. C.; (e) Senator Elmer Thomas, Chairman Senate Agriculture Committee, Washington, D. C.
2. Rouse public opinion through church and community.
3. Request local theatre to show "Food: Secret of the Peace," an excellent 10-minute picture released by United Artists.
4. Encourage pastor to include subject in sermon.
5. Ask for statements over radio and in local paper.
6. Emphasize that cash for UNRRA will largely be spent in this country for supplies.

Do these things now, for if we wait the people starve.

* * *

Wesleyan Service Guild Corner

The nominating committee for 1946 officers is to be appointed at the October business meeting. Election at the November meeting.

GOD IN TOMORROW

The Oriental shepherd was always ahead of his sheep. He was in front. Any attempt upon them had to take him into account. Now God is down in front. He is in the tomorrows. It is tomorrow that fills men with dread. But God is there already, and all tomorrows of our life have to pass Him before they can get to us.—F. B. Meyer.

True religion and virtue give a cheerful and happy turn to the mind, admit of all true pleasures, and even procure for us the highest.—Addison.

The older I grow the more [illegible] that morality is dependent upon [illegible] of religious convictions in the [illegible] and civilization of this country.

—Pres[illegible]



WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. M. E. ARMSTRONG, EDITOR, JONESTOWN, MISSISSIPPI

Fall Mission Study—"The Church Among Uprooted Americans"

A Program of Action

Now that a new mission study has been started, plan to do something definite as a result of that study. You need not wait until after you have finished your study, but a program of action can be carried on during your study. A mission study cannot touch and stir us deeply unless we want to do something about it.

Appoint an Action Committee at your first lesson to plan activities during and after your study. Carefully plan your projects and carry them through. Below is a list of a few activities that may prove practical; you can think of many more.

1. Keep in contact with service personnel from your church and plan discussion groups on timely topics for recreational activities in your church.
2. Visit newcomers and aid them in securing homes.
3. Establish Sunday Schools and day nurseries for children.
4. Cooperate with other agencies and churches in any work they undertake.
5. Practice Christianity outside as well as inside your church.
6. Aid in rural betterment.
7. Aid women who work.
8. Make missionary service to uprooted Americans a reality in your community.

We can make of this war what we will, and one of the biggest elements lies in the way we enlist and inspire the generation that has risked its life for a better tomorrow. Human needs do not end when a study of this kind ends. Make your church a church with new horizons. Even if the things you do be few, they are something. The new church will not be finished tomorrow; the New World is only in the making. It comes slowly, but it comes. God has never been in a hurry, but God is awake. Find out what is happening in your community as a result of war and the great uprooting. Come to grips with it through study, discussion, inspiration, and then go out and practice Christianity where you live.

MRS. WALTER ODOM,
Conference Secretary Missionary Education and Service.

* * *

Week of Prayer and Self-Denial, October 25-31, 1945

Special gifts are needed for:

1. Children's Unit, Newark Conference Maternity Hospital, El Paso, Texas. Freeman Clinic was established in 1920, in connection with the settlement center in South El Paso, which serves Mexican people in that section.

But more than a clinic was needed in that crowded section. Hospital facilities were difficult for Mexican women to secure, even when their prejudices could be overcome. In 1937 a wing was added for maternity cases. The approximately 400 babies who are born here annually are given a fine start in life. Sick-baby, well-baby, prenatal, dental, medical, and surgical clinics are held at the clinics every day. This is a busy health center. A children's unit is needed desperately. **Methodist women will have an opportunity to provide this through their Week of Prayer and Self-Denial offering this year.**

2. Deaconess Retirement Fund. A recent report of the director of one of our rest homes closes with these words: "No one courts the idea of growing old, but to meet it gracefully is an art to be coveted. The slogan of this household is 'Keep busy and you will be happy.'"

Methodist women will have an opportunity to provide an adequate retirement fund for these saints of the Church through the Week of Prayer and Self-Denial offering.

3. Hostel for Women and Girls, Monrovia, Liberia. The new venture made by the Executive Committee of the Woman's Division of Christian Service at its meeting in September, 1944, was the decision to begin work in Liberia, where the Church has suffered from lack of adequate work for women. The Methodist Church sent its first missionary, Melville Cox, to Liberia in 1833, and the Church has continued work there through the years.

To implement the decision to enter Liberia, the Woman's Division voted that Africa should receive the foreign portion of the Week of Prayer offering for 1945, and that the largest single object would be the building and equipping of a hostel for women and girls in Monrovia in connection with the College of West Africa. The remainder of the offering designated for foreign work will be used for expanding work for African women and girls. **Methodist women will have an opportunity to provide for these through the Week of Prayer and Self-Denial offering.**

Let us deny ourselves that these needs may be met.

* * *

Greenville District Letter

Dear Co-Worker:

As we enter the last quarter for 1945, there are a few things I would like to call to your attention. Please order enough Guides from Literature Headquarters, 420 Plum Street, Cincinnati, Ohio, at 15 cents each, for each officer in your society. The cost should be met from your Cultivation Fund.

Try to give at least one Life Membership, either adult, youth, or baby. Report your Life Members to Mrs. E. L. Jernigan, Fulton, Miss., but send the money to Mrs. D. H. Hall, marked "Life Membership." Do not leave any money in the treasury at the end of the year; send it to Mrs. Hall for missions. All missionary money should be at work. The need is great.

For your Supplies this quarter, send a cash offering to the Methodist Home, Jackson, for the refrigeration plant. Send your Supplies report to Mrs. L. K. Carlton, New Albany, Miss., but send the money to Mrs. Hall, New Albany.

Order your new corresponding secretary's report book now from Literature Headquarters, 420 Plum Street, Cincinnati, Ohio, so you will have it for the new year. You will not get a complete report of your work when the report comes in on an old blank.

Observe Week of Prayer and Self-Denial, and the Quiet Day, October 25-31. Send the offering to Mrs. Hall with the fourth quarter's report, marked "Week of Prayer."

Please appoint your nominating committee at the October business meeting, so they can report at the November business meeting. Zone meetings will be held in December. This will be Officers' Training, so, to acquaint the new officers with their work before they assume office in January.

The new Program Committee has the responsibility for planning the immediate year's monthly programs. A month or six weeks is none too much time for the committee to function adequately. Every newly elected officer should attend the zone meeting in December. You will be notified of the time and place.

Do **not** send money for the following to Mrs. Hall. **Do** send it to the addresses given below:

District Parsonage.—Mrs. J. D. Wroten, 304 Alexander Street, Greenville.

World Day of Prayer, United Church Council of Women, 156 Fifth Avenue, New York.

Methodist Hospital Auxiliary Fund.—Care Mrs. R. L. Featherstone, Memphis.

Methodist Home, Jackson.

All corresponding secretaries will make a **Full** report and mail to me on or before December 30, 1945. Please be careful in making reports. Answer every question every quarter. Please send me a complete list of new officers with this fourth quarter's report.

Please read this letter to your society at the October business meeting and save for reference.

MRS J. N. DUNN,
Alligator, Miss. District Secretary.

THE BUILDERS

By Ruth Franks Whitton

Men dream, and hope, and build, and plan,
For things that seem not meant to be.
Then hopes all vanish like a house of sand,
Washed by the tides of a crimson sea.

But slowly the eternal fires burn,
And hope revives within the flame.
So doth the soul of man return
To God-like things which he would claim.

To build and lose and build again,
Of better brick on firmer ground,
Is the way of life, the way of pain?
But no better way has yet been found.

Man keeps a rendezvous with destiny,
By faith sustains his soul.
With no reward of certainty,
He sets his face and seeks his goal.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

Edited by The Executive Committee of Louisiana Conference

Edited by Mrs. Ed Conger, Secretary of Children's Work

The executive session of the Woman's Society of Christian Service will be held in the West Monroe Church, October 22-24.

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Study Courses of the Woman's Society of Christian Service

The study program of the Woman's Society of Christian Service for 1945-46 includes the following: "The Church Among Uprooted Americans," "Africa," "Families in a New World," and "The Fatherhood of God." All four of these studies will be of definite interest to the secretary of Children's Work and other leaders of children, and they will furnish a background of information and a stimulus for thought and service that will enrich the work that will be done with boys and girls and their parents during the year.

The attention of Children's secretaries is especially called to the study, "Families in a New World," and its timeliness for the world situation today. Families in all countries have had to meet grave problems brought about by the war, and its members are reaching out for a new sense of security in personal, economic, and social life. The Christian Church is needed to serve families in the local as well as in the world community, and to guide the world family in ways of living that lead to understanding, love, and peace.

As secretary of Children's Work, you will be able to make a distinct contribution to this study when it will take place in the program of the local Woman's Society. Because of its close relation to the work of children's leaders, you will wish to plan with the officers of the society to have the study come, if possible, at such time as the teachers of children in the Church School will be able to attend. You will also wish to deliver a cordial invitation to the teachers to take part in the study, and inform them of the time and place when it will be held. Order from Literature Headquarters the study packet, "Families in a New World," price 65 cents.

When Children Give, 1945-46

An attractive eight-page leaflet entitled "When Children Give, 1945-46," is off the press and should be secured by all secretaries. It is written for children themselves to help them understand some of the ways their missionary offerings are used. The leaflet contains fourteen pictures of Africa and Uprooted Americans, with interpretations. It will be especially helpful when children study missionary units this year. Price, 1 doz., 25 cents; 5 doz., $1. Order from Literature Headquarters or the Methodist Publishing House.

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The Children's Service Fund

Beginning with October 1, 1945, children's offerings in additional sessions of the Church School will be known as "The Children's Service Fund." This action was taken by the Interboard Committee on Missionary Education at its last meeting. The division of the fund and its method of handling remain the same as during the past quadrennium.

Through this offering the children are related in a definite way to the world-wide program of the Methodist Church that is conducted by the World Service agencies and the Woman's Division of Christian Service. It also enables children to carry out service activities in their own communities and elsewhere in which they are interested. For full information secure the following leaflet: "The Children's Service Fund," No. 164-B. Free.

Children May Share

During the months of the fall quarter the program of the Church for children will bring many opportunities for thinking of others and sharing love and friendliness with them. Many of these possibilities will be found in connection with the local church and the community in which the boys and girls live. The thoughts of children may also reach out beyond the community to other lands where boys and girls, men and women, may be in need of loving-kindness and help. The activity should be selected by the children with the guidance of the leader, and should grow out of their experiences of study, worship, play, and fellowship. Boys and girls can help to:

1. Provide materials for children in village schools in Africa. Gifts of $1, $3, and $5, and more will go far in securing school supplies that boys and girls need in village schools in the Belgian Congo, Angola, and Southern Rhodesia. These gifts of money may be sent as cash supplies through the regular channels of the supply work of the Woman's Society of Christian Service. Consult the secretary of Supply Work of your local Woman's Society.

2. Buy an outfit of new clothing for children in Europe. The Methodist Committee for Overseas Relief, through an agency, the American Friends Service Committee, has provided a way in which children here can send gifts to boys and girls in Europe who are in great need of new clothing of all kinds. For details of the gifts that are needed, order the free leaflet, "Togs in a Towel," from the MCOR, 150 Fifth Avenue, New York 11, N. Y. "Togs in a Towel" has been approved as one of the Supply projects of the Woman's Society of Christian Service, and may be sent through the regular channels of Supply work. For the right procedure to follow, see the "Opportunities for Friendly Sharing" in the World Friendship Bulletin, spring issue, 1945. Or, write to the secretary of Children's Work, Room 509, 150 Fifth Avenue, New York 11, N. Y.

3. Supply materials for children that are needed by a Methodist center within the bounds of your own Conference or of one nearby. There may be several of these institutions which are known to children's leaders and from which a choice may be made. The Conference secretary of Supply Work of the Woman's Society and the Conference secretary of Children's Work can also furnish, upon request, the name of a specific institution and a list of articles that are needed for work with children and which boys and girls in churches in the Conference may be interested in sharing. If this is done, the gifts should be sent through the regular Supply channels of the Woman's Society of Christian Service. The local secretary of Children's Work should secure the information regarding the name of the institution and the materials needed from the district or Conference secretary of Children's Work.

A VISIT WITH BISHOP MELLE

By Bishop Paul Neff Garber

For two days, September 19-20, I visited at Berlin Bishop F. H. Otto Melle, bishop of the Germany Central Conference. It was one of the most wonderful experiences that I have had since coming to Europe and North Africa.

Bishop Melle, now seventy years old, has played an important role in European Methodism. He was one of the pioneer Methodist in Austria, Hungary, and Yugoslavia. He served from 1920 to 1936 as resident of our Methodist Theological Seminary at Frankfurt-am-Main and has been bishop of the Germany Central Conference since 1936. He has made ten trips to America and has been a member of several General Conferences.

Bishop and Mrs. Melle have suffered much during World War II. Because they remained in Berlin during the entire war they faced the dangers incident to the bombing of the city. Bishop Melle says that during the last three months before surrender there was bombing both day and night. Twelve incendiary bombs dropped on the episcopal residence but were extinguished by Bishop Melle. His neighbor's house was completely destroyed by a bomb, which also damaged the episcopal residence.

The Russian army entered Berlin not far from Bishop Melle's home, and immediately twelve Russian soldiers took over the residence. Bishop and Mrs. Melle were placed in a room in the basement and Mrs. Melle was forced to cook for these soldiers. Since the Berlin water system had been wrecked, the soldiers compelled Bishop Melle for months to carry water for them from a place nearly one mile away. His watch and some other property were taken by the soldiers, but Bishop Melle is happy that his library was not destroyed. A drunken Russian soldier struck Bishop Melle on the head with the episcopal seal. If it had been a straight blow it would have killed Bishop Melle.

The Russian soldiers remained in the episcopal residence until July 1, when the section of Berlin was assigned to the American forces. His neighbors told

(Continued on page)



MILLSAPS COLLEGE—1892

CHRISTIAN EDUCATION

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CHURCH SCHOOL LESSON, OCTOBER 28, 1945

By W. C. Newman

TEMPERANCE BEGINS AT HOME

Lesson Text: II Timothy 1:1-6; 3:14-15; Titus 2:1-4; 11-12.

Golden Text: As for me and my house, we will serve God.—Joshua 24:15.

I have been reading some of the findings of recent alcohol studies made by scientists, and shall begin this lesson study with a quotation from one of them:



W. C. Newman

"The alcoholic is a sick man who is exceptionally reactive to alcohol. . . . In the viewpoint that the alcoholic is a sick man there is implicit a set of ideas which must be made explicit and inculcated into public opinion. Sickness implies the possibility of treatment; that the individual is not responsible for his condition; that it is worth while to try to help him; that the problem is the responsibility of the medical profession, health authorities, and the public in general."

This statement, I believe, fairly expresses the new approach to the alcohol problem.

Consistent Inconsistency

In a generation in which anything said by anyone who calls himself a scientist is very apt to be declared the law and the gospel, it is interesting to find such obvious inconsistency. The scientists, anxious to avoid the moral issue of drinking and drunkenness, go by a devious route to arrive at the conclusion that the alcoholic is no more responsible for his condition than a sick man is for his, and that it is all a matter for a doctor to handle.

There are three manifest errors in these assumptions of the scientists. In the first place, we allow intoxicating liquors not only to be made, sold, and drunk to such an extent that our national liquor bill last year was seven billion dollars, but we go to tremendous expense to persuade the American public to drink, by elaborate advertising, expensive propaganda, and well-financed, well-planned campaigns against the public conscience. To that extent we, ourselves, make the alcoholic.

In the second place, no respectable doctor today takes this attitude toward disease which these scientists would have us take to alcoholism. Modern medicine is based on the proposition that it is far better to prevent illness than to cure it. Modern doctors do not administer poison to their patients, then undertake to administer an antidote. Yet this is exactly the approach our scientist students of alcoholism would have us take.

In the third place, any man is responsible for his moral actions. No man can be released from such responsibility, unless he be insane. It may be true that some alcoholics have gone so far that they are now helpless to correct their habit, but they were not always so. There was a time when they deliberately drank, and are as responsible for their acts as any other man who violates the law of God and man.

In the fourth place, no doctors have as yet devised any sure method of treating alcoholism. I have personally referred numbers of habitual drinkers to physicians and institutions, and in not one single case have I witnessed a permanent cure.

Alcoholism is a moral sickness, and there are only two effective means of eliminating that growing danger in our land. One is to use every possible means of prevention, prohibition, and inhibition, just as we use every possible means to prevent our children from acquiring smallpox. The other is to make full use of religion's spiritual power both in prevention and in cure.

Home-Made Alcoholics

Actual statistics compiled by the very scientists from whom I have quoted, prove conclusively that the child reared in a home where total abstinence is practiced has an immeasurable advantage, not only in avoiding alcoholism, but in such matters as making good grades in school, over the child from the home in which drinking is practiced.

This fact is not an emotional and melodramatic outburst; it is a scientifically arrived at conclusion of the scientists themselves.

Scientists may find some new and marvelous cure for the alcoholic. We all pray that they will. But they will never find a better preventive than this one which is as old as man himself—a Christian home where the attitudes and religious practices of the family itself set the mind and moral pattern of the children.

The Right Not to Drink

Equally as inconsistent, illogical, and immoral is the attitude that every person has a right to drink if he wishes. It is this attitude that is forcing intoxicants upon the public market, increasing their use through advertising, radio, and motion picture propaganda, and making it almost mandatory that the modern youth be a drinker.

But every person has the right not to drink, and not to be tempted beyond human strength to resist, as so many are now tempted by this almost irresistible pressure brought on them by the liquor interests, immoral society, and drinking parents.

The right of modern youth not to drink is so fundamental and righteous that it deserves a new war of freedom—freedom from overwhelming and immoral pressure.

And that war for the rights of youth ought to begin in your home, and mine, and to begin now.



WESLEY FOUNDATION AT TULANE UNIVERSITY

Wesley L. Thomas, the president of the Wesley Foundation at Tulane University for the past year, is an outstanding student and student leader. He is the son of Mr. and Mrs. Wesley Thomas, both deceased, of Coon River, Iowa. His father was a farmer and there the son developed the resourcefulness which has contributed much to his progress.

The Wesley Foundation at Tulane University was organized among the Methodist students something over a year ago, under the auspices of the Carrollton Avenue Methodist church. It is similar to other denominational groups, such as the Canterbury Club of the Episcopalians, and the Newman Club of the Catholics. These groups have been organized among the students of Tulane University with the approval of the University, but independently of this nonsectarian institution.

In addition to his presidency of the Wesley Foundation, Mr. Thomas is president of the Arts and Sciences student body; is a member of Phi Beta Kappa scholarship fraternity; and several student leadership honorary societies. He holds the Bachelor of Science degree, and is an outstanding student in mathematics. It has just been announced that he is a Paul Tulane Fellow, the only one from the College of Arts and Sciences. He is in the Naval R. O. T. C. and was commissioned Ensign in the U. S. Naval Reserve on October 24.

Mr. Clarence Snelling, Jr., has been acting director of the Wesley Foundation until recently. The president for the coming year is Miss Shirley Morris, of Houston, Texas, who is a junior at Newcomb College.

It is the function of the Church to create the creators of a new civilization.—Selected.

Infinite toil would not enable you to sweep away a mist; but by ascending a little, you may often look over it altogether. So it is with our moral improvement; we wrestle fiercely with a vicious habit which could have no hold upon us if we ascended into a higher moral atmosphere.—Helps.

The history of liberty is the history of limitation of governmental power, not the increase of it. When we resist, therefore, the concentration of power, we are resisting the processes of death, because concentration of power is what always precedes the destruction of human liberties.

—Woodrow Wilson

THE CHRISTIAN FIRESIDE

UNIBUS

And behold as the Feast of Conferences drew nigh, there did approach and come near unto the Superintendent of Districts, of the Elders of the local Temple who did reason thus with the appointive power. It cannot be other than we receive a Pastor of this and that age, ability, and influence according to the importance of the local congregation. And they did further say, "Come now and render unto us such an one, for he is alone able to prosper the Church in these critical days." When these, and many more like these, did depart, the Superintendent did long meditate on the local congregation which must depend on the Preacher sent, rather than on themselves to do the work of the Lord in their vineyard.

MAKING THE HOME CHRISTIAN

By W. C. Newman

"Easier said than done," is an expression that may be aptly applied to many of our preachments, and it is not unlikely that you have felt that to be the truth about the matter of making a home Christian.

For one thing, it is difficult to get the family together long enough in these days for family prayers, or any corporate religious activity. Then, too, the demands of life in our time are so heavy, even upon school children, that these demands almost thrust out any consideration of religious themes. Besides these, there is always the difficulty of getting many members of the family to think alike on any subject, especially if the father and mother should not be agreed, as often happens.

There are hundreds of excuses to be discovered, if one is looking for excuses for not making a Christian home. But the fact of the matter is that making a Christian home is so much worth doing that no matter what stands in the way we ought to surmount every obstacle.

Starting With an Attitude

And the very first step toward making a Christian home is an earnest desire to do so. It is fine if this desire is felt by both the husband and wife at the beginning of their home-making. Better still, if that attitude is consciously given to each of the children as they come into the home.

But even when conditions are much less ideal it is still quite possible to make a Christian home if that earnest desire exists and persists in the heart of one member of the family.

Not by constant nagging, thus hoping to break down the indifference of other members of the family. Much less by a too "sobby" emotionalism that is really self-pity, and which spends itself in embarrassing "scenes."

But by preserving a constant attitude of honest respect for religion, of simple but firm adherence to moral principles, and of the kind of love toward the home and family that fits Paul's description of love.

Once when an unChristian man denounced church people as being hypocrites, I asked him if he did not know any person who was honestly Christian. After a bit, he answered, "Yes, I do. My wife is." That night he joined the church. Yet this wife had never nagged him about it. She had just lived in their home like a Christian. Nothing can substitute for attitude.

Careful Planning

Much of our thinking about religion is wish-thinking. We would like things to happen, but we are just content to wish them to happen. This is often true with our personal religious experience and development—they are not full and satisfying because we have not planned for them to be so. We only wish they were.

And if this is true about our personal religious growth, it is much more true about the business of making a home Christian. That never happens haphazardly. When it happens at all, it happens because someone in the home planned intelligently that it should be so.

Many homes plan carefully for every other need of their family except this—the family's need of Christian faith. Education, insurance, hospitalization, food, and clothing—all these are provided through foresight and diligence. But religion—that is left to the haphazard of contacts in Sunday School or church.

How foolish and shortsighted that is! How unfair to the family and to God!

Loyal attendance at public worship, reverent thanks at table, religious literature placed conspicuously and conveniently about the home and chosen wisely for every age represented in the family, religious topics discussed intelligently in the family circle, habits of private devotions modestly made known to others—these are only a few of the many things that can be planned for, and will make a vast difference in the home and family life.

On Being Natural

As I think of my own boyhood experiences of religion, I recollect that one of the things that so often deterred me was the affected piety of certain religious people I knew. They spoke in an unnatural tone of voice, they used unnatural language, they had no delight in play and laughter, they frowned on youth and joy, they made religion a thing of forbidding morbidness and unbridled emotionalism.

But an older sister, who was as lovely of spirit as she was gay of heart, who never failed to "say her prayers" at night, nor to show her faith and devotion in the daytime, led me to see that one may be a Christian and yet keep perfectly natural and be in love with life.

Indeed, Jesus was so much like that that little children felt no fear, played about his feet, clambered upon his lap, fell in love with his loveliness. That kind of religion is irresistible. And that is the only kind of religion that easily takes root in a normal home.

You Will Need God's Help

But when all is said that can be said, when every direction anyone can think of has been followed, this task of making the home Christian is so difficult that you will still feel helpless. But God will help. You will need that. You cannot go it alone. First and last you will be needing to turn to him in ardent and unceasing prayer for your home and for your family.

GRATEFUL CREW

The story of "Gertie" is still another indication of our service to the mascots of fighting men. Although we made no charge for hospital treatment, the crew of the U. S. S. Swenning insisted on making a donation in gratitude for Gertie's recovery.

The following letter reached us after the dog had returned on shipboard:

"Enclosed herewith is a check in the amount of $48.69, which amount is being donated by the crew of the U. S. S. Swenning (DE-394) in appreciation of the excellent care and attention given 'Gertie,' the ship's mascot.

"It is desired that any amount in excess of the actual cost of treatment be used in the care of the unfortunate returning dog 'veterans' who have no one to care for them.

"The crew wishes to take this opportunity to thank the Massachusetts Society for the Prevention of Cruelty to Animals and the Angell Memorial Hospital for their care of the ship's mascot and their assistance in returning her to her normal, playful self. (Signed) The Crew."

Gertie, a patient of our Dr. Schneider, had an eye and respiratory infection. She came of a long line of Navy mascots. Her mother met her father in Africa and had puppies in the mid-Atlantic, dying at their birth. All the puppies became Navy mascots and are still doing their bit to add cheer to their masters' lives.—Our Dumb Animals.

A preacher's study is the place for his speculations while in search of truth; the pulpit is the place for his convictions. "A man lives," said Carlyle, "by believing something, not by arguing and debating about things."—The Canadian Baptist.

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JOHN H. CARTER—RESOLUTION

The following was offered by Bro. C. O. Chalmers at our annual meeting. Will you please publish it in the Advocate, and as I am not sure of the present address of Mrs. John H. Carter, will you also please mail her a copy?

Bro. John H. Carter passed away Monday, October 1, 1945. He served on the Board as representative of the Louisiana Conference in 1931-32, during the formative period of the Seashore Methodist Assembly, and resigned in order that C. O. Chalmers might be appointed on the Board to put into effect a plan for stabilizing the Board's financial situation.

Again, in 1943, Mr. Carter was appointed on the Board, but owing to illness was unable to attend our meeting last year. He was a noble soul, and loyal church man, being highly esteemed by all who knew him.

Resolved, that we, the members of the Board of Trustees of the Seashore Methodist Assembly, in annual meeting assembled, give expression to our sorrow because of the passing of our brother and fellow-member, and hereby request the secretary to convey to his widow and family our heartfelt sympathy.

W. E. KENNEDY, Secretary.

RESOLUTION

Whereas, God, in His infinite wisdom, has seen fit to call from our midst our beloved companion and faithful co-worker, Ernest Levy Born in Alsace, France, on March 11, 1871, Mr. Levy attended college at Strasbourg and Paris before coming to this country when still a young man to make his home. He lived first in New Iberia and moved to Rayne, where he had since resided. Therefore, be it

Resolved, by the Board of Stewards of the Rayne Methodist church, Rayne, La., that in the passing of Bro. Levy our church has lost one of its most faithful and conscientious members, and that we shall miss his counsel and fellowship, and that we appreciate his splendid example as chairman of our Board, and that we take this method of expressing our high esteem of him. Be it further

Resolved, that a copy of this resolution be delivered to his widow, the former Bertha Webb; a copy be given to the New Orleans Christian Advocate and to the Rayne-Tribune, and that this resolution be spread upon the minutes of the Board.

Adopted unanimously this 5th day of October, 1945.

E. W. DAY, Pastor.
Per Mrs. Truman Stagg, Secty.
Board of Stewards.

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MRS. JOAN DOUGLAS BELL

At the home of her daughter, Mrs. Charles A. Roberts, Guntown, Miss., on the evening of August 19, 1945, Mrs. Joan Douglas Bell, widow of the late Rev. John W. Bell, was called to her heavenly home. She was born in Sumner County, Tennessee, October 19, 1862.

Mrs. Bell was a life-long member of the Methodist Church. She united with that Church in her early life and remained a loyal member until her death. One of her last requests was that Methodist ministers act as her pall bearers.

The influence of her deeply spiritual life will always be felt, not only in her home church, but throughout the bounds of the North Mississippi Conference. She possessed a consuming love for the mission work of the Church and gave sacrificially of herself and her means for the cause of the Kingdom.

Her beautiful Christian life was a challenge to all who knew her; for her, "meat was to do the will" of her Heavenly Father.

She is survived by three daughters, Mrs. Chas. A. Roberts, Guntown, Miss.; Mrs. C. E. Spencer, Verona, Miss., and Mrs. Talmage Booker, Portland, Tenn; four granddaughters, Mrs. W. P. Cheek and Mrs. Conard Aldridge, Verona, Miss., and Mrs. Miller Goad and Miss Elizabeth Booker, Portland, Tenn.; one grandson, Charles Edwin Spencer, Verona, Miss., and a host of devoted friends, who mourn her going.

CHARLES A. ROBERTS
Guntown, Miss.

AMERICA AT THE CROSS ROADS

By Rev. F. B. Ormond

Once again America comes to the cross roads, since she has emerged from the recent war the most powerful nation on earth, and what a heavy responsibility faces us as a nation in this trying period.

With the discovery of the atomic bomb we, as a nation, were in a position to use the power of force as no other nation on earth. In fact, when we, with Great Britain and China, communicated to Japan the Potsdam ultimatum we were using the power of force, for we virtually said to Japan, "Surrender or be destroyed."

Like Pilate, when Christ was before him on trial, he asked Christ the question: "Knowest Thou not that I have the power to crucify Thee and have power to release Thee?" In other words, he was saying to Christ, "I can kill you or set you free." Christ, in reply, told Pilate that he could not have any power at all except it were given him from above. We also recall that after He had risen from the grave, Christ said to His Church, "All power is given me in heaven and in earth."

Thus we have suggested to us the thought that God is the source of all power and He permits men to use that power but, as a rule, man has used it for his own selfish ends.

Now, as a nation the most powerful on earth, standing at the cross roads, all other nations are looking to America for moral leadership. How are we going to use this power and this opportunity? In the course of human history and progress God has revealed to the human race certain facts regarding this world in which we are living, and I call attention to these vital truths which have been lost sight of in recent years:

God is the Creator, Preserver, and Supreme Owner of this big machine we call the world. (See Ps. 24:1).

God has a double purpose in running His world—human happiness and divine glory. All who persist in ignoring God's ownership and His purpose must some time remove out of the way.

Yes, any man, or group of men, nations large or small, which fail to recognize God's ownership and refuse to carry out His purpose must get out of the way.

Note Italy, Germany, and Japan

In all parts of the world are hopeless, beaten, and skeptical people with no faith in man themselves and no trust in God.

On every hand we hear such questions as: "What kind of a God would let this terrible war occur?" "Why did not your boasted Christianity prevent this war?"

What kind of answer can the Church give to these and similar questions?

Someone has remarked that we have certain stepping-stones of past history over which we may come safely into a clearer atmosphere as to the future. Here are three of those stepping-stones which are worthy of our thought: First, there has never been a clash of arms without first a clash of words. Second, there has never been a clash of words without first a clash of ideals. third, ideals are the result of education.

From the foregoing, we come to this conclusion: All national conflicts can be traced to differences inculcated by education, not merely in the schools, but also in the home, in society, in business, and even in the Church. Two or more standards of education, with resulting ideals, will eventually bring about conflicts. Often we heard the use of the expression, "Idealogy" during the recent conflict. There should be only one standard of education and ideals based on the golden rule given by Christ.

We should substitute for the old rule of "Live and let live" the higher rule of "Live and help the other fellow to live." Following this rule is the only rule by which we can have any real and permanent security of life and property.

Yes, America now has the power to rebuild the war-torn world or to complete its destruction. God has given to America the great opportunity to lead the bewildered world out of the wilderness of doubt, despondency, and despair. It is the greatest opportunity of all nations, of all time, to launch a program of good-will to all mankind. We had a similar opportunity at the



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MUSTEROLE

close of World War I, but we bungled the peace then. Let us not fumble the ball this time. But let us play the game fair and straight through to a glorious victory in the name of our Christ. And as we play this game let us not forget that we have the power to crucify civilization or to build it anew.

The word of God gives us a rule by which we can rebuild a war-torn world. In the thirty-seventh Psalm we are warned not to fret because of evil-doers. On the other hand, we are exhorted to substitute fretting with three steps suggested by the three words, trust, delight, and commit. Just what does the writer of that Psalm exhort us to do?

Note that a promise is given in connection with the doing of three things: "Trust in the Lord and do good so shalt thou dwell in the land and verily thou shalt be fed."

Yes, if we trust in God and prove that trust by doing good we have the promise of a place in which to live and food to sustain life.

"Delight thyself also in the Lord and he shall give thee the desires of thine heart."

Yes, let our trust in God be delightful by taking pleasure in serving God and doing good. The desires of our heart will be realized.

"Commit thy way unto the Lord, trust also in him and he shall bring it to pass."

Yes, when we trust and delight in God, then take the final step in consecration by committing our way unto the Lord and trusting in him, we have the promise that God will bring it to pass. He may not always bring things to pass as we had desired, but rest sure he will bring everything to pass for our good.

During the recent war, much was said and written about our prayer life in time of war. In the midst of the confusion we often found it difficult to pray as we should.

Allow me to conclude this message with a prayer I found during the conflict:

Teach Us to Pray

We do not know, dear Lord, just how to pray
Through the strange, awful tumult of today.
Teach us again—we grow bewildered quite;
We do not know, Lord, how to pray aright;
Our tongues are heavy and so slow to speak;
Give us the words for which we vainly seek.

Teach us to pray; we have been taught to love
And not to hate. O God, be mindful of
The turmoil of our days, the doubt, the fear;
Speak out, dear Lord, and let Thy voice be clear;
Help us to pray the prayer of Thy dear Son:
"Father, forgive them . . . " "May Thy will be done."
Give us Thy far, clear vision, Lord, today;
Give us Thy wisdom. Teach us how to pray.

A VISIT WITH BISHOP MELLE

(Continued from page 12)

that because of his former contacts with America he should go immediately to the American officials. His reply was that he knew there would be Methodists in the American Army and that they would visit him. The first day after the Americans entered Berlin Bishop Melle says there was a knock at his door, and there was Chaplain W. F. Overhulser, of the Iowa-Des Moines Conference. Chaplain Overhulser brought Bishop Melle his first news since the beginning of the war of American Methodism and also copies of the **Christian Advocate.** Bishop Melle says that never before in his life did he read a church periodical with such interest, for six years had elapsed since he had seen a **Christian Advocate.**

I was happy to find Bishop and Mrs. Melle in apparently good health despite their age and the lack of proper food. The bishop has lost sixty pounds in weight and laughs at how he can now wear old clothes discarded years ago as being too small. Bishop Melle says that since 1939 Mrs. Melle has not had a real day of relaxation.

Bishop and Mrs. Melle have three children and the war has brought much sorrow to this once happy family. A son, Otfield, served in the German army and is now a prisoner of war in Bavaria. There has been no direct news from him but it is reported that he is serving as an interpreter in a prison camp. One daughter, Irmgard, married Erwin Schneider, who at the outbreak of the war was pastor of our Methodist church at Vienna. He became an army officer but there has been no news from him since surrender. It is not known whether he is a prisoner or is dead. During the war, Mrs. Schneider and her two small children went to Freudenstadt, which is now in the French zone of occupation. No letter has been received from her for many months. A second daughter, Edith, serves as secretary to Bishop Melle.

The Melle household is without proper and sufficient food. There has been no butter in the house since April. The main food is bread and potatoes. Bishop Melle is allowed one pound of bread each day, with smaller amounts for Mrs. Melle and Edith. The price of potatoes has soared so that the amount of potatoes that once cost two marks now cost one hundred marks. When Bishop Melle made a trip a few weeks ago to Saxony the only food that he could take with him consisted of boiled potatoes. He says, however, that he was the envy of all in the car when they saw him eating cold potatoes.

The Melle household faces the serious problem of fuel shortage this winter. Mrs. Melle and Edith are in need of warm clothing and Bishop Melle would like to have some woolen jackets and sweaters to wear under his coat in his unheated rooms this winter. He also desires woolen socks. His needs, however, as he states, are simply those of all German Methodist preachers and their families.

Transportation is a serious problem for Bishop Melle. He has been able to make only one trip outside of Berlin since the surrender. It took him two days and one night to go to Chemnitz which in normal times could have been reached in four hours. He traveled in a cattle car that had no seats, but Bishop Melle says he was fortunate to have enough space to put down his bag and he could sit on it part of the trip. When he changed trains at Bitterfeld he had to wait seven hours during the night without adequate protection from the elements. His train was so crowded that in addition to those standing in the cars there were one thousand people on top of the freight cars. In order to reach Methodist services in Berlin Bishop Melle often walks for three hours to the place of assembly, and then after preaching has a three-hour walk returning home.

During the war Bishop Melle was subjected to the arbitrary regulations of the gestapo. His correspondence was examined and censored. He therefore told the pastors and district superintendents to avoid mentioning political matters in their letters to him. Bishop Melle says that his most severe examination by the gestapo was when the gestapo came into possession of an open letter written by the late Bishop Cannon, to President Roosevelt, urging that America should intervene to put down the barbaric atrocities. I wish Bishop Cannon were living today to know that his open letters were read by the German gestapo officials, who demanded that Bishop Melle take steps to make Bishop Cannon stop writing such material.

In addition to his own personal suffering Bishop Melle witnessed the physical destruction of our Methodist property. The Book Concern in Bremen and the large deaconess property at Nuremberg have been completely destroyed. The property at Nuremberg was bombed three times; it was repaired twice, but the third bombing was so devastating that rebuilding was impossible. At Nuremberg there is not a single room left in our eight Methodist churches; only a small rented room has been secured for the entire Methodist group in that city. In Berlin, where we had twelve churches, all the larger churches have been destroyed, with some small, damaged chapels still usable. The general opinion is that two-thirds of the Methodist property in Germany has been destroyed. Bishop Melle estimates that at least $2,000,000 is needed to restore the property.

The normal Methodist program has been disrupted by the war. For eighteen months before surrender, Bishop Melle found it difficult to travel. There have been no sessions of the Annual Conferences since 1942. Since there was no exemption in Germany for clergymen, seventy per cent of the Methodist pastors were conscripted for military service. Bishop Melle knows of ten pastors who were killed and of twenty-five who are now prisoners of war.

Many Methodist laymen died as soldiers on the battlefield or as civilians in air raids. When I preached for Bro. George Haug in our Frauenlob Church in Munich, he told me that eighty per cent of the men in his church had been in military service and that seventy per cent of the young men had been killed. He says that this figure may be too high for all the Methodist congregations, but that every church has lost many young men in battle.

(Continued next week)

WEST POINT, MISS., METHODIST CHURCH SCHOOL

(Continued from page 7)

youngest is John Tucker Williams (five years old), who has a record of 2 years, and Mary Carol Reid, four years old.

The department superintendents and presidents of adult classes were introduced and reported. The following is a summary of new pupils present, per cent attendance, and goals in new pupils to be gained by December 31.

There were 20 new pupils present; the goal set in new pupils was 122, as follows: Nursery Department, 14; Beginners, 4; Primary, 10; Junior, 12; Intermediate, 10; Senior, 6; Young People, 35; Wesley Class, 6; Clisby Class, 25.

The highest per cents in attendance for the day were 88 per cent each for Juniors and Intermediates, 83 per cent for Seniors, 80 per cent for Beginners, and 79 per cent for Young People. There were six perfect classes. All promised to try hard to raise their attendance to 75 per cent.

—Local Paper.

New Orleans
CHRISTIAN ADVOCATE

Methodist Crusade for Christ

THE LIVING CHURCH

Thoughts are the springs of all our actions here
On Earth, though they themselves do not appear.
They are the springs of Beauty, Order, Peace,
The city's gallantries, the fields' increase.
Rule, Government, and Kingdoms flow from them,
And so doth all the new Jerusalem.
—Thomas Traherne.

THE PRAYER-ROOM TODAY

So would I come to Thee, my Father. I offer Thee a contrite heart, yet not so contrite as I long that it should become. Give me, in Thy mercy, the gift of true repentance. Drive this soul of mine from its last hiding-place into the light where it shall see itself and Thee. Let nothing lightly heal the wound Thou hast already made in my heart. Let it be a broken heart indeed, till Thou Thyself shalt make it whole. Amen.

THURSDAY, NOVEMBER 1, 1945.

NEW ORLEANS 12, LA.,
Vol. 92. No. 43.

Perfect Peace

I look not back: God knows the fruitless efforts,
The wasted hours, the sinning, the regrets;
I leave them all with Him, who blots the record,
And graciously forgives and then forgets.

I look not forward: God sees all the future,
The road that, short or long, will lead me Home,
And He will face with me every trial,
And bear with me the burdens that may come.

I look not around me: Then would fears assail me,
So wild the tumult of earth's restless seas;
So dark the world, so filled with woe and evil,
So vain the hope of comfort and of ease.

I look not inward: That would make me wretched,
For I have naught on which to stay my trust;
Nothing I see save failure and shortcomings
And weak endeavors, crumbling into dust.

But I look upward: Up into the face of Jesus,
For there my heart can rest, my fears are stilled,
And there is joy, and love, and light for darkness,
And perfect peace, and every hope fulfilled.

—Author Unknown.

WALLET OF THE WEEK

SOME MISSIONARIES tell the story of a native on one of the mission fields who was given a pair of shoes that were too small for him. The disappointed native sat down and began to amputate his toes in order that he might be able to wear the shoes. This tragic story reveals the depth of the hunger felt by men for the comforts and luxuries of civilization. Men are never so poor and debased that their look is not upward. It is this longing for better things which constitutes the open door for the missionary.

* * *

EMPEROR HAILE SELASSIE is said to have laid claim to the former Italian colonies of Eritrea and Somaliland. Abyssinia probably has a more direct title to these colonies than any other country. The population of Eritrea is largely made up of Abyssinians. The difficulty seems to be to retain sufficient key positions to safeguard British Mediterranean communications. It may be necessary to set up a United Nations trusteeship over the entire area including Libya except the part inhabited by the Senussi tribes.

* * *

THE ROMAN CATHOLIC CHURCH has eleven thousand and thirty-five educational institutions in the United States, including fifty-three seminaries and two hundred and ten colleges and universities, according to the new Catholic Directory. It is safe to say that they are not religious debating societies, but rather reservoirs of religious thought which has been handed down from generation to generation unchanged. This same body of teaching pervades their seven hundred and eighty-six hospitals through which they render Christian service.

* * *

A UNIVERSITY FOR NATIVES IN AFRICA is under consideration by the Roman Catholic Church in South Africa. The meeting at which this university was considered was held at Rome and was attended by sixteen bishops, three Apostolic prefects, and three Apostolic administrators. The Church now has thirty thousand students in its grade and preparatory schools and the university, the first institution of its type ever proposed, would be the sixth in the Roman Catholic field, and it would be a crowning effort in Catholic education in South Africa.

* * *

ALCOHOL EXPENDITURES in the United States have reached the staggering total of seven billion dollars annually, according to a statement attributed to the U. S. Department of Commerce. Aside from the untabulated effects of its use, we are caring for hundreds of thousands of drinkers in the jails of the country, insane asylums are crowded as never before, and adult crime and juvenile delinquency have risen to heights never reached before. When such a corrupting business can be continued under a representative government it indicates a moral obtuseness which is difficult to understand.

CHINESE STUDENTS to the number of approximately two thousand are now enrolled in the colleges and universities of the United States. This large bloc of Chinese men and women has been sent either by the government of China or by the Christian institutions and societies of China. Naturally, there will be through them an importation of our Western ideals and techniques for the enrichment of the new China which will surely come into being as a result of the sufferings and triumphs of the great war.

* * *

BORIC ACID, which has been for a long time a patron saint of the American home, seems to be on the way to the discard. American medicine now says that it is a poison whose danger is out of proportion to the value which it was supposed to have had. The doctors say that it is not particularly effective as an antiseptic, and that as an eyewash freshly boiled water is just as good. It may be slated for dismissal from our hospitals, but it is not likely that grandma, having learned its use from her family doctor, will make haste to throw it out the window.

* * *

THE DARDANELLES and the Suez Canal rank with Gibraltar as key positions in the control of the Mediterranean as the commercial highway to and from the Near East. All the countries which border the Mediterranean are vitally interested in these outlets, and other countries share the interest since through them the commerce of the world must make connection with the trade routes to the Levant. It has been due to these problems that the Balkans have been perpetual trouble spots in the history of the modern world.

* * *

THE PROBLEM OF TEMPERANCE in British Methodism was brought out at a meeting of the General Committee of the Temperance and Social Welfare Department when it was proposed to ask Conference not to accept any candidate for the ministry who is not a total abstainer from intoxicating liquors. After considerable discussion, the Committee abandoned the courageous course of making abstinence a stern demand and adopted instead a course of spineless exhortation. It seems to us that the leaders of British Methodism need conversion on the liquor business.

* * *

A PALESTINIAN CANAL two hundred miles in length is being planned by the British Government, according to the London **Daily Sketch**.. The plan would link the port of Acre, a short distance north of Haifa, probably through the plains of Esdraelon and Jezreel, with Aqaba at the southern end of the Red Sea. This new canal would make Palestine the cross-roads of the world in a more real sense than it is today. The new canal would also by-pass the Suez Canal which, under the terms of the contract, will pass into Egyptian hands in a few years. It would thus give British commerce better passage than it would have through the Suez Canal when the latter becomes operative.

New Orleans
CHRISTIAN ADVOCATE

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EDITORIAL

PRIMITIVE POULTICE OR SCIENTIFIC TREATMENT

Many people never sense dangerous drifts in social and religious life until they are shocked into consciousness by stern facts. Then, in a state of surprise and nervous tension, their first thought is to break away from traditional practices, and in their haste they are apt to adopt an untried and even a wholly inept course. Stampeded by the symptoms, they jump to conclusions which they would never have reached in a calmer mood.

In the days of domestic simplicity, when there were few medicine cabinets, the main dependence for the relief of family ailments was a poultice or some kind of soothing lotion. There was little suspicion that the symptoms might be the visible indications of a radical disorder which would need to be overcome before the patient could be better. This method of treatment has been superseded in the treatment of physical ills, but too often the disorders of our social life are still approached in the same unscientific and irrational manner. We note prejudice, bigotry, and intolerance, the symptoms, and we attack without surmising that the cause is to be found in the very structure of our religious and social life. We adopt the role of a social charlatan.

In our church affairs we have at this time a practical example of a similar situation. We suddenly discover that the church reservoir is being emptied of its treasure, and our first thought is of the tinker's stop-leak policy. We overlook consideration of the methods by which the reservoir was originally filled, a process which might be adapted to the inverted situation with real profit.

We face a mounting tide of social tension and instantly we turn to a corrective statute—a legal poultice—and we as often let it go at that, except that we are careful to apply the poultice to an alien anatomy. We see the turmoil and strife in nations across the seas, and we send over a committee to come back and tell us that a million dollars is needed at once—the symptoms indicate that it is imperative.

Such may be helpful temporarily, but the trouble is that the average man feels that his whole responsibility is discharged by a contribution to the financial lotion. He forgets that social issues—race prejudice, slavery, and every form of bigotry and intolerance—are rooted in antiquity. If he ever knew, he does not recall that Aaron and Miriam challenged the leadership of Moses, their brother, because his wife was an "Ethiopian woman." Most of our social problems are either local or sectional, and they cannot be cured by patch methods. The Church and every Christian man and woman in the land needs to make a long-range study of our social cancer if we are to arrive at a real cure of the malady. By now we should surely be convinced that social wrongs cannot be remedied by either local or temporary nostrums.

It is folly to try to lay any social plague at the door of any group. They are interwoven in the very constitution of human society and their adjustment will require the best thought of the Christian men and women of every land. For our own part, we believe that they will never be helped permanently by either a Santa Claus, or by repressive statutes. Only the Christ of Calvary can reduce the complex factors to a common denominator, and thus make a workable adjustment of the problems which are as old as the race. We need to stop spitting at those whom we oppose and railing at sections with whose views we disagree, and get down to the business of preaching Christ and being personally and vitally Christian. There can be no ethical righteousness without Christian experience.

A STATE OF MIND

Some time ago a business concern ran a want-ad which began, "Good looking young secretary, 16 to 60, with a sense of humor; poor pay, hard work, but interesting." It was Samuel Ullman who wrote: "Youth is not a time of life; it is a state of mind." It appears that in these words he was trying to help those who have allowed themselves to lapse into an attitude of callousness toward the mighty surge of events which is life. The loss of interest in life may not be a defeatist admission, but may be merely a tacit acknowledgment that the glorious things of the age belong to a younger generation—that achievement has an age "ceiling" which all men must accept and abide by.

Whether confessed or not, such an attitude means that the individual is on the borderland of defeat, because, like the one-hundred-and-twenty-year-old Moses, who was denied entrance into the "Promised Land," the limitations of age are accepted without protest. With Moses, the sequel to his inverted vision was an unmarked grave in the land of Moab. So will it be with those of our day, who descend from the mount of vision admitting that the prize of conquest is less important than the calendar. It means that they stand at what should be the summit of human wisdom and genius with inverted pose—faces turned to

the past, morale gone, and utterly disheartened. The chartings of divine purpose and the call to share in the glories of conquest have lost their charm for them.

Perhaps it might be well for us to think, as many have done in the past, that maturity "is not a time of life; it is a state of mind." Through such a philosophy we may discover some of the causes of failure which are commonly charged to the calendar at one end or the other—too young or too old. It would help to free the mind from the blindly accepted superstition that men live by suns rather than in inspirations and achievements. It might save those regarded as too young in years, from the long wait for the "green light" and might rescue many reckoned as old in years from unmarked graves. There is no more valid reason for anticipating the sunset than for despairing of the sunrise. The attitude of Jesus in the night of Gethsemane was "let us be going," not a word regarding the cross outside the gate. If it be true that "One swallow never makes a summer," surely we may believe that one snow flake never makes a winter, and gray hairs are not "points" for determining our release from living.

"DEEP ARE THE ROOTS"

Early in the week I saw an art exhibit of the works of one of our best-known young artists in this section. The technique was extraordinary, the "balance of masses," the composition, the light and shadow effects, the use of color, were all that could be desired. But the choice of subjects, the objects painted, were mostly on the seamy side. If the artist wished to put the Tower building in the background, he cluttered up the foreground with a row of tenement houses along the banks of the sluggish, murky Town Creek. Or he shifted to a night scene along Farish Street, where a "crap" game was in progress; again, it might be a dimly-lighted room where a voodoo dance was in progress and the human body was being tortured into all sorts of weird, fantastic attitudes. If the scene was out in open country, he usually chose a place where railroad tracks stretched out with telegraph poles and wires piled up in the foreground.



Dr. A. P. Hamilton

As it is in the plastic arts, so it is in literature and drama. "Tobacco Road" is a sell-out for weeks on end. The ugly side of human life is the only phase that is "realistic," therefore the only thing worth painting, either in colors or in words. "Strange Fruit" creates a sensation in Boston, and becomes a best-seller overnight. The morbid and gruesome, the Freudian complex, sexual perversion, sadism, are presumably the only true and real sides of human nature, and must then occupy the center of the stage to the exclusion of "whatsoever things are pure, whatsoever things are lovely and of good report."

Gene Stratton Porter was present at a banquet given in her honor, and someone referred to the fact that the contemporary novel seemed to be down in the gutter with no aspiration to get out. She replied by pointing to a lovely bouquet of flowers which occupied the center of the banquet-table, saying, "No doubt what is left of this dinner will go into the garbage can, but it was not necessary to put it in the center of the table at the dinner. No, I much prefer the flowers during the meal, even though the garbage pail will be necessary later, when the guests have departed."

All this leads me to say that a recent issue of Life magazine carried photographic shots of a contemporary play in New York entitled "Deep Are the Roots," which, to put it mildly, is revolting to most of us in this part of the world, and to thinking people almost anywhere in the United States. That sort of thing ties the hands of all Southern white people, who have been concerned and have been working for the amelioration of race relations, and for a more just and Christian approach to the whole situation. Such a play is not the "realistic" approach to the vexed question; it aggravates and exacerbates every debated issue of the question. As Dean Philip Davidson, of Vanderbilt, points out in a recent article, a purely sociological approach divorced from the historical approach to the matter of race relations in the South is doomed to failure. I agree with him absolutely.

A. P. H.

PROCEEDINGS OF THE MISSISSIPPI ANNUAL CONFERENCE

(Editorial Correspondence)

The Mississippi Annual Conference met in Central Church, Meridian, on Wednesday evening, October 24, 1945, with Bishop J. L. Decell presiding. Dr. Joseph Owen, pastor of First Methodist Church, Memphis, the Conference preacher, preached and following the sermon, Bishop Decell called the Conference to order. Rev. S. F. Harkey, the secretary of the last session, called the roll and was elected secretary. Following the completion of the organization and the transaction of some preliminary business, messages of welcome were brought by Dr. Ivey, superintendent of the Public Schools, and Dr. Cox, pastor of First Baptist Church and president of the Ministerial Union. One item of business was the reference of the list of retired ministers to the Committee on Conference Relations for the same relation, and to the list were added the names of Rev. C. W. Wesley and Rev. Y. A. Smith for the retired relation. The Conference then adjourned to meet at 8:45 Thursday morning.

Thursday

The Conference convened at the appointed hour and the Bishop took the chair. The minutes approved, some minute business was transacted and the way cleared for the representation of various connectional interests. Following an address by Dr. W. A. Smart in the interest of Emory University and of Candler School of Theology, a brief recess was taken.

Upon the resumption of business, W. L. Duren was presented, who addressed the Conference in the interest of the New Orleans Christian Advocate. He was followed by Rev. J. G. Snelling, who spoke regarding the work of the Memorial Mercy Home-Hospital. At this point, Governor and Mrs. Thomas L. Bailey were escorted to the platform and, with Mrs. Decell, the wife of the presiding Bishop, were presented to the Conference. After a brief word by Mrs. Bailey, the Governor spoke at length to the Conference. At the close of the address,

(Continued on page 8)

FOUR POINTS FOR PREACHERS

By Bishop J. L. Decell

Paul, in the 12th and 13th chapters of Romans, gives point to significant values for all Christians, particularly to men who are called to the ministry.

1. **Complete Consecration.** God must have all there is to a preacher. Body, mind, and soul belong to God; let Him have them. "Present all your faculties to Him. . . . Be transformed by the entire renewal of your minds." The mind, next to the heart, is of greatest importance. A non-reading preacher will soon be a no-leader preacher. To be unread is to be dead—mentally, and probably otherwise. "Know your Bible" is more than a slogan; it is security. Scholarship is salvation from error. It is a high attainment, but a service which may be reasonably expected to "prove what is the good, and acceptable, and perfect will of God." To do this is to discover and reveal the ultimate in method and meaning of moral and spiritual reality. To know God's will requires physical exertion, mental alertness, and spiritual devotion.

2. **Right Attitude Toward Evil.** "Reward evil with horror, cling to the right." "Recompense to no man evil for evil." "Overcome evil with good." "Be not conformed to this world." Conformity to the world is deformity of the soul. If a man lives in Achan's tent he will soon be looking through Achan's eyes, wanting with Achan's desires, and stealing gold from character with Achan's hands. His end will be destruction for himself and innocent loved ones. Paul said, "make no provision for the passion of your lower nature," and Emerson says of some men, "they have shaken dice with the devil —and lost." If ripples are attended to, tempests will take care of themselves. No man is so strong but that he needs to be stronger. Man's only secure protection is to stay close to God, put on the whole armor of Christ, grieve not the Holy Spirit, and hold on to the right.

3. **The Preacher's Real Power.** Paul said, "Let our hearts be in our ministry. . . . Have your spirits aglow as the Lord's own servants, full of joyful hope, patient under affliction, persistent in prayer." A prayerless preacher is a ministry without heart, and a home without bread. Heart purity is a preacher's real power. Heart purity, clear and clean love, is an eye which sees God, a power which serves man, and a journey which ends in heaven.

4. **A Debt Too Large to Pay.** "Owe no man anything but to love one another." There is only one debt a man may respectably leave unpaid, and that is the debt of mutual love. Preachers are worthy of their hire, and if laymen would do more about their wages and wage less war about their moving, better days would come. Nevertheless, a preacher must live within his means or he may soon have no means of living.

Paul never did get out of debt—the debt of love. He cried, "I am debtor, I am debtor!" He saw men on storm-swept shores surrounded by seas of sin and misery. Some were thirsty for living waters, others hungry for the bread of life, and some freezing in a winter made bitter by snows on a mountain peak six thousand summers old. He knew no man was too helpless for Christ. His debt of love carried him around big circuits, over crowded city streets, loving sincerely, winning sinners, relieving necessities of saints, practicing hospitality and good-will, and weeping with those who wept and rejoicing with those who rejoiced.

There is a "Love that will not let us go" and there is a Love that will not let us stay! Love will lead a preacher on the whole day long, lay him down to sleep at night, wake him up in the morning with a song and make him strong to run a great race. "Let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God."

A good preacher is a man running and serving on a highway with a holy heart, an informed mind, and a helping hand.

MEETING OF THE PUBLISHING COMMITTEE

The Publishing Committee met in annual session in the Advocate office in New Orleans, October 11. All members of the Committee were present except Rev. B. H. Andrews, of the Louisiana Conference.

The reports revealed the best financial condition for a number of years, if not in the history of the paper. The number of subscriptions was larger than ever before.

The Committee congratulated Dr. Duren on his splendid success and recorded a vote of thanks for his outstanding service as editor and his efficient and faithful work as manager.

On his request at the last annual meeting, a committee was appointed to nominate an editor for the year of 1946. Because of impaired health he did not think he could serve longer than one more year. The Committee made investigations as to who would be available for this service and also consulted Dr. Duren as to his health; since it had improved, he was unanimously elected for another year.

The Advocate is worthy of the loyal and enthusiastic support of every Methodist within the three Conferences. Let us show our loyalty and appreciation by helping to increase the circulation.

V. C. CURTIS, Secretary.

DR. WALLACE TRANSFERRED

Dr. William H. Wallace, Jr., for the past five years pastor of First Methodist Church, Corpus Christi, Texas, has been transferred to Oklahoma City, where he will be pastor of St. Luke's Methodist Church, one of the outstanding churches of the Southwest. Dr. Wallace was for many years a member of the Louisiana Conference and pastor of First Methodist Church in New Orleans, and this announcement will be of interest to his many friends who will share in the pleasure of his promotion.

BOARD OF TEMPERANCE, NORTH MISSISSIPPI CONFERENCE

A special meeting of the Board of Temperance of the North Mississippi Annual Conference is called to meet at 4 p.m., Wednesday, November 7, in Greenwood, Miss., Methodist Church, preparatory to making plans for the next day's Conference session, at which time our man from the General Board at Washington will meet with us to make plans for the drama, "The Criminal," on Thursday, at 2 o'clock. Please let all members be present.

H. R. McKEE, Chairman.

A REQUEST

I wish to request every Conference claimant to write to Rev. R. V. Fulton, Clinton, La., and state his or her preference as for the payment in one amount or in quarterly payments as at present. Write at once.

I prefer the whole amount in one payment as soon after Conference as possible.

Sincerely,

P. H. FONTAINE.

A VISIT WITH BISHOP MELLE

By Bishop Paul Neff Garber

(Part 2—Continued from last week)

My visit with Bishop F. H. Otto Melle at Berlin, September 19-20, gave me an opportunity to learn more about the present religious situation in Germany and the future program and prospects of Methodism in that nation. Bishop Melle confirmed my opinion, formed on a previous visit in June, that already there is a renewed interest in religion on the part of the people. There are many indications of a religious revival in Germany.

Bishop Melle holds that after the dreadful experiences of the past decade many Germans are realizing that without God and the Bible they go astray. People who were for many years given only political harangues and war news are now hungering for the Word of God. "What an opportunity," exclaimed Bishop Melle, "to preach at present the gospel to these hungry, humiliated, shocked people."

In their personal and national tragedies many persons are finding basic satisfaction in religion. I attended a Methodist testimony meeting in Munich, where at least twelve persons spoke. They stressed the fact that despite their present condition, God was truly their refuge and strength. One lady, who had lost all her earthly possessions during the war, said: "I have no home, no table, no bed, but I have Christ, and He is more than all this, and I have found Christ in my troubles."

Large crowds attend Methodist religious services. There are reports of thousands attending evangelistic meetings. Bishop Melle says there are coversions as in olden days. It was thrilling to witness the admission of sixteen new members into our Frauenlob Church, Munich, on September 9. I think that is indicative of the trend in the German Methodist churches.

Young people are returning to the churches. During the period of Nazi control there were severe restrictions upon the youth program in the churches. With the lifting of these Nazi pressures the church is again able to reach the youth. For example, on Sunday, June 17, when I visited Frankfurt-on-Main, one hundred young people near the Methodist Theological Seminary met for a religious service, something that could not have happened under Hitlerism. On Sunday, September 2, Bishop Melle preached to six hundred young people at a Methodist youth festival at Werdau.

German soldiers are showing a new interest in the church, are attending religious services, and are calling upon Methodist pastors for help. There were several German soldiers still in uniform in my audience at Munich, September 9.

These increasing evidences of the interest of the German people in religion causes

(Continued on page 16)

CONFERENCE NEWS AND PERSONALS

New Orleans Christian Advocate

Publishing Committee:
Louisiana Conference—J. W. Reily, Chairman; B. H. Andrews, R. R. Branton.
Mississippi Conference—J. T. Leggett, Vice-Chairman; J. E. Gray, C. C. Clark.
North Mississippi Conference—V. C. Curtis, Secretary; A. T. McIlwain, S. E. Ashmore.

W. L. DUREN, D.D. .....Editor-Manager
HENRY T. CARLEY, A. P. HAMILTON and B. P. Brooks .....Associate Editors
W. C. NEWMAN.....Church School Lesson Writer
MRS. E. L. DIAMOND.....Editorial Secretary
C. MILTON CHALMERS.....Publisher

Chaplain T. R. Poole, a member of the North Mississippi Conference, who has been stationed at Fort Oglethorpe, Ga., is now spending a time in New Orleans at the Army Air Base Technical Training School.

Chaplain Fynes B. Jackson, who has been stationed in New Orleans for some time, has gone to Appalachia, Va., to the First Methodist church. The many friends whom he made while in New Orleans regret his going.

Chaplain B. B. Bailey, of the North Mississippi Conference, who joined the chaplaincy in July of this year, is on his way to a base in the Pacific but, due to ship trouble, is spending several weeks in the Hawaiian Islands. He requests that the Advocate be sent to the address given, as through it he keeps up with his home Conference, of which he says he will be thinking while it is in session.

The Young Adult Department of the Lexington, Miss., Methodist church recently gave a spaghetti supper, honoring the returned Methodist service men and their wives. One of the returned service men, L. R. Thompson, is the teacher of the class of young adults in the Sunday School. A definite place and a challenging program are presented to the returning service men and other young adults of the church in Lexington. Rev. A. Y. Brown is the pastor.

THE LOUISIANA CONFERENCE

The Louisiana Annual Conference will convene in First Methodist Church, Baton Rouge, La., at 2 p.m., November 15. This action was taken at a recent meeting of the Bishop and district superintendents, and is published as information and not as official announcement.

REPORT FROM LOUISVILLE, MISS.

Under the leadership of our beloved pastor, Rev. Thad H. Ferrell, the Louisville Methodist church has had a most successful year. Eighty members have been added to the church. One young lady volunteered for full-time Christian service, and two others have indicated a desire to do so. The Young Adult Fellowship, consisting mostly of young ex-service men and their wives, with 46 members, is doing splendid work. The Youth Caravan in August helped greatly in improving interest and attendance at the youth organizations of the church. Prayer meeting services are well attended.

Our church accepted full requests for benevolences, and Sunday night services are well attended. At this time we are hearing some wonderful evangelistic sermons.

The Crusade, in every phase, is being carried out. We raised $3,600 and had a special visitation Sunday in which every member of the church was visited.

Our building fund for an educational building is now $15,000, and every week more is being added. We hope soon to have adequate space for all Church School requirements. Under the able leadership of Superintendent Robert Clark, Church School attendance has increased about 65 per cent over last year.

The pastor's salary has been increased $400, and the church has met all financial obligations.

Bro. Ferrell and his family have endeared themselves to our whole community, and especially to the membership of our church, and we are truly grateful that they are with us.

MRS. HENRY L. RODGERS,
Chairman Christian Lit. Com.

RESOLUTIONS OF APPRECIATION

To the district superintendent and members of the fourth quarterly conference, Mississippi Conference:

Dear Brothers and Sisters: Since we are nearing the close of another Conference year, also the end of the quadrennium, and as Dr. Otto Porter has served as superintendent of the Jackson district for this period, therefore be it

Resolved, 1. That the First Methodist Church of Canton, Mississippi, in the fourth quarterly conference session, hereby expresses its very great appreciation for the efficient administration which he has given us.

Resolved, 2. That we are pleased to know that the charges of the district have made progress in many lines of endeavor during this four-year period.

Resolved, 3. That, if in the good judgment of Bishop Decell and the cabinet, Dr. Porter is returned to the district for another year, this church will be pleased, and will continue to cooperate in carrying on a vigorous district program of religion.

Resolved, 4. That a copy of these resolutions be sent to Bishop Decell, the New Orleans Christian Advocate, to the press, and a copy spread on the minutes of this conference.

C. M. COOKE,
S. M. RIDDICK,
GEORGE HARVEY.

TO ALL STATE LEGISLATORS OF LOVELY LOUISIANA

Honorable Sirs:

Thank you for rescinding Senate Concurrent Resolution No. 3 of 1944, by Messrs. Ott and Gardiner. We believe the rescinding of this Act, effective August 14, 1946, is fair to all concerned.

Every voting citizen knew the wording of Senate Concurrent Resolution No. 3 did not express what you intended to do. We knew you did not wish to suspend Local Option elections until "a year after peace is declared," but rather until "one year after hostilities cease," which would give our sons and daughters who were defending their country ample time to return home.

We hope that no occasion will ever arise again that would even permit our State or Federal legislators to feel that they should suspend the right of ballot of this free democratic people for any period of time.

Blessings upon you, gentlemen.

A. C. LAWTON, State Director
Louisiana Moral and Civic Foundation.

"HIGHLIGHTS"

Dear Dr. Duren: I wish space in your valuable paper to tell you and your readers a few of the many acts of love and kindness extended to one "superannuate" and his lady.

First of the "highlights" was the celebration of our golden wedding anniversary, while we were spending part of the summer at Camp Lassa, a few miles south of Shreveport, La. A fine dinner and a fifty-dollar purse were given by those present. In the evening, a turkey supper was served by our children and friends. Hence, "a perfect day." Next, a celebration at our beautiful and new parsonage here in Vivian, while Bro. Joyner and his lovely companion were the occupants—another fine day. Then, on October 14th of this year, there was a surprise celebration by the dear friends of Vivian. A few ladies came early in the afternoon and made preparation for those who came later, and they came from Keithville, Shreveport, Mooringsport, besides those from our little city. There were two of the most beautiful cakes we have ever seen—and we have seen many—. One was donated by an excellent lady and her two daughters; the other, ordered by the Missionary Society, and paid for by the Men's Bible Class. In between these, the 14th of October has brought us



many tokens of love, and we are glad we decided on this little city as the place to spend years of retirement. We feel, after more than fifteen years, that our choice was wise.

J. T. and MRS. REAMES.

OPPOSES MISSISSIPPI FORWARD MOVEMENT

According to this issue of the New Orleans Christian Advocate, Friday morning, November 9, at 10 a.m., is the time set for the consideration by the North Mississippi Conference of "Mississippi Methodism's Million Dollar Forward Movement." I wish to announce in advance of that date that if there is only a single vote against this proposed campaign, it will be mine.

I do not mean by that, that I think the institutions which it is designed to benefit undeserving. They are. As one has already put it, I endorse it "in principle." I mean simply that I oppose the launching of any financial campaign in this quadrennium.

I oppose this movement now being launched because the launching of this campaign now is in disagreement with the plan for the Crusade for Christ as given by the General Conference. However planned, it has that effect.

The year of evangelism is beginning. It is such a campaign as some of us have prayed for and longed for ever since we have been in the ministry. It is a campaign worthy of our Methodist fathers and of the great Methodist Church. Every part of the plan for the year of evangelism presupposes that there shall be nothing else before the Church—that nothing else shall distract the mind or divert the energies of the Church.

It will be answered that officially the year of evangelism ends in September and the "Forward Movement" will not begin until that date. This abrupt change is hardly possible. Every pastor finds himself by the compulsion of facts compelled to plan his work on the basis of a Conference year. The overlapping of these two programs in one Conference year cannot help but be confusing.

An even worse result is its coming at the same time as our stewardship campaign. It was distinctly stated when these plans for the Crusade were presented that the financial objectives would be out of the way. The stewardship campaign was planned to educate our people on the right use of money, not just another money-raising campaign.

It is answered that this covered only general financial campaigns, not Annual Conference plans. I am unable to see the point. Again we have distinction without difference as far as its effects are concerned. In any case, the money must come out of the same pockets, given by the same people.

I am opposed to a second feature of this plan, namely, the way it is being brought before the Conference on November 9. The North Mississippi Conference will be confronted with plans already drawn up, awaiting only a formal endorsement by the Conference. Of those plans the Conference as such had no voice in making. They are presented in such a form that tremendous pressure is exerted merely to accept them as presented, especially since two Conferences are involved. I am a believer in democracy in church affairs as in civil government. The very form of adopting these plans rules it out.

Already I have been told by some that they dare not vote their convictions—"they just can't." I can. I intend to vote no.

MILTON JAY PEDEN.

BRIGADIER GEN. VAUGHAN'S INSULT TO PROTESTANT CHAPLAINS

Official repudiation of the criticism of Protestant chaplains by Brigadier General Harry Vaughan, military aide to President Truman, was called for by the General Commission on Army and Navy Chaplains at its meeting recently in Washington, D. C. Strong resentment was registered towards the alleged slur upon the 8,000 Protestant chaplains represented in the Chaplain Corps of the Army and Navy.

Among representatives of the 30 major religious bodies participating in the action of the Commission, of which Bishop Edwin F. Lee is director, were: Dr. Joseph C. Hazen, Northern Baptist Convention; Dr. Frederick L. Fagley, chairman of National Committee on Army and Navy Chaplains, Congregational-Christian Church; Dr. William E. Lampe, Moderator, Evangelical and Reformed Church; Dr. William B. Pugh, stated clerk of the Presbyterian Church U. S.A.; Bishop A. R. Clippinger, Bishop of the United Brethren Church, Dayton, Ohio; the Right Rev. Angus Dun, Protestant Episcopal Bishop of the Washington Area; and Dr. Roswell P. Barnes, Associate General Secretary of the Federal Council of Churches of Christ in America.

At the meeting of the General Commission, which was presided over by the Right Rev. Henry Knox Sherrill, Protestant Episcopal Bishop of Massachusetts and Chairman of the General Commission, the following resolution was adopted:

Resolution

The General Commission on Army and Navy Chaplains, which represents 30 major Protestant denominations, meeting at Washington, October 17, 1945, takes official notice of the remarks of Brigadier General Harry Vaughan, military aide to the President of the United States.

These remarks, as reported in **Time** magazine, September 10, 1945, and in several Washington papers the last days of August, were as follows:

"I don't know why a minister can't be a regular guy, but unfortunately some of them are not. You have to give the Roman Church credit. When the War Department requests a bishop to supply 20 priests for chaplains, he looks over his diocese and picks out the 20 best men. But it is different in the Protestant Church. Frequently a Protestant (minister) does not have a church at the moment, or is willing to go on a vacation for about three years."

The General Commission considers these remarks highly offensive and prejudicial to the service of the Protestant chaplains, since Protestants are asked to provide 68 per cent of all the chaplains.

The requirements set down by both the War and Navy Departments demand that only ministers with actual experience in pastoral work are eligible, except in the case of seminarians, who are accepted direct from the theological seminaries by the Navy, and who undergo special training after receiving a commission. All applicants for the chaplaincy are selected by special denominational committees after personal interviews and with their records of previous work at hand. The screening committees took into account the motives of the ministers making application, which was the determining factor as to whether or not he was granted ecclesiastical endorsement.

General Vaughan has done a great disservice to thousands of his fellow-officers. Chaplains who have made great sacrifices and won imperishable honor are deeply insulted. The brave deeds of the scores of chaplains who have given their lives, suffered wounds and imprisonment, refute the slur gratuitously cast by this officer whose special assignment gives his words an added sting.

General Vaughan's remarks are calculated to cause ill feeling between religions who have worked together and who have all given faithful and conspicuous service. He has also exhibited a spirit which it has been the task of all high-minded officers and men in our armed forces to discountenance.

A wave of protest has come to the Commission not only from individuals and churches in America, but also from Protestant chaplains serving with troops in all parts of the world. These protests and discussion in the meeting move the Commission to take action.

Protests to the President by our officers against the utterances of General Vaughan have not elicited any public retraction or expression of regret.

We therefore respectfully call for an official repudiation of this stigma by the President's military aide cast upon Protestant ministers serving in the armed forces as chaplains.

Signed:

DR. DAN T. CALDWELL, Director,
Defense Service Council, Presbyterian Church, U.S.;
DR. STEWART M. ROBINSON,
Chairman, Chaplains' Commission,
Presbyterian Church, U.S.A.;
BISHOP CHARLES W. FLINT,
Methodist Bishop of the Washington Area.

MISS ELIZABETH NOWLIN ELECTED TO WHO'S WHO AMONG STUDENTS

Miss Elizabeth Nowlin has been selected as one of the six students from Scarritt College to appear in the 1945-46 "Who's Who Among Students in American Universities and Colleges," according to a recent announcement from President Hugh C. Stuntz. Outstanding students are chosen each year on the basis of scholarship, leadership, character, participation in campus activities, and indication of future usefulness to society. Scarritt, in the regular university center of Nashville, Tenn., is a senior college and graduate school providing specialized training for careers in Christian service. Before coming to Scarritt College, Miss Nowlin attended Mississippi Ctate College for Women at Columbus, Miss.

Miss Nowlin is the daughter of Mr. Earl Bryant Nowlin, of Corinth, Miss. She is a member of the First Methodist church of Corinth, and has been active in the Youth Fellowship, the Church School, and the Woman's Society of the church.

Miss Nowlin is active in the Wesley Foundation and the college Vesper Committee, and is editor-in-chief of the Scarritt College Yearbook.

Every man has three characters—that which he exhibits, that which he has, and that which he thinks he has.—Karr.

Keep moving on the job; there are lots of fellows below you that want to come up. If you don't go ahead, they'll go around you.

—Fort Worth Rotograph.

PERSONAL NOTES AND INCIDENTS

Rev. and Mrs. Alton A. McKnight, Leesville, La., announce the arrival of a bouncing boy, Alton A., Jr., on October 16, 1945. The Advocate joins in congratulations and all good wishes.

A note from Mrs. J. V. Bennett, of Corpus Christi, Texas, encloses a clipping from a Corpus Christi paper which says that the announcement of Dr. Wallace's transfer to Oklahoma was a shock to First Methodist Church, Corpus Christi, Texas.

Rev. J. W. Sells, who has been engaged in country community service in Mississippi, has been taken over by the Southeastern Jurisdiction, and will move to Atlanta, from which place he will direct the affairs of his larger area.

On the first Sunday in October, Rev. R. E. Rutledge, retired member of the Mississippi Conference, celebrated his fifty-ninth anniversary as a licensed preacher. He is now eighty-one years old, and he served for forty-four years in the itinerant ranks.

The announcement was made that the next session of the Mississippi Conference will be the J. M. Sullivan session—a tribute to the long and faithful service of Dr. Sullivan, of Millsaps College, for the past twenty-five years Conference Lay Leader.

Rev. R. P. Neblett, Sr., writes that he has not attended Conference for some time on account of the crowded conditions prevailing, and that he does not expect to be at Greenwood for the Conference next week. Bro. Neblett and his wife are living at Shelby, Miss.

Rev. J. Early Gray, who retired from the active ranks of the ministry at the session of the Mississippi Conference in Meridian, came to the Methodists from the ministry of the Presbyterian Church and had given forty-five years to the ministry in the Mississippi Conference.

Rev. T. O. Prewitt was detained at his home in Vicksburg, Miss., on account of illness and did not reach the seat of the Conference until Saturday. He was looking somewhat frayed from his attack, but not to the extent of robbing him of either his energy or his interest.

Dr. W. B. Selah, who has just been appointed to Galloway Memorial Church, to succeed Dr. Clovis Chappell, was pastor of St. John's Church, Memphis, before transferring to Oklahoma City. He is a good preacher and will receive a cordial welcome from his brethren in Mississippi.

Rev. D. B. Raulins, pastor at Natchitoches, La., writes that they have a number of the older Methodist Hymnals which they are not using any more. They are in fairly good shape and with a little repair can be made quite useful. Any church or missionary who might wish these hymnals may have them by writing direct to Dr. D. B. Raulins, Natchitoches, La.

Mrs. George B. Clement was the gracious hostess to the editor of the Advocate and his wife. She and her late husband were our parishioners at Macon, Miss., many years ago. At that time, we baptized their baby girl, Ruth Cozette, whose name we were able to recall although we have not seen her since we left Macon. We had a delightful time renewing with our good friends the memories of the years which are fast fading into the mists.

Dr. W. A. Tyson, twice Conference host with a year between, was in his usual genial mood and his care for the Conference was all that could be asked. The hotel situation made the entertainment very difficult, but he and his people met every entertainment demand in a splendid way. We cannot undertake to list those by whom he was assisted, but Mrs. Stanley Wilson was tireless in her efforts in the coffee room and in any other service demanded of her.

NOTICE, NORTH MISSISSIPPI CONFERENCE

BOARD MINISTERIAL TRAINING

The Board of Ministerial Training will meet at 2 p.m. at the First Methodist Church, Greenwood, Miss., November 7. The class of the fourth year will meet the Committee at 2 p.m.; the class of the third year at 2:30; the class of the second year at 3, and the class of the first year at 3:30.

N. J. GOLDING, Chairman;
G. R. WILLIAMS, Secretary.

BOARD CHURCH EXTENSION

There will be a meeting of the Section of Church Extension of the Board of Missions and Church Extension of the North Mississippi Conference Wednesday afternoon, November 7, in Greenwood, Miss., at 4 o'clock. Any who expect to ask for help in building or repairing church property, either churches or parsonages, please secure your blanks for application from the chairman or secretary and have them filled out, ready to present at this meeting.

J. O. DOWDLE, Chairman;
E. L. JERNIGAN, Secretary.

BOARD HOSPITALS AND HOMES

The Board of Hospitals and Homes will meet Wednesday, November 7, 3 p.m., in the First Methodist Church, Greenwood, Miss. All members of the Board are urged to be present. G. H. BOYLES, Chairman.

COMMISSION TOWN AND COUNTRY

The Commission on Town and Country Work will meet at Greenwood, Miss., Methodist Church, November 7, at 4:30 p.m.

J. W. GIBSON.

PROCEEDINGS OF THE MISSISSIPPI ANNUAL CONFERENCE

(Continued from page 4)

Governor and Mrs. Bailey retired from the platform, and the Conference concluded the morning session with the consideration of routine and minute matters.

The afternoon was taken up with meetings of the various boards and committees. Dr. Joseph Owen preached in the afternoon and again at night.

Friday

Upon the opening of the Conference, the Conference proceeded to the order of the day—the admission of the class into full connection. Those admitted were: Julian Roger Cameron, James S. Conner, Charles Duke, Robert L. Langford, William E. McClelland, Robert L. Peyton, R. Paul Ramsey, E. J. Barksdale, Charles Schultz, J. Noel Ulmer, O. M. Brantley, and Randolph Stewart Smith.

At 10 o'clock, the Conference took up the "Million Dollar Forward Movement," which was the order of the day on the program. The plan was read by Dr. B. M. Hunt, and after brief addresses by members of the body, including Mrs. W. F. Mahaffey, B. M. Stevens, Dr. B. M. Hunt, and Dr. J. A. Smith, the plan was adopted by a unanimous vote.

The class for admission on trial into the Conference included J. Milton Bennett, Wilmer H. Clay, Marshall E. Sharpe, George W. Harkins, Thomas Leon McCurley, Jr., and James Holston. After the transaction of some other minute business, the Conference adjourned for the noon hour. The afternoon was taken up with the anniversaries of the Boards of Education and Missions and with the preaching services, Dr. Owens bringing the concluding message of his Conference ministry at the evening hour.

Saturday

The Conference took up various items of business, including the Evangelistic phase of the Crusade for Christ, Dr. Harry Denman being the speaker of the hour. In the course of the morning session, Bishop Decell caught the editor of the New Orleans Christian Advocate completely off guard when he called him to the bar of the Conference for an announced purpose. Thereupon the Bishop made some kindly remarks and presented Rev. J. Early Gray, who in turn said other generous things and presented the editor with a birthday gift from the Conference. The gift was a dollar and a cent for every year of the seventy-five years which now lie behind us, with a dollar added for good measure. We were never taken more by surprise, nor do we recall any expression of the good-will and affection of our friends which touched us more deeply.

The memorial service brought the morning session to a close. The Conference met in afternoon session to hear the committee report and to transact such minute business as remained on the agenda. The evening service was given over to the ordination of deacons and elders, and to the youth service, led by Sam Barefield. Bishop Decell preached at the morning hour on Sunday, and the Conference adjourned **sine die** following the reading of the appointments in the afternoon.

APPOINTMENTS

BROOKHAVEN DISTRICT

Van R. Landrum, District Superintendent
Adams—J. H. Cameron.
Barlow—N. A. Dickson.
Bassfield—F. O. Lewis.
Bogue Chitto—J. B. Nicholson, A. S.
Brookhaven—J. D. Slay.
Crystal Springs—H. B. Hilbun.
Foxworth—J. C. Lentz, A. S.
Gallman—T. B. Winstead.
Georgetown—W. E. Ainsworth, A. S.
Harrisville—W. R. Hedgepeth, A. S.
Hazlehurst—J. Melvin Jones.
Magnolia—E. A. Kelly.
McComb, Centenary—J. A. Smith.
McComb, LaBranch Street—F. E. Dement, Jr.
McComb, Pearl River Avenue—W. B. Ainsworth.
Meadville & Bude—C. S. Schultz.
Monticello—T. M. Ainsworth.
Nebo—J. N. Lambert.
Osyka & Fernwood—H. S. Westbrook.
Prentiss—G. Eliot Jones.
Sartinsville—To be supplied.
Scotland—J. N. Ulmer.
Silver Creek—To be supplied.
Summit & Felder—T. E. Nicholson.
Tylertown—O. H. Scott.

Utica—J. T. Weems.
Wesson—Roy C. Clark.
Chaplain U. S. Army—W. N. Thomas, W. Bayliss Alsworth, D. H. McKeithen.
Chaplain U. S. Navy—A. C. Walley.
Student Garrett Biblical Institute—E. R. Felder.
District Missionary Secretary—J. Melvin Jones.
District Secretary of Evangelism—O. H. Scott.

HATTIESBURG DISTRICT

B. L. Sutherland, District Superintendent
Bay Springs—P. O. Nix.
Bonhommie—C. V. Bugg, A. S.
Bucatunna—J. H. Dillard.
Clara—J. M. Bennett.
Collins—A. W. Wilson.
Cross Roads—To be supplied.
Ellisville—Frank M. Casey.
Hattiesburg:
Broad Street—A. F. Gallman.
Court Street—L. D. Haughton.
Main Street—B. M. Hunt.
Hattiesburg Circuit—Gradell McRaney, A. S.
Heidelberg—J. B. Vardaman.
Laurel, First Church—Roy H. Kleiser.
Laurel, Kingston—L. M. Sharp.
Laurel, West Laurel—Roy Wolfe.
Magee—M. F. Lytle.
Montrose—L. L. Matheny.
Moselle—S. C. Moody.
Mount Olive—G. H. McBride.
New Augusta—E. E. McKeithen.
Ovette—D. W. Ulmer.
Petal—To be supplied.
Richton—R. M. Matheny.
Sanatorium—H. E. Raley.
Sumrall—B. M. Lawrence.
Taylorsville—M. W. Beadle.
Waynesboro—B. B. Rogers.
Waynesboro Circuit—T. A. King.
Williamsburg—W. E. Pittman, A. S.
Chaplain U. S. Army—W. E. Williamson, W. R. Irving, Jr., A. B. Smith.
Chaplain U. S. Navy—E. J. Barksdale, W. T. Mangum, J. A. Bridewell.
District Missionary Secretary—A. W. Wilson.
District Secretary of Evangelism—R. M. Matheny.

JACKSON DISTRICT

Otto Porter, District Superintendent
Benton—A. L. Meadows.
Bolton & Raymond—J. D. Wroten, Jr.
Brandon—F. L. Applewhite.
Camden—J. H. Grice.
Canton, First Church—J. L. Carter.
Canton, North Side—W. R. Ranager, A. S.
Carthage—Charles Duke.
Carthage Circuit—Percy Vaughn, R. S.
Clinton—M. E. Burnett, A. S.
D'Lo & Braxton—W. R. Dement, A. S.
Fannin—W. F. Baggett, R. S.
Flora & Bentonia—A. M. Broadfoot.
Florence—E. H. Blumer.
Forest—S. W. Granberry.
Harperville—E. D. Simpson.
Homewood—J. H. Hetrick.
Jackson:
Bessie Shands—Bryan Broadus, A. S.
Capitol Street—J. W. Leggett, Jr.
Galloway Memorial—W. B. Selah.
Glendale—J. A. Wells.
Grace—R. L. Lane.
Leavell Woods—J. B. Conner.
Millsaps Memorial—A. J. Boyles.
West Park—W. S. Cameron.
Lake—J. W. Courtney.
Madison & Pocahontas—J. A. Lindsey, Jr.
Mendenhall—L. P. Anders.
Morton—A. S. Oliver.
Pelahatchie-Shiloh—R. I. Moore.
Raleigh—O. M. Brantley.
Ridgeland—H. A. Gatlin, R. S.
Sharon—M. E. Sharp.
Terry—G. L. Oliver.
Vaughan—J. C. Jackson.
Walnut Grove—S. B. Watkins.
Editor Church School Publication—C. A. Bowen.
President Millsaps College—M. L. Smith.
Executive Secretary Conference Board of Education—D. T. Ridgway.
Professor Princeton University—R. P. Ramsey.
Home Missionary—Chas. Asaaf.
Chaplain U. S. Army—J. W. Roberts, Roger Jolly.
Deaconess—Lena May Rust.
Student Emory University—A. M. Schultz
District Missionary Secretary—J. W. Leggett, Jr.
District Secretary of Evangelism—S. W. Granberry.
Extension Secretary Southeast Jurisdiction—J. W. Sells.
Conference Director Evangelistic Crusade—E. W. Ulmer.
Superintendent Methodist Orphanage—J. H. Morrow.
Committee to investigate the feasibility of establishing Methodist Headquarters and an Advocate for Mississippi—B. L. Sutherland, J. Oliver Emmerich, Mrs. W. F. Mahaffey, Clyde H. Gunn, Earl C. Presley, John T. Kimball.

MERIDIAN DISTRICT

C. H. Gunn, District Superintendent
Andrew Chapel—J. W. Loudenslager.
Chunky—E. D. Gemeny, A. S.
Cleveland—J. D. Compton, A. S.
Collinsville—C. Y. Higginbotham.
Decatur—J. R. Grisham.
DeKalb—F. W. Thompson.
DeSoto—George Harkins.
Enterprise—G. L. Sigrest.
Hope—To be supplied.
Lauderdale—W. H. McRaney.
Matherville—To be supplied.
Meridian:
Central—W. A. Tyson.
East End—M. H. Wells.
Fifth Street—R. H. Clegg.
Hawkins Memorial—W. L. Hamrick.
Poplar Springs—John P. Payne.
Wesley—W. C. McClellan.
Newton—J. H. Jolly.
Pachuta—L. T. Nelson.
Philadelphia—H. C. Castle.
Philadelphia Circuit—J. H. Moore.
Porterville—To be supplied.
Quitman—V. G. Clifford.
Rose Hill—W. R. Murray.
Scooba—J. E. Dean.
Shubuta—T. M. Dye, Jr.
Union—A. M. O'Neil.
Vimville—T. J. O'Neil, R. S.
Editor Board of Evangelism—George H. Jones.
Chaplain U. S. Army—H. W. F. Vaughan, J. B. Shearer, R. L. Langford.
Chaplain U. S. Navy—A. M. Oliver, L. S. Gaddy.
Student Drew Seminary—H. B. Oliver.
Student Vanderbilt University—Philip Burton.
Conference Evangelist—J. M. Smith.
Deaconess—Maude Fail.
District Missionary Secretary—H. C. Castle.
District Secretary of Evangelism—G. L. Sigrest.

SEASHORE DISTRICT

J. L. Neill, District Superintendent.
Americus—Marcus N. Howell, A. S.
Bay St. Louis—Philip E. Pierce.
Biloxi, Epworth—E. W. Scott.
Biloxi, Main Street—T. A. Carruth.
Brooklyn-Bond—J. E. J. Ferguson.
Carriere—E. M. Lane.
Clermont Harbor-Lakeshore—T. R. Heath, R. S.
Coalville—T. R. Holt.
Columbia—J. B. Cain.
Escatawpa—James A. Williamson.
Gulfport, First Church—H. M. Bullock
Gulfport, Guinn Memorial—R. F. Harrell, R. S.
Handsboro—Murray Cox.
Hickory Grove-Hub—Willard C. Rice, A. S.
Hurley—E. B. Flurry, A. S.
Kreole—G. E. Allan.
Leakesville—J. R. Cameron.
Logtown—W. B. Jones, R. S.
Long Beach—C. H. Strait.
Lucedale—J. O. Ware.
Lumberton—E. A. King.
Mentorum—J. W. Walley, A. S.
Moss Point—J. S. Noblin.
Ocean Springs—W. L. Elkin, Jr.
Pascagoula, East Lawn—Winston O'Neal
Pascagoula, First Church—J. F. Campbell.
Picayune—Irl H. Sells.
Poplarville—W. C. M. Baggett.
Purvis—C. F. Haigh.
Saucier—G. A. Broadus.
Vancleave—W. J. Walters.
Wiggins—W. C. Fulgham.
Chaplain U. S. Army—A. M. Ellison, R. L. Walton, J. P. Nix.
Chaplain U. S. Navy—N. U. Boone.
Missionary to Africa—Q. C. Roberts.
Missionary to Brazil—E. E. O'Neal, Jr.
Deaconesses—Sallie Ellis, Sophie Kuntz.
District Missionary Secretary—G. E. Allan.
District Secretary of Evangelism—

VICKSBURG DISTRICT

O. S. Lewis, District Superintendent
Anguilla—B. H. Williams.
Centerville—D. M. Ulmer.
Eden—Lael S. Jones, A. S.
Edwards—Norman Purvis.
Fayette—E. E. Samples.
Gloster—R. A. Allums.
Gloster, Associate Pastor—T. L. McCurley.
Hermanville—T. E. Hightower, A. S.
Lorman—D. E. Vickers.
Louise & Holly Bluff—L. J. Snelgrove.
Mayersville—E. C. Presley.
Natchez—C. C. Clark.
Oak Ridge—C. E. Downer.
Port Gibson—J. B. Holyfield.
Rolling Fork—M. K. Miller.
Roxie—R. E. Alsworth.
Satartia—F. J. Jones.
Silver City—L. E. Alford, R. S.
Vicksburg:
Crawford Street—T. O. Prewitt.
Associate Pastor—R. Stewart Smith.
Gibson Memorial—H. L. Daniels.
Washington—R. E. Case.
Woodville—S. F. Harkey.
Yazoo City—M. L. McCormick.
Chaplain U. S. Army—J. A. McRaney, E. E. Price.
Chaplain U. S. Navy—S. P. Emanuel. J. H. Cook.
Conference Missionary Secretary—T. O. Prewitt.
District Missionary Secretary—H. L. Daniels.
District Secretary of Evangelism—D. M. Ulmer.

Put all of your trust in doing good and thus furnish conclusive evidence of your trust in God, for God is good—The Rev. Lyman I. Achenbach.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

World Community Day

"World Community Day came into being because the church women of America felt they must unite their forces if they would build a better world. They realized that peace could come only as the nations of the world worked together, and that better human relationships must depend on Christian principles.

Hundreds of communities throughout the United States will observe World Community Day on November 2, under the auspices of the United Council of Church Women, with the theme, 'The Price of an Enduring Peace.' Some of the topics for discussion are: The World Charter—How Can We Make it Live? The World Community—How Can We Achieve It? The World Church Woman's Part in It."

If you have failed to order your material (see back cover of October Methodist Woman) or plan for the observance of this day, order now and use a later date. This program is to be promoted in the same manner as the World Day of Prayer.

* * *

The Children's Code Commission

In cooperation with the Joint Senate and House Committee on Child Welfare Legislation, Gov. Thomas L. Bailey recently appointed a group of citizens, representing the various public and private agencies who have concern for the welfare of children in Mississippi, to serve with this committee as a Children's Code Commission.

This Commission has been asked to (1) study the conditions in the state affecting the welfare of children, and the present laws pertaining thereto; review the functions and facilities of the various agencies and institutions in the state charged with the care, control, and protection of children. (2) Recommend definite legislation planned as a part of a consistent unified whole, for the establishment of minimum standards for adequate care and protection of our children in the areas of their needs. (3) Furnish informational and educational services throughout the state from the results of the studies and research of the Commission.

At the first meeting of the Commission, held in the Capitol building in Jackson on October 22, Mrs. Stanley Wilson represented the women of the Mississippi Conference.

Hon. Ed. Simmons, of Tylertown, acting chairman of the Legislative Committee, presided and stated the purpose of the Commission. Gov. Bailey outlined some of the goals toward which he hoped the group would work. Judge William Haralson told of the progress made in other states with such a Commission and acted as chairman for the election of officers.

Three officers were elected: Judge William Haralson, chairman; Hon. A. B. Friend, vice-chairman; Miss Catherine Bass, executive secretary.

Four committees for study were appointed:

1. Normal Children—Mrs. D. R. Jenkins, chairman; Mr. R. W. Griffith, secretary;.
2. Dependent and Neglected Children—Hon. R. R. Dinsmore, chairman; Miss Sara Ricks, secretary.
3. Handicapped Children—Mrs. J. K. McDowell, chairman; Miss Alma Hickman, secretary.
4. Delinquent Children—Judge Luther Manship, chairman; Dr. William G. Hollister, secretary.

Two other committees were appointed:

1. Informational and Educational Services—Rev. James W. Sells, chairman; Miss Myrtle Mason, secretary.
2. Publicity—Hon. Leon Hendricks, chairman; Mr. Edward Zeigler, secretary.

Each of the four study committees met and outlined research to be done immediately, so the information may be in the hands of the Executive Committee of the Commission by the 21st of November. Both long-range and short-range objectives will be planned.

Mrs. Wilson is serving on the committee for Dependent and Neglected Children.

* * *

The Church Among Uprooted Americans

Session V—"Methodism's Work and Opportunity"

1. What Methodism is Doing for Uprooted Peoples.
2. The Crusade's Challenge.
3. God's Call and My Responsibility.
4. Worship and Dedication.

Material

Topic 1: "Leaves for the Healing of the Nations," pages 29-35, 40-41, 148-154.

"Makers of the U. S. A." and material from the Board of Missions.

Topic 2: "Methodism Marches," and other Crusade pamphlets.

Topic 3: From the challenge of the study.

* * *

Sympathy to Mrs. Mullins

The women of the Mississippi Conference W. S. C. S. extend to our Conference treasurer their deep sympathy because of the passing away of her sister.

* * *

May I Present?

By Mrs. O. H. Call

Dr. Henry M. Bullock, pastor of Jefferson Street Methodist church, Natchez, Miss., is the author of the new book, "The Divine Fatherhood," approved Bible study for 1946 for every Woman's Society of Christian Service in Methodism. This versatile educator and religious leader thinks in terms of one world, on brotherhood, and one Father, whose love and concern encircles all races and nationalities.

This slender, forty-three-year-old pastor possesses a brilliant mind, trained for Christian service, but his down-to-earth humanity is his greatest charm. Because he is so human, he is a most approachable person. Young and old sense this quality and respond to it.

By an "accident of birth," Henry Morton Bullock was born "up North," in Chicago, Ill., but his Southern parents brought him to live in the South when he was very small. Until his graduation from high school he lived alternately in Atlanta, Ga., and Lakeland, Fla.

Dr. Bullock has a superior educational background, but he earned it the hard way. After graduating from high school, student Henry waited tables, did commercial sign painting, and preached in rural Methodist churches while he was acquiring four degrees. He has Bachelor of Philosophy and Bachelor of Divinity degrees from Emory University, Atlanta, Ga., and Bachelor of Divinity and Doctor of Philosophy degrees from Yale University.

It is difficult to state whether Dr. Bullock is a teacher turned pastor, or vice versa. In actual experience, he has followed both professions; in practice, he combines the lucidity of a fine teacher with the spiritual impetus of a minister. His sermons never fail to instruct; his teaching never fails to inspire.

Serving two years as a full-time pastor of a church in Florida after completing his residence work at Yale on his degree of Doctor of Philosophy, the Rev. Mr. Bullock entered the teaching profession. He became Professor of Bible and Psychology at Blackburn College, in Carlinville, Ill. (He also coached the tennis team). While there, he finished the scholarly book, "A History of Emory University," 1836-1936, which was his dissertation toward his Doctor of Philosophy degree.

Dr. Bullock left Blackburn College to become head of the Department of Religion at Millsaps College, a Methodist institution in Jackson, Miss. He was granted a leave of absence from Millsaps in 1941 to take up once more the duties of a minister. For three years he has been pastor in Natchez, but is still officially head of the Department of Religion at Millsaps College.

Dr. Bullock, for all his broad knowledge and prominence as a religious leader and teacher, is as comfortable to talk with as the neighbor next door and as unassuming as the postman. These personality traits enhance the power of his preaching. He is no passive, namby-pamby, center-of-the-road Christian. He packs a powerful verbal wallop when the occasion demands it. His oral attacks on the social evils of his city, particularly alcohol, have had the effect, at times, of a well-placed right to the jaw on some of the local residents. He deglamorizes all evil and points an accusing finger at complacent church-goers who help popularize social evils.

Inter-racial harmony and Christian tolerance is a favorite theme of his. One has but to read "The Divine Fatherhood" to understand Dr. Bullock's fervent belief in the brotherhood of man.

This mild-mannered, soft-spoken man is extremely modest. During the interview, the author of this article asked him if he had received any special honors in his past life. Dr. "Henry" shook his head. The following day, Julia, his wife (a Scarritt graduate), added something to the interview which her husband had omitted. Dr. Henry M. Bullock's name appears in three nationally-known volumes: "Who's Who in America," "Who's Who in American Education," and "Important Leaders in Religion." He is also a member of Phi Beta Kappa, Tau Kappa Alpha, and Omicron Delta Kappa, national honor societies for scholarship, public speaking, and general college leadership.

The 1943 Yearbook of Millsaps College

(Continued on Page 11)

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

Edited by The Executive Committee of Louisiana Conference

By Mrs. G. W. Pomeroy, Conference Secretary Christian Social Relations and Local Church Activities

Fall is here. The leaves are turning red. Smoke is in the air. It was a little frosty here in North Louisiana a few days ago. And report time has just passed. We aren't doing so good at reporting our work. At the end of the second quarter we had 133 reports, or 55 per cent. This quarter we had 138 reports, or 57 per cent—a little better, but not nearly good enough. Let us do better next quarter.

* * *

New Materials

Some fine new materials have come from the press this quarter. The findings of the De Pauw Seminar, which are mimeographed, will help us to get a view of the scope of our task. It may be ordered from the Department of Christian Social Relations, 150 Fifth Avenue, New York 11, N. Y.; cost, 25 cents.

World Charter—companion piece to the question and answer leaflet on Dumbarton Oaks—discusses questions on the Charter of the United Nations. Order from Editorial Department, 150 Fifth Avenue, New York 11, N. Y. Free.

Bill of Rights—questions and answers on the G. I. Bill of Rights. Order from Literature Headquarters, 420 Plum Street, Cincinnati, Ohio. Free.

* * *

World Community Day

World Community Day, November 2, is sponsored by the United Council of Church Women. We are urged to observe this day in cooperation with all the church women of our community. Materials are listed on the back of the October issue of the Methodist Woman. Order at once.

* * *

United Nations Oranization

Now that the Charter has been ratified by the required number of nations, we are all anxious for the first meeting of the new world organization. We are glad that Mr. Stettinus is insisting that the organization meeting be held before Christmas. "The peace of the world is on a precarious footing unless the United States puts aside ambitious imperialistic designs and plans and works to meet the needs of starving peoples and to liberate the politically and economically oppressed. Some things are listed on the information sheet that you can do. Don't wait.

* * *

Approved Studies

The following recommendation was adopted by the group at Mount Sequoyah this summer: "Recognizing the all-inclusive field covered by the Approved Studies this year, and their implication for each local society as it faces the responsibility for helping to build the new world order, we urge all societies to participate actively in the promotion of the four Approved Studies, that the program of Christian Social Relations may be closely related to these."

You are a member of the Study and Action Committee, which is responsible for the year's study program. If you did not attend the Educational Seminar and buy a packet of materials, they may be ordered from Mrs. G. W. Dameron, 1125 Eleonore Street, New Orleans, La., 25 cents. In this packet you will find the definition of an informal study. I am enclosing some suggested materials for some informal studies you may wish to use next year.

* * *

Legislation

I am appending an information sheet on legislation up before Congress at the present session. You will not be able to do something about all of this, but you can do something about some of it. Pick out the most important to your group, or let some women write about one piece and some another; but, do something.

Our State Legislature will meet in the spring of 1946. You will be hearing about some social legislation that we want to help pass. Keep your ears open for any attack on the Child Labor or Civil Service Bills. Let us help to get Local Option back.

* * *

Funds

Now is the time for budget-making and the election of new officers. Let us be very prayerful as we do two things. If you are re-elected, pray for God's help and guidance as you undertake this big job. Little works, and little people are not enough. This office takes a person willing to give a lot of time and thought and prayer and work.

Every budget should include an amount for this office in addition to the amount to be spent on the parsonage and local church program. Every officer should be able to subscribe to some publication and join some organizations that will help to keep her informed on current issues. She cannot speak with authority unless she is informed, and reading the daily paper is not enough. Please read this to the executive committee and give it to the finance committee or the budget committee.

* * *

Challenge of the Times

We are living in great times. We are not big enough for these days, but with God's help we can grow. Never has the responsibility been so great upon Christian women. We must prove that the world was worth millions of people dying for. Now is the time. We can't wait. What are you doing to make peace a reality? What is your church doing? The future depends on us. Oh, Methodist women of Louisiana, let us "rise up and make it great!"

* * *

Legislative Information

The following is a list of available sources of information on legislative action as it takes place in Washington:

International Labor Defense, Legislative Service, 112 E. 19th Street, New York 3, N. Y. Weekly service, $4.

Information Service, Department of Research and Education, Federal Council of the Churches of Christ in America, 297 Fourth Avenue, New York 10, N. Y. Weekly Service, $2 per year.

Child Welfare Information Service, Inc., 930 F. Street, NW., Washington, D. C. $10 per year. Weekly.

Washington Report, Social Action Committee of the Council of Social Action.

Four Lights, Woman's International League for Peace and Freedom, Philadelphia, Pa.

National P. T. A. Magazine.

Woman's Action Committee.

Woman's League of Voters.

N. B. C. Radio City Monthly Bulletin.

Register Christian Opinion, Commission on World Peace, 740 Rush Street, Chicago, Illinois.

"THE PASTOR"

An innovation and improvement in The Pastor, nationally-known monthly magazine for ministers, is the new department, "Pastoral Work," which will appear for the first time in the November issue. The new department will feature a consultation service for ministers and is designed to provide the best help available on problems of pastoral work.

The new department, according to Editor Woodrow A. Geier, of Nashville, Tenn., will be under the general editorship of the Rev. Russell L. Dicks, chaplain of Wesley Memorial Hospital, Chicago. It will attempt to bring together the best knowledge available on problems of pastoral care. In addition to the articles by Chaplain Dicks, there will be published special articles by psychologists, social workers, psychiatrists, theologians, and others. These writers will seek to provide practical help to pastors on problems they will meet in counseling.

The Rev. Mr. Dicks, departmental editor, is a graduate of Union Theological Seminary (New York City), and was for five years on the staff of the Massachusetts General Hospital (Boston). He was for three years a member of the faculty of Southern Methodist University (Dallas, Texas), and associate pastor of Highland Park Methodist Church in Dallas. During 1943 he was with the Army and Navy Y.M.C.A. and U.S.O., conducting seminars of personal counseling for military chaplains, civilian clergy social workers, and U.S.O. personnel in camps and defense areas.

MISSISSIPPI W. S. C. S.

(Continued from page 10)

The Bobashela, dedicated to Dr. Bullock, makes a statement about him that epitomizes his life's purpose: "He has given us the hope that this world might be fashioned after the desires and needs of man."

At the end of life we shall not be asked how much pleasure we had in it, but how much service we gave in it; not how full it was of success, but how full it was of sacrifice; not how happy we were, but how helpful we were; not how ambition was gratified, but how love was served.—Hugh Black.



WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. M. E. ARMSTRONG, EDITOR, JONESTOWN, MISSISSIPPI

Zone Program for Fourth Quarter, 1945

(Prepared by Mrs. W. R. McCormack, Mrs. L. K. Carlton, and Mrs. Clyde Hall)

Worship: Channels of God's Spirit.

Talk: "Yesterday, Today, Tomorrow" (Condensed). (A Guide. Pages 3-4-5).

Discussion of Missionary Projects: (A Guide. Page 39).

Discussion of Youth Work: (A Guide. Pages 23-24-25).

Quiz on Supply Work: (A Guide. Page 29. Conference Journal pages 52-53).

The quiz should be prepared by the zone leaders. Someone, or ones, may be asked in advance to prepare the answers to the questions. Let the inquiries be such as, "Where do we find what projects are included in W. S. C. S. Supply Work?"

Quiz on the Constitution and By-Laws of the Local W. S. C. S. (See A Guide).

Closing Worship: "We thank Thee, Lord, That We May Serve."

Channels of God's Spirit

Quiet Music.

Call to Worship: "I plead with you, . . . by the compassion of God, to present all your faculties to Him as a living and holy sacrifice acceptable to Him—a spiritual mode of worship. And do not conform to the present age, but be transformed by the entire renewal of your minds, so that you may learn by experience what God's will is, namely, all that is good and acceptable to Him and perfect.

Through the grace given me, I warn every individual among you not to value himself unduly, but to make a sober estimate in accordance with the degree of faith God has allotted to each one. Just as we have in the one body many organs, and these organs have not all the same function, so collectively we form one body in Christ, while individually we serve as organs for one another. But since we have special gifts which differ according to the grace bestowed upon us, if . . . it is administration, let our hearts be in our ministry; the teacher's in his teaching; and the pastor's in exhortation. One who gives should be liberal; one who presides should be zealous; and one who gives help should do it cheerfully. . . . I say, then, let your lives be guided by the Spirit. . . . I beseech the Father to grant you to be strengthened by His Spirit with power permeating your inmost being. I pray that Christ may make His home in your hearts through your faith, so that having your roots deep and your foundations strong in love, you may become mighty to grasp the idea, as it is grasped by all the saints, of the breadth and length, the height and depth—yes, to know the love of Christ that surpasses knowledge, so that you may be filled up to all the fullness of God."

—(Weymouth Translation of Paul's exhortations, from Romans 12:1, 2; Galatians 5:16a; and Ephesians 3:14-19).

Invocation: Hymn No. 178, "Spirit of Life, in This New Dawn," or Hymn No. 173, "Holy Spirit, Truth Divine." (The Methodist Hymnal).

Leader: Last year in our program book some prayers of Chinese Christians were quoted. One of them was translated in these words: "Dear Saving Lord, make me a bamboo pole, that I may carry living waters to nourish the dry fields of my village." There, in picturesque language, is expressed our aim in the Woman's Society of Christian Service—that we may so live in the presence of God and the fellowship of Jesus Christ that we may be channels of His grace; that even through us the Great Commission may be fulfilled. This desire of our hearts is stated in very practical terms in our Constitution:

"The purpose of the Woman's Society of Christian Service shall be to unite all the women of the Church in Christian living and service; to help develop and support Christian work among women and children around the world; to develop the spiritual life; to study the needs of the world; to take part in such service activities as will strengthen the local church, improve civic, community, and world conditions. To this end this organization shall seek to enlist women, young people, and children in this Christian fellowship, and to secure funds for the activities in the local church and support of the work undertaken at home and abroad for the establishment of a World Christian Community."

Prayer: O God, our Father, we pray this morning that we may be channels through which Thy Spirit may be felt in our homes, our churches, our communities, and throughout our world. Impress upon us the value of one, that we may see the importance of each individual person, each particular job. Help us to realize within ourselves the qualities which we want to see in our societies; help us to develop in ourselves the attitudes which we wish to find in others. Lead us, we pray, into unity of spirit, and into singleness of purpose to fulfill Thy will for our own best selves and for Thy Kingdom upon earth.

Guide and clarify our thinking today, that we may plan wisely and use and improve our organizations for greater effectiveness in Christian service. Make our societies channels through which Thy power may be known unto all peoples, Thy saving health among all nations.

We pray in the name of Thy Son, our Savior. Amen.

Prayer-Hymn: No. 180, "Breathe on Me, Breath of God," or No. 297, "Draw Thou My Soul, O Christ."

We Thank Thee, Lord, That We May Serve

Leader: Now let us turn to God in gratitude for the challenging opportunities which are ours, for the joys which reward us in our work with Him and with our friends in Him the world over. After a moment for silent praise and thankfulness, our gratitude will be expressed in song by ....(name).... The "Amen" of the hymn will conclude our prayer; if you want to follow the words of the hymn, it is No. 458 in the Methodist Hymnal.

Pause for silent prayer.

Vocal Solo: "We thank Thee, Lord." (All stanzas) No. 458.

Leader: Our Woman's Societies of Christian Service, through which we give our prayers and our labor, are not organizations separate or set apart from the whole work of the Church; they are never ends in themselves; they are but one lane in the highway of Church life. Each society is a glorious opportunity by which the great mission of the Church may be realized; we are not working separately or alone; we are united with all good people everywhere who work for the realization of the Kingdom of God on earth. Let us now join together in the singing of a grand old hymn of the Church, declaring our love and devotion and pledging our prayers, our presence, and our service to Her: Number 379, all stanzas. Remain standing for the benediction.

Hymn No. 379: "I Love Thy Kingdom, Lord."

Benediction.

WHEN IN NEW ORLEANS
SHOP AT HOLMES
New Orleans Oldest and Best Department Store
CANAL STREET - - - - N. O., LA.

"LEST YE BE WEARIED"

By Mrs. Irvin Rowland

"For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds."

Life is a race that must be run with infinite patience. The Christian must display patience more than seven times seven. He who does not possess poise and self-discipline cannot hope to be an outstanding witness to a personal Savior. Men fear to follow those who lose self-control, those who face life's difficulties just as poorly as an unsaved person. The mass of people look for strength in the Christian, a power to overcome, and patience to sweeten the pattern of life. The Christian must be different from the world or he cannot but grow weary.

"Lest ye be wearied." The secret lies in consecration, in our looking to another who is able to deliver, to uphold, to inspire, to help us to endure. There can be no strength flowing from within us lest we first receive it from the Giver of all good gifts. Then only can we become channels of blessings, then only can we run with patience the race that is set before us. Therefore, it is a necessity that we keep our eyes fastened on One whose grace is sufficient if we successfully run the race of life and not grow weary.

We do not need to be organized as much as we need to be unctionized.

—Henry [illegible]



MILLSAPS COLLEGE—1892

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON, NOVEMBER 4, 1945

By W. C. Newman

THE CHURCH AS A FELLOWSHIP

Lesson Text: Romans 12:3-18.

Golden Text: Be tenderly affectioned one to another; in honor preferring one another.

Once upon a time our little family made a journey which required about two weeks. On the first Sunday we stopped in a town in which we were complete strangers, and as is our custom, we went to Sunday School and church. We were warmly welcomed at the door, ushered individually to the proper classes where we were heartily greeted and introduced to every person present, then ushered into the sanctuary, where we were introduced publicly along with all other guests at the service. And after the benediction people literally swarmed around us in genuine friendliness.



W. C. Newman

On the second Sunday we stopped over in another town, where we again sought out the church. No one noticed our entrance; no one offered to guide us to the classes; no one bade us come again. And we haven't, and won't.

You see, one of these was a church; the other is just an institution. And there is a vast difference between the two.

Dissecting the Body of Christ

One of the lovely figures of speech used in the New Testament to represent the Church is this one Paul employs in our scripture text from Romans, "one body in Christ." This figure is even more beautifully carried out in 1 Corinthians, the 12th chapter, "God hath tempered the body together . . . that there should be no schism in the body," said Paul there. And again, "Now ye are the body of Christ, and members in particular." And then he goes on to give us that loveliest of all poems, the thirteenth chapter, about love.

All of which is to say that when we allow anything whatever—jealousy, anger, ill-will, gossip, a critical spirit, or anything else in the world—to divide or break the fellowship of the Church, we have done violence to the body of Christ.

The body of Christ deserves our dearest love, our kindest attention, our most affectionate care. And when we, as individual members of the Church, sink to the low level of backbiting, holding grudges, creating dissension, passing judgment on our fellows, or striving for dominance, it is as if we were dissecting the very body of our Lord.

Fraternity or Fellowship

Exclusiveness is counted by some to be the mark of culture and superiority. To belong to the elite, the "400," the intellectuals, the First Families, or the Society Set, is to them a coveted honor for which they would willingly pay too much. Campus fraternities and sororities have broken innumerable hearts among those who set such value upon that kind of thing. Even secret fraternities, whose chief purpose is mostly good, are known for the difficulty of getting into them.

All of these things are born out of man's need for fellowship, and of his desire to feel superior. At best, they are mere fraternities.

The Christian Church is more—much more—than fraternity. At its best, it is inclusive fellowship that knows no barriers or boundaries. "We, who are many, are one body in Christ."

Many people are essaying upon the subject of "what's wrong with the church?" today. Mostly they accuse the church of a lack of responsibility. But that isn't the trouble. If spirituality could be weighed or measured, I suspect that it would be found that the modern church possesses quite as much of it as did the church of our fathers.

The great lack of the church is this fundamental thing of fellowship. That lack dissipates our energies, confuses our counsels, and disunites our resources. From the smallest congregation to the largest annual conference we have felt this searing flame—the broken fellowship. More than any other one thing, that lack holds the church from wielding the power of redemption in our world.

Uniting the Church to Unite the World

But if this lack of fellowship is the most grievious failure of the modern church, the need of the world for fellowship is greater than it has ever been in history. The nations of the earth that are not prostrated by war are bristling at each other in every newspaper and on every radio, and "breathing out threatenings and slaughter" of a more horrible kind than man has ever known. The atom bomb is not so much a new invention as it is the inevitable result of the world's enmities. Given a continuance of these enmities and even greater horrors than the atom bomb will be produced.

Yet in this kind of world the Christian Church, which began as an inclusive fellowship, squanders its time and energies in countless private battles over trivial issues and personal grudges.

God help us!

We of the Methodist Church are trying to launch a "Year of Evangelism." What stands in the way of the success of this noble aspiration? Nothing so much as the dividing of congregations into factions, the cynical and critical attitudes of individual members and ministers, and the tension and animosities created by our competitive system of appointments.

So we need to learn fellowship. We need to teach it, and preach it, and live it. If the Church does not supply it now, the Church will not deserve to live, and probably won't. It will have to die and be born again, as it has had to do before.



A VISIT WITH BISHOP MELLE

(Part 1—Continued from last week)

German Methodism faces the problem of taking care of the homeless and refugee Methodists. Bishop Melle tells how that wherever these people go they seek immediately their Methodist brethren and renew their church membership. Although all German Methodists are in desperate condition, yet the more fortunate members endeavor to help their needy brethren. For example, in some services a second collection is taken, which consists of passing baskets in which people put pieces of bread which they sacrifice from their small rations of food.

During the war the Methodists supported very liberally the Church, and Bishop Melle was able to collect a war relief fund. An endowment for the retired preachers was also started. These funds were in banks but now, since surrender, these accounts are frozen and may never be available. An Bishop Melle says, all the preparations made for the time of need which was expected after the breakdown of Germany were in vain. Bishop Melle has received no salary since April.

It requires a courageous man like Bishop Melle to be able to remain optimistic as he views the physical destruction of Berlin. I have seen many bombed cities in Germany, but Berlin has suffered most. The reports in the American press of the physical destruction of Berlin have not been exaggerated.

I endeavored to render assistance to Bishop Melle and his family. I gave them all the food that I had with me, for I have learned to carry food as I travel through war-torn Europe. I was also happy that I was able to change some travelers' checks into German marks, which I gave to Bishop Melle as a token gift from the Methodist Committee for Overseas Relief. Bishop Melle declared that this gift caused him to think of how the ravens had brought food to Elijah. Miss Melle remarked that now perhaps they would be able to secure a stove for the winter.

In view of the present suffering in German Methodism, an exhortation for relief assistance is hardly necessary for American Methodists. The German Methodists are our brethren. Wars and tragedies do not sever the bond in Christ Jesus that unite Methodists in all parts of the world.

THE CHRISTIAN FIRESIDE

UNIBUS

And there did approach the season of Evangelism as hath been ordained of the powers of the Church, and the layman did speak with the Pastor, saying, "Wherein has the Church failed to reach those without the fold? and why has not the Pastor pressed with more vigor to receive them into the worship and membership in the Temple?" Then did the Preacher withdraw into the Study and meditate on these things. With a great heaviness of heart he recalled the words of the Great One, "Great is the Harvest if there be Laborers." And his heart was sad for those who could not find the way.

HOPI INDIANS

In 1906, there was considerable disagreement among the Hopi Indians. One faction urged cooperation with the government. Others felt they had been persecuted to such an extent that no such cooperation was possible.

In the village of Old Oraibi, on the Hopi Reservation in Arizona, tension ran so high that it was mutually agreed that both groups could continue no longer living in the same community.

At this stage in any other Indian village, fanatics on both sides would probably have begun cracking skulls—but not among the Hopis. The two factions gravely decided to have a tug-of-war. The winners would remain in Old Oraibi; the losers would settle elsewhere.

So they did. The losers, without question, packed up and left to found the village of Hotevilla. And it is in this village, from these losers in the tug-of-war, that the pacifist strain among the Hopis has remained the clearest.

The village has contributed at least ten conscientious objectors who were sent to prison for refusing to register or otherwise resisting the Selective Service System. Four of these have served second terms, and two were indicted for a third time, although the prosecutions were not pressed.

In Hotevilla for the past three years there has not even been a lock on the community jail. Yet there is not an instance on record where an imprisoned Hopi has tried to escape. Prisoners are given work around the agency, and at night they sleep in the jail—with the door open, if they so desire.

"I have worked in past years with Arizona Indians of several tribes," reports Mrs. Genevieve Walther, FOR member and Indian authority, "and feel confident that I'm correct in saying that in almost no other Arizona tribe could this unique system work at all."

It was also from Hotevilla that Chief Dan Katchgonva wrote Major General Lewis B. Hershey to say that America's war with Germany and Japan did not necessarily concern the Hopi. (Reporter, Aug. 15, 1945).

Most Go to Army

It is a mistake to assume, however, Mrs. Walther points out, that all Hopis are conscientious objectors, despite the fact that they are sometimes known as America's original pacifists. Most Hopi youths go into the armed forces, a situation which has disheartened some of the elder leaders who feel the old traditions are being violated.

At the same time, there seems reason to believe that most Hopis are temperamentally pacifist enough to prevent them from becoming good soldiers. One observer, who said he had studied the situation, declared:

"In the average Hopi boy there just is not combat material. Before most of them are in the service a month they are placed in non-combatant work, where they have proved fine workers, handing out supplies, keeping records, etc."

In contrast to the Apache and Navajo tribes, with their war-like traditions who have made "splendid" combat troops, few Hopis had (summer of 1944) or would be sent overseas, he said.

It is certainly true that there is a strong pacifism running through generations of Hopi tradition, and the tribe as a whole has refrained from bloodshed to a remarkable extent when compared to the history of other Indian groups around them. In fact, their unwillingness to fight the Navajo has resulted in the Hopi being slowly backed up onto the higher and poorer land of the Arizona mesas.

True, they have fought the Navajo, and participated in the 1680 uprising of the Southwest Indians when a number of Spanish missionaries were murdered. But the latter is the only instance known when Hopis became involved in any action against white men, despite the series of bloody wars between the early Arizona settlers and other native tribes.

Look for White Savior

One of the roots of Hopi pacifism is their belief, handed down through centuries, that justice and eternal peace would ultimately come to the world through a white savior. For this reason, the orthodox Hopi refuses to take up arms against a white man, for fear he might be the savior.

To a large extent, this idea has become mixed with resentment against the whites with whom they have already had dealings, and a strong sense of injustice over the government's re-distribution of their land, reduction of their livestock, and a long list of other grievances.

Edmund Nequata, who prepared a statement of grievances for the House Committee on Indian Affairs, explained it as follows:

"For many centuries the Hopi has been patiently looking and waiting for his brother, the white man who at one time, back in the Hopi's origin, was with the Hopi people. This man told them he was their brother, the Bahana, saying, 'We are of one parent and were equally created, and no man is greater than the other. Go, depart from your enemies, and be on the move toward the rising sun, and while on this journey, watch for my great star which will appear in the Eastern sky. There, where I will meet you, is your land of promise.'

"When the Spaniards came in the year of 1540 the Hopis asked them if they were the relatives of their brother Bahana. They said no. During their stay they proved to be dictators and they made slaves out of innocent people. In the year of 1680 the Hopis rebelled against these Spanish priests and drove them out."

Lose Hopes

The account then described how other white men came, ending up in a long series of government agents, but none of these men was the Bahana.

"The Hopis lost all hopes, because their pleadings for peace have never been answered. So up to this day we have found that all these sweet talks from the agents were nothing, but were only idle promises."

Some observers believe that the Hopi reluctance to serve in the armed forces is more evidence of political rebellion than religious pacifism.

Mrs. Walther, however, feels that their objection to war is a mixture of resentment against the government and adherence to their tradition, a combination of religious and political.

"We heard Hopis from almost every group telling us versions from the same basic tradition story, all including the idea of the Bahana, or the white brother who would avenge the Hopis, they being enjoined never to attack a white man," she declared. "And so I am inclined to believe that Hopis are motivated by this belief even though informed non-pacifists declare the opposition to be entirely political."—Reporter.

When a church leader talks about "reaching the unreached," one may properly enquire whether he means "reaching the unreached" in the Church or outside? While we must approve of sincere efforts of spreading the Good News, it is well to remember that more concern over the state of religion in the Church and in ourselves would be the most persuasive argument in the world as to the validity of our religion. Meanwhile, it is well to avoid the hypocrisy of an assumption that all of us church people have been "reached," while those outside the Church are "unreached," even though many of them may be more truly religious than we are.—James Myers, Ind. Sec.



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REV. ELISHA GRIGSBY MOHLER

By J. H. Holder

In the quiet hush of the early morning (3 o'clock), October 1, in the little parsonage home in Itta Bena, Miss., held in the arms of his devoted wife and surrounded by his loved ones, Elisha Grigsby Mohler slipped away from earth to the "Beautiful Home Prepared."

Born in Baltimore, Maryland, of pioneer stock, he came with his family to Mississippi while but a lad and grew to manhood on his mother's plantation near Gulfport, Miss.

His father was Major Elisha Mohler, graduate of Virginia Military Institute, presided over by Stonewall Jackson. His mother was Sarah Louise Goodman, of Mobile, Alabama, scion of a prominent, wealthy southern aristocratic family. They were married in 1865, the bride's trousseau being brought from England through the blockade.

Bro. Mohler was a B.A. graduate of Millsaps College and a two-year student of Vanderbilt University (1910-11). He was a diligent student, a wide reader, and possessed a vast store of general information.

Before coming into the itineracy, he was for some time principal of the Gulfport High School System. He was an able teacher, grasping essential truths and imparting them clearly to others.

From childhood he was a devout member of the Methodist Church, which he loved with a deathless devotion. He was a member of the Masonic fraternity and an active Rotarian, being president of the Itta Bena Rotary Club at the time of his death.

He was married to Miss Ida Cornelia Parver, who was many years his junior, of Hawkinsville, Georgia, of one of the first families of the state, prominent in banking, literary, and church circles, residing in Hawkinsville for five generations.

Their home was blessed with two fine daughters, Elizabeth, Mrs. John Dunbar, and Cornelia, Mrs. Jasper Simpson, and three grandchildren, Jack Dunbar, Sandra, and Jasper Simpson, Jr. Two brothers and three sisters survive him, Ernest Mohler, Laurel; John Mohler, Hattiesburg; Mrs. Carrie Lee Avers, Los Angeles, Calif.; Mrs. Robert Martin, Hammond, La.; and Mrs. Henry Draughon, Hattiesburg, Miss.

Bro. Mohler was admitted into the traveling connection, on trial, in the Mississippi Conference in 1908. His first charge was Mississippi City in 1909. He attended Vanderbilt University two years, then transferred to North Mississippi Conference. He was stationed at Artesia and served there three years. He served Batesville, Sardis, Booneville, Lexington, Sunday School Extension secretary five years, Webb & Sumner, Drew, Merigold, Eupora, Iuka, and closed his ministry and life at Itta Bena in 1945, faithful, true, and successful.

He was ordained Elder in the Starkville Conference, December 7, 1914, by Bishop R. G. Waterhouse.

To evaluate the life and ministry of so noble, earnest and worthy a servant of God is not easy. No man ever served his Lord and his Church more faithfully. He was a great soul. In purity of life, in faith, in high standards, courage, loyalty, and in genuine friendship, no one surpassed him. He was kind and generous, never bearing malice toward any one. He was strong in his convictions, never compromising a principle, and bold as a lion in the defense of the right. He suffered physical hurt and was in danger of death more than once for denouncing evil doers. He hated sham and pretense and had little respect for the "time server." He was aging sweetly and happily, expressing only good-will toward everyone. He bound men to him closely by the ties of friendship and loyalty.

Bro. Mohler did not aspire to be an orator, though his preaching was real oratory. It was logical, plain, forceful, and convincing. He was sound in his theology. He preached an orthodox, safe and sane gospel, a preacher of superior ability. He was regarded as one of the best pastors the Church ever produced. He did a constructive work wherever he served. He was industrious, hard-working, diligent, and faithful to every responsibility. Overwork hastened his premature death. "Servant of God, well done."

Bro. Mohler said to his good wife and daughters, "I am not afraid to die; I am ready to go, but I do want to live and serve." His soul was wrapped up in the work of his ministry.

Funeral service was held in the Itta Bena Church, Tuesday, October 2nd, 2 o'clock in the afternoon, the centre of his last ministry. A great assembly of friends, a large number of his minister brethren, were present to bid him goodbye. The service was conducted by Rev. R. G. Lord, district superintendent, assisted by Rev. W. R. Lott, Rev. A. W. Bailey, and the writer of this memoir, an intimate friend for thirty years. After the services in the church, his body was laid to rest till the "resurrection morning," in the beautiful Grenada cemetery, beneath an immense mound of beautiful flowers, to sleep near the scenes and the friends he loved so well.

"Warm summer sun shine kindly here;
Warm summer winds blow softly here.
Green sod above, lie right, lie right;
Good-night, dear heart, good-night, good-night."

RESOLUTIONS OF RESPECT

The following resolution was passed by the fourth quarterly conference of the Shelby, Miss., Methodist church, October 21, 1945:

Whereas, one of our number, Bro. Frank W. Bullock, has been called to his eternal reward, and,

Whereas, he was for many years a faithful member of the Shelby Methodist church, serving as steward, trustee, secretary of the quarterly conference, and recording steward, as well as in many other relationships, in each of which he was painstaking, sincere, and efficient in the discharge of the duties of those offices, and,

Whereas, he was also a regular attendant upon the worship services of the church whenever it was possible for him to be present, and,

Whereas, he will be greatly missed in the congregation and in the community. Therefore, be it

Resolved, that we, the official members of the Shelby Methodist church, in quarterly conference assembled, do hereby express and record our deep appreciation of his life, character, and service, and assure the family of Bro. Bullock of our prayers and sympathy at his going. Be it further

Resolved, that a copy of these resolutions be spread upon the minutes of our Conference, a copy placed in the hands of the family, and a copy mailed to the New Orleans Christian Advocate.

J. D. WROTEN, President;
ALLEN WEISSINGER, Secretary.

RESOLUTIONS OF RESPECT

Whereas, God, in His infinite wisdom and mercy, has called our brother and board member, Bro. Lon H. Miller, from this life to a better world, and,

Whereas, we realize with his passing we have lost a most loyal member of our community, our church, and board of stewards, a true friend, and his splendid family a most devoted husband and a wise and loving father, and,

Whereas, we deeply appreciate the contributions he made to our church and to our community, both religiously and socially. Be it

Resolved, that we, the members of the Board of Stewards of the First Methodist Church of West, Point, Miss., express to the family of our departed friend and brother our deepest heartfelt sympathy and appreciation of his splendid life, that has meant so much to his loved ones, his Church, and his host of friends, and we commend them to God's care and keeping. Be it further

Resolved, that a copy of these resolutions be put into the minutes of this Board, a copy be sent to the sorrowing family, and a copy be mailed to the New Orleans Christian Advocate.

Signed: THE BOARD OF STEWARDS
Committee: H. L. Murphy, Olin Byers, George Barry.

IN MEMORIAM

On Saturday, July 14, 1945, our hearts were saddened by the passing of one of our best loved members of the Woman's Society of Christian Service of Tranquil Church, Becker, Miss., charge, Mrs. Mary Frances Haney. She had been a member of the Methodist Church since early girlhood. Her cheery smile and comforting words are so fixed that they will be a lasting memory to all who knew her. Her worth as a Christian citizen cannot be enumerated, for hers was a Christian life directed by the word of God.

"Lives like hers, so gentle and true,
Die not with the passing years.
But leave their impress on our hearts,
Stilling our doubts and fears.

"Guiding our feet into safer paths,
Through the earthly swim and strife,
Until we, too, like her we loved,
Receive the crown of life"

We realize our loss and cherish the memory of her. Therefore, be it

Resolved, as it has been the will of the Almighty God to call her to that home of rest, she will be missed from our society, and whereas, she was especially interested in the welfare of the young people, always ready and happy to give advice, and whereas, she was an honored and trusted member of the Woman's Society of Christian Service.

We, therefore, ask that these resolutions of respect be made a part of the minutes of th Woman's Society of Christian Service, a copy given to the sorrowng family, and a copy be sent for publication to the Aberdeen Examiner and the New Orleans Christian Advocate.

Signed by the following committee: Mrs. S. W. Word, Mrs. Bob Williams, Mrs. H. G. Wood.

Prophets must control their own prophetic spirits, for God is not a God of disorder but of harmony.—Selected.

A VISIT WITH BISHOP MELLE

(Continued from page 5)

Bishop Melle to declare that Methodism has an opportunity in Germany so great, so promising, and so helpful to the rebuilding of the people as never dreamed of by the founders of German Methodism. He holds that Germany is now the most important mission field in Methodism; that although Germany may be the most difficult area in Methodism, yet it is also the most hopeful area.

In facing the new opportunity in Germany, Methodism has a number of strong assets. I would mention, first, the optimistic spirit of our leaders. Dr. J. W. E. Sommers, as president of our Methodist Theological Seminary at Frankfurt-on-Main, is planning a new program for that school. Many pastors, like Rev. George Haug, of Munich, walk fifteen miles to serve scattered Methodists. The Deaconess House at Nuremberg is completely destroyed, but the superintendent, Christian Jahreiss, refuses to be discouraged and continues the deaconess program from inadequate rented quarters at Ansbach. Although seventy years old, Bishop Melle preaches many times each Sunday. On September 2 he preached at Plantiz at 7:30 a.m., at Zwiskau at 9 a.m., at Werdau at 3:30 p.m., and at Reinsdorf at 8 p.m. At the last place, Bishop Melle says he was so tired he planned to hold only a short service. It lasted, however, more than two hours, because the people wanted to sing hymns and hear a long sermon.

Methodism has in Germany a wonderful hospital and deaconess program. Despite the demands of the war there are still nine hundred Methodist deaconesses serving as nurses in hospitals and private homes and as assistants in local Methodist churches. They live a most sacrificial life, their salary being $5 per month and expenses. Even in the face of hostile Nazi pressure seventy young Methodst girls became deaconesses during the war and twenty have already volunteered this year. The deaconess and hospital program is one of the most outstanding features of German Methodism. Through this humanitarian service many doors are opened to the Methodist message.

With seventy per cent of the Methodist pastors in the army, there was the question of how to care for the congregations. The answer was found in the loyal and efficient work of the deaconesses. Bishop Melle says: "We used our deaconesses and they did great work. They preached, held Bible study classes, young people's meetings, and made pastoral visits." The deaconesses are so loved by the members that Bishop Melle dares not remove some from the churches when the regular pastors return from the army. He declares that in the future German Methodism will make use of women religious leaders more than ever before.

According to Bishop Melle, Methodism enters the reconstruction period in Germany in better condition than the churches which received financial support from the state. He points out that Methodism did not lose membership during the Hitler regime; that the members retained their spiritual life and remained faithful to the Church.

Bishop Melle holds that the vitality of German Methodism can be explained partly because it is a free Church and not related in any manner to the state. There are four churches in Germany that belong to the Union of Evangelical Free Churches, namely, Baptist, Evangelical Association, Congregational, and Methodist. Bishop Melle is chairman of this Union, which has a constituency of 600,000 adherents. In addition to the four members of the Union, there are other Free Church groups, among which are Moravians, Lutheran Free Church, Reformed Free Church, Mennonites, and Pentecostals.

I asked Bishop Melle to state the principles held by the Free Churches. He replied that there were four main points: First, personal experience of salvation; second, the doctrine of assurance; third, voluntary decision for accepting Christ and uniting with the Church; fourth, the refusal to accept any financial support from the state.

These four points seem very normal for us, accustomed to the American conception of the separation of church and state. In Germany and in other European nations there is, however, the background of the state church, of the union of church and state, and of financial support being given by the state to churches. For many years the Free Churches were even attacked because they were charged with interfering with the church-state combination in the field of religion. The Free Churches have always contended that financial support from the state inevitably brings the church under the control of the state. It may be remembered that Hitler once boasted that he was giving annually 500,000,000 marks to the German churches.

I think we can agree with Bishop Melle that if the Free Church principles are valid, as Americans believe them to be, they should now be given a real trial in Germany. At any rate, the group of Free Church leaders who met with Bishop Melle while I was in Berlin agreed that the hour had come for the Free Churches to become really aggressive.

I asked Bishop Melle to outline the ways by which American Methodism could help the Methodists in Germany. His reply was that temporary help was needed to care for the superannuates, since all the endowment funds for this purpose had been frozen in the banks after the surrender. He also feels that American financial aid will be needed in the rebuilding of destroyed church property, for it will be impossible for the German Methodists alone to restore their property. Then he pointed out the great need of food and clothing in Germany. He stated that estimates made by experts show that several million people will die in Germany this winter of hunger and cold unless supplies soon reach Germany.

Bishop Melle concluded by stressing the strength that would come from knowing that, despite the happenings of the past fifteen years in Germany, there still remained a spirit of Christian brotherhood between German and American Methodists. "I think," said Bishop Melle, "that just as we German Methodists must show the spirit and mind of Christ even in our catastrophe so a great test for the Church in America will be her relation to her brethren not only in the Allied countries but also in the defeated nations."

A PARISH PARABLE ON A SELF-RIGHTEOUS MAN

Now on a certain day when the Master of the Temple walked abroad in the market place he met a man who, according to ancient custom, began to explain his absence from the Temple on the Sabbath day, saying: Thou knowest that in the Temple are extortioners and hypocrites, them that lieth unto themselves and maketh a show of their piety. Therefore do I remain away from the Temple on the Sabbath day.

And the Master of the Temple saith unto this man: Verily, thou speakest the truth, for in the Temple are hypocrites and liars, and among them am I, the greatest of sinners. Therefore do we have need of thee, for it hath been promised that one righteous man leaveneth the whole. For the want of such were the cities of Sodom and Gomorrah destroyed. Come thou to the Temple and let thy light shine among them that walk in darkness.

Now on the next Sabbath day the Master of the Temple, having little faith in them that walk alone in their righteousness, was disappointed not that this man was not found among the Great Congregation, for he expected not to see him.—Clinton Lee Scott, in Christian Leader.

SPIRITUAL MOBILIZATION
A Declaration

Spiritual Mobilization applauds the prompt termination of wartime controls and censorships. It believes the nation should rally enthusiastically behind President Truman's call for return to the American Way, the basic freedoms and spiritual ideals that have made America great and from which America has been detouring for a decade. It admires the President's determination to work with the Congress to restore balance between the executive, legislative and judicial branches of our government. Severe tests lie ahead.

With victory and war's end, one phase of Spiritual Mobilization's program is completed. It is glad so many feel it rendered helpful service against the pagan stateism trend which still stalks the earth. Our distinguished Advisory Committee has been released for reenlistment. Our 1608 clergy representatives from coast to coast are cooperating in the formulation of our next effort against collectiveism of whatever sort—Fascism, Communism, Socialism, etc. America stands strangely alone in the world so far as her social and economic systems are concerned. They must continue to be based upon the God-given rights of individual citizens as children of God.

We desire comments and inquiries from thousands more ministers who share our viewpoint. Write below for latest publication.

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THE LIVING CHURCH

We cannot claim to believe in a ing until we dedicate ourselves o the achieving of it. We must not even pronounce a thing beautiful r desirable or good unless at the oment we mean that it is some- ing for which we hold ourselves ady to act and to plan, and for the ke of which we should think it hard thing to suffer loss.

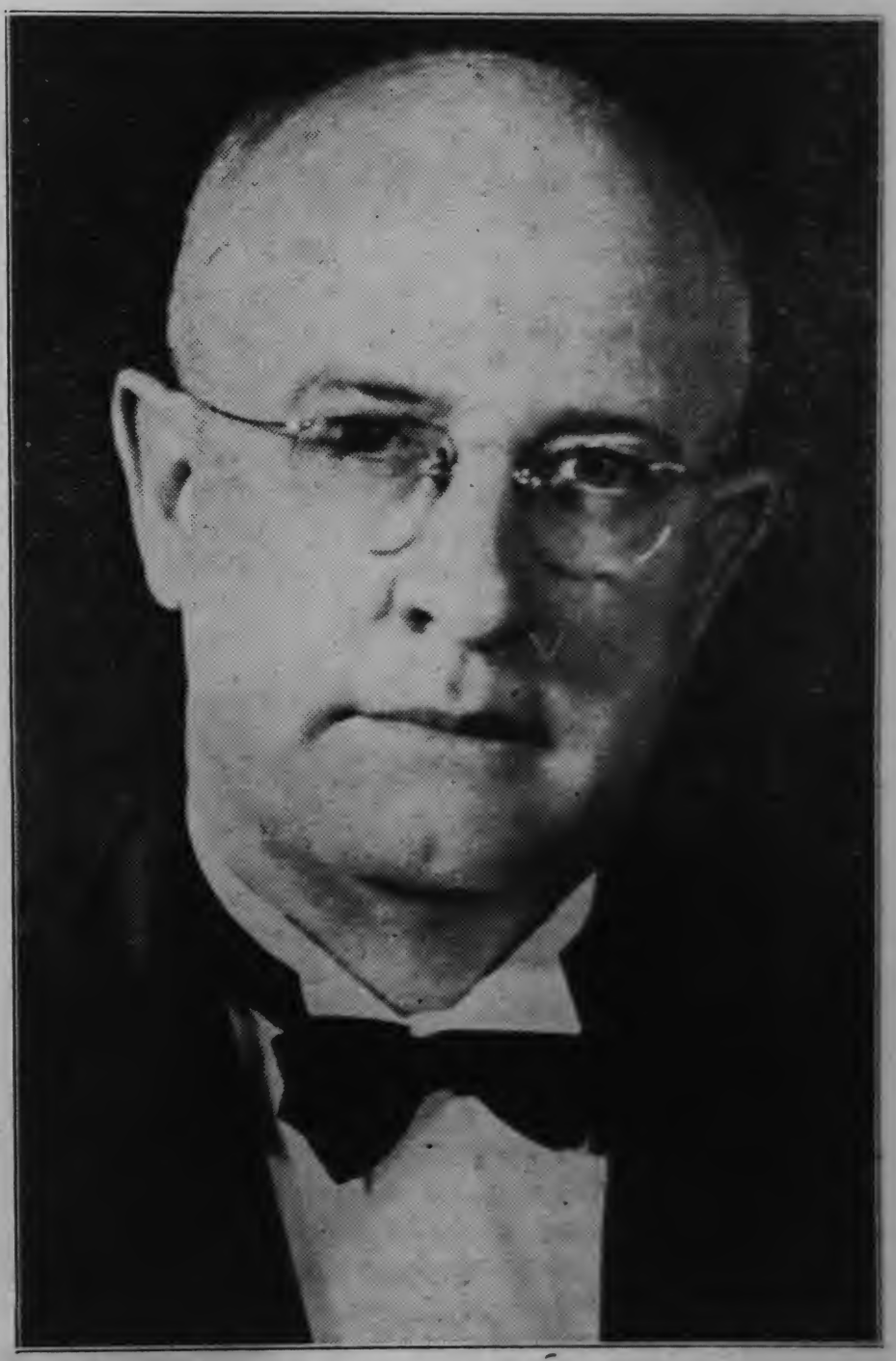
—Dr. John A. Hutton.

THE PRAYER-ROOM TODAY

My Lord, Thou hast in mercy own me something of myself; ow me more, that I may know e thing I am. Thou hast shown e a little of what Thou art; show e more. Let me see Thy holiness; me see Thy love; let me look Him whom I have pierced, that that vision the fountain of re- ntant tears may be opened afresh ithin my heart. Help me to know at I have no refuge from myself t in Thee, who hast ever been the pe of the penitent, their cleans- g and their peace. Amen.

l. 92. No. 44.

NEW ORLEANS 12, LA.,
URSDAY, NOVEMBER 8, 1945.



BISHOP J. L. DECELL

He presided at the session of the Mississippi Conference at Meridian and is this week presiding over the North Mississippi Conference at Greenwood

WALLET OF THE WEEK

CHINESE CHRISTIANITY, despite the political confusion and the economic disruption now existing, gives promise of playing a great part in that country's future. According to reports, five thousand five hundred and ninety-one Chinese students are now enrolled at the nine leading Christian universities, fitting themselves for leadership in that land. This will probably mean that the future of China may be inbreathed with Christian aggressiveness, and will assume a larger place in the future of the world.

* * *

THE MENNONITE CHURCH, at its thirty-ninth annual meeting in Goshen, Indiana, laid plans for an expanded missionary program for the denomination. Among other things, it was planned to send twelve new missionaries to Argentina, India, and China, and the opening of a new mission in Puerto Rico was ordered. More and more it becomes evident that the war has brought Christian people to realize their responsibility for propagating the only ideal which can save the nations from the disasters of armed conflict in the years ahead.

* * *

PROTESTANT CHURCHES IN JAPAN in 1940, according to Dr. Douglas Horton, of New York, numbered 1,931, with an aggregate membership of 233,463. In addition, there were 412 Christian schools, from the the kindergarten through universities, with a total enrollment of 51,412 students. Dr. Horton says that the influence of those Christian schools was out of all proportion to the numbers either of the schools or their output. Naturally, the schools shared in the disasters of war and will have to be rebuilt at great cost before they may make a great contribution toward the rebuilding of the ruined country.

* * *

MECHANIZED FOREIGN MISSIONS is the dream of the Assemblies of God. The denomination plans to raise one hundred thousand dollars for that type of missionary activities. It is planned to buy airplanes, motor boats, jeeps, motorcycles, and other motorized equipment for the use of the missionaries in the foreign fields. It would seem that one hundred thousand dollars might prove to be but a small part of the sum needed for bringing such an ambitious program to effective operation on the widely extended missionary front even of this newer entrant into the field of missionary conquest.

* * *

THE USE OF GAMBLING DEVICES by the Catholics of Ontario and Quebec provinces of Canada seems to be both common and scandalous. At the recent association meeting of the Baptists of those two Provinces, they condemned in biting language the use of such practices for money-raising by the Catholic Church. Perhaps the use of gambling devices by the Catholics reflects the European attitude toward gambling, but it is difficult for a Protestant Christian to understand such apology for practices which are condemned by law and the civic conscience, no matter how poor the enforcement may be.

CIVILIAN PUBLIC SERVICE activities of the Quakers will be terminated on March 2, 1946. It seems that their contract was to continue the work until six months after the surrender of Japan. Quaker interest in conscientious objectors will not end, however, with the closing of their camp activities. A loan fund has been planned from which CPS men may be able to borrow up to two thousand dollars at three per cent simple interest. The loans are intended to re-establish such men in business and professions of their own.

* * *

A PHOTO OF CHURCH BELLS gathered on the dock at Hamburg, Germany, speaks eloquently of the vandalism of the Nazi invaders, but no less so of their utter disregard of religion and the churches. The bells which they sought to silence forever will soon be on their way to the lofty thrones from which they were toppled in the palmy days of the Nazi power and purpose. The photo released by the British, indicates that the assemblage of bells was gathered from all parts of Europe and it may take some time to get them back to the congregations from which they were stolen, or taken by force.

* * *

DR. OTTO DIBELIUS, prominent anti-Nazi Confessional Church leader, has been named head of the new Evangelical church government in Berlin and Brandenburg, according to a news report. Dr. Dibelius was banished from Germany in the early days of the Hitler regime, and was imprisoned by the Nazis and was only recently liberated by the Russians. We sincerely hope that the new leader hay have a sincere desire to create in the German mind and heart a deep and abiding passion for the spirit rather than the forms of Christian faith.

* * *

POST-WAR REPERCUSSIONS on the Belgian Congo, enumerated by the **African Courier**, include: The end of rubber-gathering parties, which will improve the lot of the natives who have worked hard at the task during the war; The repeal of war legislation and censorship; Hope for more gasoline, the lack of which is hampering the colony's economic development; and the possibility that aircraft and other means of transportation may soon make it possible for the colonials to visit Europe, which the war has made a changed and a strange country to them.

* * *

A SOLDIERS' COLLEGE, to be known as the "College of the Rhine," is being planned by the Young Men's Christian Association in collaboration with the Royal Army Chaplains' Department. The purpose will be to train men in the British Army on the Rhine for the Christian ministry, and as Youth Leaders for service in connection with the churches. Men of all Protestant denominations may take advantage of the course which will be of a month's duration. Dr. Horton Davies, of England, a Congregational minister, is one of the leaders in the movement.

New Orleans
CHRISTIAN ADVOCATE

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W. L. DUREN, D. D., Editor-Manager
C. MILTON CHALMERS, Publisher
Associate Editors: ALFRED P. HAMILTON, H. T. CARLEY, D. D., B. P. BROOKS, HUGH N. CLAYTON (In the Service)

EDITORIAL

DOWNWARD REVISIONS OF TRUTH

From the beginning of the Christian movement, the Sermon on the Mount has been accepted as the charter of our faith. More than three hundred years ago, the King James Version gave its sublime teachings a firm place in our English thought and speech. In that translation, the initial precepts are introduced by the word "blessed," a word which fixed in Christian thinking the idea that the kingdom of God implies a category of heavenly values which Christ revealed to the world. In classic Greek there is, we think, collateral support for the translation found in the Authorized Version. The primary use of the word by the Greeks seems to have been to express matters relating to the gods rather than to mortals. In its secondary use, the reference to men expressed a superlative, or an exaggerated experience of exaltation. Its third use had to do with the felicity of the dead. The idea in classic Greek was never wholly divorced from its original association with the gods.

The translation of the various instances where it occurs in the New Testament, shows the bias of the scholars of 1611 to have been strongly in favor of "blessed." It is used fifty times and in all instances except six it is translated "blessed," and even in those "blessed" might have been used without doing great violence to the meaning. It is preeminently a word saturated with divine implications, and its reference to human elation is at best incidental.

Jesus said "Blessed are the peacemakers," but he certainly did not refer to any emotional satisfaction on account of our success in harmonizing human relations. It was rather a word of underived authority spoken to men out of a heart burdened with redemptive passion. It was a word which expressed the faith of the early church and a word which continued to voice the faith of the Church down to modern times. Then came the critics who, prompted by their emotions, or by shallow thinking, gave us the over-simplification, "Happy are the peacemakers." They assumed that the more human term retained the ecstatic values of the Christian devotion to peace, but is that assumption true? We believe that the change actually substitutes an emotional idea for a divine reality. It drags a great truth from its divine pedestal and puts in its place a measure of human satisfaction. It may meet the demand for lingo, but it is a poor interpretation of language. This is an example of many changes which have debased our concepts of fundamental truth. It is a process by which the material and the sensuous have gained ascendancy over sane and sound interpretations of the Word of God.

BOOKS THAT MAKE HISTORY

High-pressure salesmanship annually bludgeons the public into buying books on the assurance that they are epoch-making either because of revolutionary theories or for their amazing discoveries. Of such books produced in our time, ninety-nine and ninety-nine one hundredths per cent of them can be dismissed as plain "duds." The advertising capitalized upon the anxieties and the emotions of the moment, and the public, yearning for progress, paid the bills, advertising and all. Most of such books never produced "a going in the tops of the mulberry trees," and none of them produced "a shaking" of dry bones which caused them even to gravitate together, to say nothing of bringing them to life.

But, despite such literary disappointments, there have been epoch-making books which have stood the tests of both criticism and history. Recently we saw a listing of ten such books under the caption: "Books that Make History." The Bible was at the top of the list, and six others of the ten have to do with the faith which is its theme. One, Shakespeare, is occupied with literature and drama; the remaining two with evolution and economic socialism. Darwin and Marx had great influence, but we are not inclined to accord them the right to the dignified company in which they appear.

There can be little doubt, however, that the Bible enshrines the world's most influential literature, its most moving drama, and is the source of its noblest inspiration. Its message is the basis of the controlling ethic of all races, its incidents have inspired our treasures of art and created the harmonies of the great music of every land. To sum up its influence, it has produced the greatest living and its reflex influence is registered in the noblest civilization of all history. America can reflect no greater credit upon itself than by exalting the Book that undergirds both our history and our civilization—the Bible. But this should be no more true of the period of weeks beginning at Thanksgiving than of the weeks and the years which follow. If the scriptures have any value for us it is for all of life, and that means every day of the year.

THE EGYPTIAN RIOTS

Twice before we have made warning reference to the danger connected with the Palestine situation. On Friday of last week, the rioting in Palestine spread into Egypt. We know from first-hand knowledge exactly what happened in the city of Cairo, and we are one hundred per cent opposed to our government meddling in that situation. To the outsider, our peace negotiations seem to be heading toward being a greater failure than that which marked the close of the first World War. We are opposed to making American men pawns under the control of horse-trading diplomats anywhere, any time. We are for peace!

NATIONAL EDUCATION WEEK, NOVEMBER 11-17

"New occasions teach new duties; Time makes ancient good uncouth;
They must upward still, and onward, who would keep abreast of Truth;
Lo, before us gleam her camp-fires! We ourselves must Pilgrims be,
Launch our Mayflower, and steer boldly through the desperate winter sea,
Nor attempt the Future's portal with the Past's blood-rusted key."

—James Russell Lowell.



B. P. Brooks

Every business and professional leader is very conscious of the fact that tremendous changes have taken place in our social and economic life and conditions, as we knew them before the war, will never be the same. There will be great changes in the products put out by every manufacturer as well as in the process of selling his commodity and in methods of distribution. New and amazing improvements will be made in the automobile, construction of homes, refrigerators, and almost every form of mechanical device. There will be profound changes in economics, in government, in international relationships. It is not unnatural, therefore, that we are wondering what new problems will confront us and how we shall fit ourselves to meet new situations.

The educator is probably more concerned about the issues of tomorrow than any other professional man. His problem is one of preparing the youth for that tomorrow. Tomorrow's lawyers, doctors, legislators, business and professional men are the youth who seek his guidance today. His job is to fit them for the tasks ahead. It is not enough that he teach them the skills of reading, writing and arithmetic and the fundamental facts of erudition, but he must train them to assume responsibility and foster in them such attitudes that they may use the instruments of knowledge with honor and integrity. He must fit them for a changed and still changing social order.

Tomorrow's citizen must learn to live in harmony with his fellow-man. This, then, must be a paramount consideration of education—to teach our young people how to adjust themselves to the world in which they are living. Perhaps, this has been education's greatest failure in the past. Dr. Aubrey Miller has said that no man's education is complete who knows **how** to write but who does not know **what** to write; who knows how to read words but not how to understand meanings; who knows how to add, subtract and multiply, but only for himself and without regard for society."

Our schools are the products of the great leaders who went before. They are more than this—they shall shape the future destiny of our nation and the nations of the world. If educators succeed in instilling ideals of justice, equality, harmony, right living in the youth of today, millions will rise to call them blessed. If they fail those citizens of tomorrow, they shall stand before them condemned.

It is a fearful responsibility. It is a glorious opportunity.

B. P. B.

Others Say. . .

WHERE CAN THE JEWS GO?

A terribly hard problem faces the British Government in the plight of the homeless Jews on the Continent of Europe, thousands of whom are still living in concentration camps (though not as prisoners) in the Germany whose defeat was to have been the signal for their return to happiness and prosperity. It has been made known that President Truman has urged the British Government to allow a large immigration of Jews—probably 100,000—into Palestine. This would not solve the problem completely, but at least it would help. Unfortunately, the Palestine Arabs are bitterly opposed to any such immigration, which they believe would foster the Zionist ambitions which they regard as wholly inimical to their own plans for an independent Arab State. The Arabs will not even consider the question from a purely humanitarian point of view, and they warn us of an upsurge of Moslem feeling throughout the East should our Government decide to respond to President Truman's appeal. This is a question which seems almost insoluble in the political sense. What is to be done? One desirable thing which could be done is for America to take the lead in demanding that this question of the Jews should become a common responsibility of all the powers which fought and overcame Nazism. There is no moral obligation on the Allied Powers to promote the causes of Zionism, but there is a perfectly clear obligation on the Allied Powers to find a home, or homes, somewhere for the remnant of a martyred race. We are tempted to say that if no joint action is taken it would be better for Great Britain to take the risk of trouble with the Moslem world and then to call upon the Allies to give her such help as might be needed in suppressing disorder. Risks have to be taken in politics, and if ever a risk was justified, on grounds of common humanity, this would seem to be a proper occasion for it. But if it should be decided that the Palestine policy is too dangerous, surely there is room, somewhere in the vast expanses of the British Empire and of President Truman's own country, for a home to be found for these miserable victims of man's inhumanity to man.—Christian World.

METHODIST HOME APPEAL

Dear Friends:

Once again we are approaching the Thanksgiving season, a time for giving expression of our gratitude to Almighty God for his many blessings that have come our way.

Our Methodist Home in Jackson stands as the protector of unfortunate children of our State whose homes have been broken and whose growth and development have been retarded by adversities which have crept into their family circles. The little poster which we are herewith enclosing (incidentally, this is not an actual photograph of children from our Home) point you to the kind of service which we are trying to render to the boys and girls entrusted to its care—that of showing them "what to do" in life. Apart from the love and enthusiastic support of our Christian friends, we could not hope to carry on an effectual program. With such love and support, we can afford our children an opportunity to live a full and happy life.

And so we are sure that you will want to share your abundant harvest of material blessings with our children this Thanksgiving. The railroad companies of this section have so kindly offered their transportation services to our Home again this year, to bring to us your gifts. Beginning November 17 and running through December 6, the Illinois Central System, the Gulf, Mobile & Ohio Railroad; the Mississippi Central, and the Columbus & Greenville Railroad will accept for free transportation to our Home all kinds of food, and any amount of good, wearable, children's clothing which your group cares to send to our Home.

May your remembrance of our Home serve to increase your happiness and to cause you to be more aware of the Master's presence at this Thanksgiving time.

J. H. MORROW, Supt.
Methodist Home, Jackson, Miss.

Shipping Thanksgiving Donations

It has been customary for the railroads of Mississippi to furnish free transportation for Thanksgiving donations for the charitable institutions located at Jackson for many years. These institutions are: Baptist Orphanage, Methodist Orphanage, Mississippi Children's Home Society, Old Ladies' Home and Old Men's Home.

The newspapers have cooperated in a most splendid manner in giving this publicity to the readers of their respective publications. We are happy to advise that the railroads are making this contribution again this year, and we would be pleased to have you give some notice to your readers through the next issue of your paper. Any shipments made from November 17 through December 6 will be handled free of transportation charges. We are listing the entire train schedule, together with shipping dates, but you may use only that part of the schedule as it pertains to your locality.

These institutions are in need of all types of food—canned goods, lard, rice, sugar, grits, baking powder, flour, cereals of all kind, fruits, and other staple items such as salt, pepper, soda, extracts, mustard, vinegar, meal, etc. Also clothing, sheets, bedspreads, towels, soap (laundry and toilet), brooms, mops, school supplies such as pencils, tablets, notebooks and loose-leaf fillers. Farm produce, such as sweet potatoes, Irish potatoes, chickens, eggs, syrup, hay, oats, cottonseed meal, hulls and other commodities. They are also asking that a special offering be made at this season, as money is always needed to buy commodities that cannot and will not be contributed.

BAPTIST ORPHANAGE,
METHODIST ORPHANAGE,
Mississippi Children's Home Society,
OLD LADIES' HOME,
OLD MEN'S HOME.

Train Schedules for Shipment of Donations

Gulf Transport Company.—Load at all points on Tuesday, November 20. Originating at Calhoun City and other points into Houston. These shipments will then be delivered to Jackson, Miss., by Gulf, Mobile & Ohio R. R.

Gulf, Mobile & Ohio R. R. (formerly G. M. & N. R. R.—Load at all points on Tuesday, November 20. Starting from the North at Brownsfield and from the South at Sandy Hook. Also Evanston, McLain, Lucedale, and all points into Laurel.

Gulf, Mobile & Ohio R.R. (formerly M. & O. R.R.)—Start at Corinth, Tuesday, November 20, and work to Meridian; start at State Line, Tuesday, November 20.

Columbus & Greenville.—Load Columbus to Winona and Greenville to Winona, Tuesday, November 20. (Shipments will be picked up here by Illinois Central).

Mississippi Central.—Load Hattiesburg to Brookhaven. Also Natchez to Brookhaven, Tuesday, November 20. (Shipments will be picked up here by Illinois Central).

Illinois Central System (including Y. & M. V. and G. & S. I. R. R.).—Start at Lakeview, Horn Lake, Holly Springs, Aberdeen, Meridian, Laurel, Gulfport, Osyka, Centreville, and Natchez, each on Wednesday, November 21, and work to Jackson.

Please see that all packages are well wrapped and marked plainly for proper institution. All shipments from November 17 through December 6 will be handled without charge. We are asking that all shipments be consolidated as far as possible and leave the point of origin on the same date.

CLERGYMEN TRAVEL TO PALESTINE

By M. S. Robertson

The recent notice that clergymen of the New England Conference of the Methodist Church will be given the opportunity to visit the Holy Land through a fund established by the will of the late Dr. Charles H. Stowell, of Lowell, Mass., in 1934, should bring to sympathetic laymen a suggestion of something splendid which they might do for their ministers. The New England Fund requires that the minister must be between 35 and 55 years of age, a member of the Conference for at least three years immediately preceding the trip, in the active pastorate, and in good health. No minister who has visited Palestine is eligible. Only four were beneficiaries before the war, but now that conditions promise to permit travel, plans are under way for resuming the program.

Most ministers have only one great travel ambition, to tread the paths of the Holy Land, but most of them are always frustrated in the desire by the lack of funds. Certainly few are ever able to save enough for the trip, and usually if they do, they are not able to get the thrill and the inspiration such a trip would give a younger man.

Would it not be a lovely and a gracious thing if some of our wealthy laymen should, like the late Dr. Stowell, see the need of first-hand knowledge of the land of our Lord if the minister is to be the most effective servant, and take pains in his will or, better still, arrange such a fund while alive, so he might be able to see and enjoy the enthusiasm and inspiration of any to whom he has made possible a visit to the Lord's native country?

CHAPLAIN RALPH CAIN "SEPARATED"

"Tell it to the chaplain(s)". The old Army phase took on new meaning at the Alexandria, La., Army Air Field, Col. Joseph W. Baylor commanding, as Chaplain (Capt.) Wesley Cain (left), of Denham Springs, La., was separated from the service Friday by Chaplain (Capt.) Leslie C. Rogers, of Waco, Texas, Separation Detachment Chaplain. Temporarily assigned to the Air Field Separation Detachment after two years' service with bomb groups in England, Chaplain Cain took the opposite side of the desk when his own separation came through.



(Army Air Forces Photo)

CHAPLAIN W. R. CAIN, HONORABLY DISCHARGED FROM SERVICE

CONFERENCE NEWS AND PERSONALS

New Orleans Christian Advocate

Publishing Committee:
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Mississippi Conference—J. T. Leggett, Vice-Chairman; J. E. Gray, C. C. Clark.
North Mississippi Conference—V. C. Curtis, Secretary; A. T. McIlwain, S. E. Ashmore.

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HENRY T. CARLEY, A. P. HAMILTON and B. P. Brooks .....Associate Editors
W. C. NEWMAN.....Church School Lesson Writer
MRS. E. L. DIAMOND.....Editorial Secretary
C. MILTON CHALMERS.....Publisher

Mrs. J. E. Oakey, of Jackson, Miss., sends us a message of appreciation, for which we are duly grateful. It is always a pleasure to know that our efforts are appreciated.

Mrs. Marion S. Monk, whose late husband spent many years in the Louisiana Conference, is moving from England, Ark., and will be located at 1523 Cumberland Street, Little Rock.

Rev. C. J. T. Cotten, Bonita, La., writes that his wife has been in a Shreveport hospital under treatment since August 30. The friends of Bro. and Sister Cotten will not forget them in the hour of their anxiety.

Rev. Alvin P. Smith telegraphs from San Francisco that he has been "separated" from service on points and will attend the forthcoming session of the Louisiana Conference and be ready for an appointment.

Rev. Alfred H. Freeman, pastor of First Methodist church, Eldorado, Ark., for the past four years, has been transferred to First Church, Corpus Christi, Texas, and will leave for his new post about November 9.

Rev. Dan P. Yeager, veteran of the Mississippi Conference writes that his health and vision have become so impaired that he finds it necessary to give up his work as pastor and will make his home at Porterville, Miss.

The Conference Board of Lay Activities will hold its annual banquet at First Methodist church, Baton Rouge, La., at 6 o'clock, on Wednesday, November 14, according to a notice received from Judge E. L. Walker, the Conference lay leader.

Rev. John W. Chisholm, one-time member of the Mississippi Conference, but now a member of the Texas Conference, has been forced to take the retired relation on account of ill halth. He will live at 2012 West Collins Street, Corsicana, Texas.

Rev. H. G. West reports a good year on the Paris charge, in the North Mississippi Conference, where he had 14 conversions, received 12 on profession of faith and 3 by transfer. He expresses the belief that this has been one of the best years in the history of the charge.

Rev. W. R. Goudelock, retired member of the North Mississippi Conference, who has been living in Cleveland, Miss., notifies us that he will make his home at Merigold for the future. This notice is given in connection with the change of his Advocate address.

Rev. Walter M. Campbell, of the North Mississippi Conference, and serving at Lake Cormorant, Miss., evidently means to take the retired relation at the Conference this week. He has been in declining health for some time, and his new address will be 39 E. Morrow Street, West Point, Miss.

The many friends of Rev. Luman E. Douglas, whom we reported to be ill in a hospital in Shreveport, La., will rejoice to learn that he has been able to leave the hospital and the indications are that his trouble is gradually clearing up. He is now located at 1131 Busby Street, Shreveport.

Rev. N. G. Augustus, retired member of the North Mississippi Conference, writes from his home at Pontotoc, Miss., saying that he is pretty well for a man who was 90 years old on July 21st last. He was admitted on trial in 1883, and was retired in 1924, after 41 years of active service in the itinerant ministry. He is a native of Noxubee County, Miss.

Miss Willie Allene Burns, daughter of Rev. and Mrs. J. B. Burns, of Oakland, Miss., has enrolled for advanced training at Scarritt College for Christian Workers, according to a notice received at the Advocate office. Miss Burns attended Wood Junior College, Mathiston, Miss., and Southwestern College, at Memphis, Tenn. She is at present a member of First Methodist church, in San Diego, Calif.

Notices being sent out to pastors regarding entertainment of the forthcomnig Conference in Baton Rouge, La., indicate that many pastors and delegates who have not yet registered may experience difficulty in finding accommodations. This should have been attended to a long time ago, and it is important that it be attended to now in order to save both the church and the delegate from embarrassment later.

APARTMENT OR BOARD AND ROOM WANTED

Retired minister and his wife from Wisconsin, who wish to spend the winter in New Orleans, desire either a two-bedroom apartment or room and board in good home, uptown section preferred. Minister is sixty years of age and his retirement was a precautionary step due to a slight heart impairment. Satisfactory local references can be given. Address all replies to G. F. B., care New Orleans Christian Advocate, 512 Camp Street, New Orleans 12, La.

W. B. LOUDON PASSES

Mr. W. B. Loudon, Brookstown Road, Baton Rouge, La., a long-time member of the Methodist Church, and of the little community where he lived, died at his home on October 23. He had just passed his 77th birthday and had been a reader of the New Orleans Christian Advocate for more than 60 years, as it went to his father's home first and then to his own home. He is survived by his wife, two sons, and two daughters.

MILLER-ROBERTS WEDDING

Rev. and Mrs. William F. Roberts, of Jena, La., announce the marriage of their daughter, Roberta Carolyn, to Bobby Gayle Miller, son of Dr. and Mrs. Drew Miller, of Farmerville, La. The marriage was celebrated by the bride's father in the parsonage home on October 19, at 4 p.m., in the presence of relatives and close friends of the families. The young couple will make their home in Farmerville.

LOUISIANA CONFERENCE COMMITTEE

The Committee on Conference Relations and Ministerial Relations will meet at First Methodist church in Baton Rouge at 10 a.m., November 15. All those who are candidates for admission on trial, admission into full connection or for ordination as deacons or elders are required to appear before this committee.

JAMES. T. HARRIS,
Chairman.

BATON ROUGE DISTRICT RECOMMENDATIONS

On Accepted Supplies

At a meeting of the Methodist ministers of the Baton Rouge District, held at the Bluff Creek Campgrounds on October 13, 1945, the first order of the day was a consideration of what could be done to raise the status of the Accepted Supplies of this Louisiana Annual Conference.

During the discussion it was pointed out that at this approaching session of the Louisiana Annual Conference, according to paragraphs No. 1633 and No. 806 of the Discipline of the Methodist Church, we have the privilege of admitting our Accepted Supplies to certain privileges, such as making them eligible to the pension fund and to the minimum salary fund.



Therefore, we, the ministers of the Baton Rouge District, wish to recommend to the Committee on Accepted Supply Pastors of the Louisiana Annual Conference that they consider the admission of the Accepted Supply Pastors to the privileges of the pension fund, making whatever raise in the percentage of the total pastor's salary of the churches of this Conference as is necessary, and that this committee include this recommendation in its report to the Louisiana Annual Conference.

We further recommend to the Committee on Minimum Salary:

1. That the Accepted Supplies be made



REV. R. L. COOKE

eligible to the privileges of the minimum salary fund.

2. That the whole minimum salary be put on a sliding scale and to be computed according to the size of a minister's family.

3. That the minimum salary be placed as high as the fund from year to year will allow instead of a fixed sum, as it now is.

4. That these recommendations be included in the report of the Committee on Minimum Salary to the Louisiana Annual Conference.

On Changing the Time of the Meeting of the Louisiana Annual Conference

The second order of the day of the meeting of the ministers of the Baton Rouge District was the consideration of the changing of the time of the meeting of the Louisiana Annual Conference.

We, the ministers of the Baton Rouge District, recommend that the time of the meeting of the Louisiana Annual Conference be moved to the first week in September, and that this go into effect in September, 1946, and continue each succeeding year.

V. D. MORRIS, Chairman;
B. A. GALLOWAY, Secretary.

EVANGELISTIC SERVICES ADD THIRTY-SIX NEW MEMBERS

A two-weeks' evangelistic meeting was held September 31 to October 14, under the leadership of Rev. Charles Assaf, of Jackson, Miss., at Curtis Park Methodist church, Bossier City, La., which resulted in the addition of 36 members to the church.

This is a new church serving the Curtis Park area and is less than a year old, but [illegible] has a membership of about 100.

[illegible] which was made in February of last year to determine the need for a church in this area, resulted in the purchase of lots and the building of the present brick structure which will later become the educational building when a larger church is built.

The church, costing $7,000, was dedicated by Bishop Martin in May, 1945, with all indebtedness paid. Stanley J. Cope led in this movement, supported by the Shreveport Methodist churches.

BROADMOOR, SHREVEPORT

Dear Dr. Duren: I am enclosing herewith a picture of our new educational unit at Broadmoor, Shreveport, La., in which we held services for the first time on Sunday, October 7. The building and equipment cost approximately $75,000. It has a chapel which we are using for a sanctuary until the erection of the main chuch.

As you may recall, the Broadmoor Church was organized in 1939, with Rev. George Pearce, Jr., as pastor and Dr. A. M. Serex as district superintendent. Since that time, the church has been using the facilities of Centenary College. The present pastor, R. Leonard Cooke, has been serving the church for approximately 2½ years, with Dr. A. M. Freeman as district superintendent. Priorities for the building were secured from the War Production Board about one year ago, and the construction of the building was begun in December, 1944, with Edward F. Neild as architect and T. L. James Company as contractor.

On the opening Sunday there were 443 present for Church School and 350 for the worship service. Bishop Paul E. Martin was present for an afternoon service and Dr. A. M. Freeman for the night service. In all, there were over 1,300 people attending the various services and program of the church for the opening day. The present membership of the church exceeds 600, and the pastor believes that the Broadmoor Church has one of the most promising futures of any neighborhood church in the Louisiana Conference. At the fourth quarterly conference there were 39 men present for the church dinner, official board meeting, and quarterly conference.

The chairman of the official board is Clifford E. Ray and of the building committee, Lynn H. Andrews. Other members of the building committee included H. H. Beeson, E. D. Ayres, V. F. Matthews, W. M. Daniel, Jr., Mrs. W. A. Barnwell, Mrs. Ivan Graves, and Mrs. E. E. Davies.

R. LEONARD COOKE, Pastor.

MISS SARAH BENNETT WRITES OF HER WORK IN BRAZIL

Today we have an unexpected holiday. The Brasilian troops are arriving from Italy, so the government declared a legal holiday. When I first arrived I used to get rather exasperated at the number of holidays that one has here, but I've gotten to be a good Brasilian in in this respect now; there are never too many any more!

Next week we're entertaining the woman's district conference, so I've used part of today to work out the menus for the day they'll be here, and to work on a talk I'll give.

This month I'm visiting the Presbyterian Sunday School in the afternoons and observing the childrens' classes and afterward having a class with the teachers. I'm enjoying the work, because the teachers are so enthusiastic and eager to learn.

Next month we've going to have a short course for all Sunday school teachers in the city. And so the time goes.

We have seventeen splendid girls in our training course this year; it is one of the finest classes we've had. I have especially appreciated their cooperative spirit these last two weeks, when we've been having servant trouble and they have taken over all the house-cleaning and done it carefully and with the best spirit that one could hope for.

This year we're happy to see the Protestant churches of the city working together in a lovely cooperative spirit. That is a big forward step, we think, for young Christians usually have an ardent love for some one church, and sometimes we almost feel that denominations are more important than Christianity.

The Christian Advocate has been coming again lately, and I enjoy Uncle Will's editorials and also the Conference news

(Note: The letter of which this is a part was written to the family and is hereby shared with her friends.—Editor).



EDUCATIONAL UNIT, BROADMOOR CHURCH, SHREVEPORT, LA.

PERSONAL NOTES AND INCIDENTS

Rev. J. O. Ware writes that he arrived at Lucedale, Miss., from Meridian on November 1, and was greeted with a cordial welcome, a hot dinner, and a full pantry.

E. W. Haining, close friend of the late R. E. Selby, was chosen mayor of Vicksburg, to fill the unexpired term of Mr. Selby. Mr. Haining is a graduate of Millsaps College and one of the leading laymen of Crawford Street Methodist church.

Mrs. Jessie S. Smith, of High Point, Miss., renews her subscription to the Advocate and says that she was ill in August when the subscriptions were being taken. We are glad that she is well again, and also that she appreciates the Advocate.

Rev. T. J. Holladay, one of the heroes of the Louisiana Conference, will take the retired relation at the forthcoming session, and will make his home at Pleasant Hill, La., living on the estate where he found his wife many years ago. No man has been a more loyal friend of the Advocate and its editor than has Bro. Holladay.

An announcement extraordinary on the part of Rev. and Mrs. A. J. Cain, Ponchatoula, La., says that Barbara Marie arrived on October (no day), weight 10 pounds and three ounces. The omission of the day of her arrival shows the extent to which a new baby upsets some folks and also the joy of the parent heart. Congratulations and good wishes to all concerned.

Mrs. T .W. Lewis, Memphis, Tenn., whose late husband was long a member of the North Mississippi Conference, has our thanks for her renewal of her subscription and for a generous word concerning the paper. The name of T. W. Lewis is to us as ointment poured forth and we appreciate the friendship of those who were his by the closest ties of life.

The engagement of Miss Margaret Ann Cooper to Dr. Eugene Moreau Murphey III, Lt. Army of the .U S. and son of Mr. Eugene Moreau Murphey, Jr., and the late Mrs. Murphey, of Gulfport, Miss., was announced recently. This announcement will be of particular interest to friends in Macon and Gulfport, Miss., with both of which places the groom-to-be is connected. Dr. Murphey is a graduate of the University of Mississippi and of the Medical School of Tulane University. The wedding will take place early in December.

CONFERENCE NOTICE—LOUISIANA

The Board of Ministerial Training will meet Thursday morning, November 15, at 10:30, in First Church, Baton Rouge, in the room designated for that purpose. All men in the course of study, and all men coming up for admission on trial, should meet the committee.

B. C. TAYLOR,
Chairman.

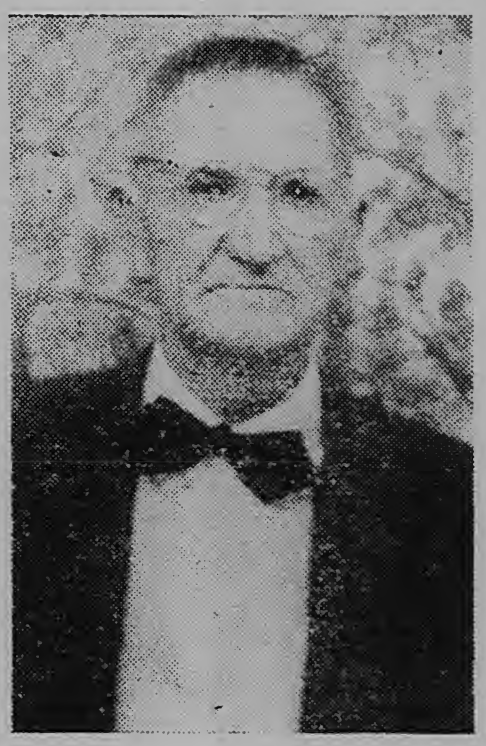
ANGIE, LA., CHARGE

First, I want to say that after working with the good people of the Angie charge, and I am happy to say that we had a grand year working together for the Lord, we have secured our quota of 23 subscriptions for the Advocate and we are closing out the year with everything about paid up. Then, we have our new parsonage complete, a new garage just finished, and will have the Varnado church painted and looking good by Conference. We have received 11 members on the charge this year.

W. F. RAGSDALE, Pastor.

A SOUTHWEST LOUISIANA METHODIST LEADER

Mr. Cameron Andrus is a member of one of the pioneer families of Acadia parish and has been a long-time resident of the Branch community, where he has been a member of the Methodist church for more than 50 years. He helped to build the present church and has been a steward of that organization for the past 40 years. In addition, he was Church School superintendent for 28 years, a trustee of church property for 30 years, and charge lay leader for 14 years. Rev. Josh Sanders, pastor of the church at that time, performed the first marriage ceremony in the Branch Methodist church, when Mr. Andrus and Miss Annie Harmon, daughter of the late Mr. and Mrs.



CAMERON ANDRUS

Raymond Harmon, were united in marriage.

Mr. Andrus has rendered a great service to his own church and community, and in addition has rendered such service as was needed to the Rayne church.

A CORRECTION

Rev. J. H. Grice, of Camden, Miss., calls our attention to two errors in our issue of November 1, one of which is our error and the other his. We were grossly in error in our personal regarding Rev. J. Early Gray. Our statement that he came from the Presbyterian Church was due to a mis-reading of the Conference Minutes, in the haste of a last-minute personal. He was admitted on trial in 1899 and has given 46 years of service. We are sorry that we made that mistake and apologize to Bro. Gray and all concerned. We know that Bro. Gray would understand without an apology, but we make this statement in the interest of truth and for the benefit of those who may not know.

The other complaint registered against us was that we did not give Bro. E. W. Ulmer an appointment. Under the Jackson district, Bro. Ulmer was listed as Conference Director of the Evangelistic Crusade, which was one of the appointments given to us after the appointments were in type and without an assignment to any particular district.

—Editor.

NEW CHURCH BUILT ON OLD SITE

Dear Dr. Duren: Since no one else has written you about it, I want to tell you what a nice Methodist church we have rebuilt about ten miles west of Crosby, Miss. This is the third church that has been built on this Hopewell church site. Rev. J. W. Price, pastor, has been assistant pastor to Rev. R. A. Allums, of the Gloster charge. We are very proud of it and are getting electricity installed. We hope to put in new seats. If you know of anyone who has good used auditorium seats for sale, we might purchase them.

Respectfully yours,
MRS. H. L. CAVIN.
Wilkinson, Miss.

EXPLANATORY STATEMENT, NOVEMBER 1, 1945

At the time of the meeting of the Executive Committee of the Southeastern Jurisdictional Council, held at Birmingham, Ala., on October 23, we had not received the information that the Board of Education of the Methodist Church would meet at the same time as that which which we fixed for the Jurisdictional Convocation—February 26 through March 1. Of course, we must not have a conflict here, and the Executive Committee will reconsider the dates fixed for the Convocation and select some other date which, we trust, will be more satisfactory. This information will be given out at the earliest possible moment.

WM. F. QUILLIAN,
Executive Secretary.

GREAT RECORD FOR BRUSHWOOD, ETC.

This church has raised four and two-thirds times as much this year in cash as the largest amount of any recent year. The amount is $4,345; $2,450 of this amount on building a new church, and $1,895 for other purposes. The latter amount is 106 per cent more than the grand total reported to Conference last year. Total increase for Conference year, 374 per cent.

While I served Castor Church up to February 27, that church increased Church School attendance by more than 40 per cent. Large congregations were present at every 11 a.m. service. In view of the splendid opportunity for receiving new members into the church, I made a personal visit to Rev. R. H. Staples in reference to holding a revival there. I preached on tithing and made arrangement for collecting Crusade, engaging speakers, etc. Several hundred dollars were raised for Church School building, and I raised benevolences, Conference Claimants, and received an increase in pastoral support.

Helflin's already fine financial record has increased 50 per cent this Conference year.

Jamestown, extinct, has been revived and paid small amounts in full for Conference year.

We have received 17 into the church and obtained 46 subscriptions to the New Orleans Christian Advocate.

C. M. MORRIS

EVANGELISTIC PHASE OF THE CRUSADE FOR CHRIST

By A. B. Friend, Lay Leader, Sardis District

As teacher of the Men's Bible Class in a typically average-sized town Methodist church for 25 years, my views of aiding the Crusade for Christ could easily be expected to differ from those of the rather theoretical articles that I have read recently from some of our brethren, particularly two in recent months by brethren of the Methodist ministry.

The welfare of the individual, and that of civilization as a whole, as I see it, depends upon the teachings and spirit of Christ reaching and being applied in the whole structure of human society. It was Jesus himself who first taught this, and he did it forthrightly and very forcefully.

There can be no doubt but that Christianity prompts men in their civil functions to influence laws and even change forms of governments. But such is not the direct function and responsibility of Christianity.

The concept that God created man becomes more difficult to comprehend when we observe the marked differences in races of men. Yet those racial distinctions are there, and it is beyond any power of the human imagination to assert that the Creator of mankind was not mindful of such from the beginning.

The development of laws, forms of government, and society, in all of their almost unbelievable variations is simple in comparison with the fundamental variations and differences of the races of men.

But the cause, the purpose of Christ, seeks to permeate to the individual and his respective social environment rather than to trifle, as it were, with the forms of state or society in which men live.

The Crusade for Christ, therefore, will progress in proportion to our zeal for the cause of Christ and the degree to which we restrain ourselves from becoming embroiled, embittered and wasting our strength in fighting in the name of the Church the forms and personalities of political governments or the age-old social customs which take into account the facts of racial lines.

All men, who desire to do so, should take an active part in social activities and customs, politics, and the affairs of state. The more of those who do, especially the leaders who are Christian, the better for civilization. But such activity is not a function of the Church nor our religious periodicals.

Recently, for instance, I read an article in the Christian Advocate, denouncing two or more of Mississippi's highest political leaders, men elected by the people of Mississippi to the highest offices within the gift of the people of this State, which is generally accepted as being one of the most Christian of all the states.

This particular article, a report from the Seashore district conference, appears to come as the voice of the Church, Christianity's main torch-bearer. The writers were either ignorant of the true and full facts, or else prejudiced, or some other sordid motive prompted such denunciations.

To my way of thinking, such an article was a distinct hindrance, or set-back, to the cause of Christ and was an impediment to the evangelistic phase of the Crusade for Christ.

Recently, in the American Magazine, one of our Methodist bishops published an article condemning the Railroad Pullman Company for a simple question asked, that apparently was in keeping with an old social custom. The bishop is entitled to his own views and expressions but, unfortunately for Christianity, the article seemed to carry the prestige and approval of the Church. In that, the bishop, as I see it, did Christianity a disservice, and again the evangelistic phase of the Crusade for Christ was hindered.

Every crusade calls for concerted, intelligent action and a conservation of strength for the main objectives. We church folk must not go off at tangents if the Crusade for Christ is to be what we want it to be.

The power of the split atom, generally known as the atomic bomb, is older than civilization, yet only this year was it brought under practical control by man. It transcends all previous powers of energy. Its application in the affairs of men will reshape within a few years much that is now found in society, and particularly international law. It will supersede and transcend other sources of power and energy. Given a fair application in the affairs of men, those who safeguard and direct the energies of the split atom will not be found fuming over boundary lines or social customs built upon either wisdom or prejudice.

And yet the power of Christianity, if properly treated, understood and used, is a more potent influence in the affairs of man than the split atom. In fact, I believe that the only safeguard against the evil forces possible in the split atom rests in the power and influence of Christianity; and this new power makes it imperative that men everywhere give first importance to the Evangelistic Phase of the Crusade for Christ.

The problems of today call for practical, wise, and far-sighted plans of action. We must be realistic, else our love, hope, and prayers for the ideals of Christ will be in vain insofar as our efforts and hopes of making a safe, democratic and Christian world for the future are concerned.

The Crusade for Christ is too practical and sacred to serve as a sounding device for utterances of either ignorant or prejudiced men.

We need to hear and follow brave and true men in this Crusade for Christ—men whose eyes have seen the vision and the glory of the coming of the Lord.

GILBERT, LA., CHARGE HAS FINE REPORT

Dear Dr. Duren: We have just concluded a very successful revival meeting at Beouf Prairie with the help of Miss Lea Joyner, who did the preaching at night at the church to record crowds, and worked with the children and young people at the school in the mornings of last week. As a result of the meeting, we will receive 15 on profession of faith and 3 by vows at Beouf Prairie, and 2 on profession of faith at Gilbert. For the year this will make 29 on profession of faith, 4 by vows, and 7 on certificate, a total of 40 new members for the Gilbert charge for the year, and seven last year.

Another outstanding work that we have been able to do with the cooperation of the men of the Gilbert church was the solving of the 23-year-old problem of seepage water in the basement during rainy seasons. This was done at a cost of $1,055. Last year a three-foot skirting sidewalk was laid around the walls to carry off the water, but this did not keep it all out. So it was decided to lay a two-inch concrete floor on top of the old floor and leave a three-inch trench around the walls so the water could be drained off to a central catch-basin, from which it would be pumped out with an automatic electric pump before it reached the floor level. This has worked successfully and we feel sure that the floors will never be flooded and have to be bailed out during the spring and winter rains. Plans are being formed to repaint and redecorate the church next year.

We sent in 20 subscriptions to the Advocate and got up a club of 11 for the Chicago Advocate.

We will have a fine report for the Conference, with everything in full.

FRANK C. COLLINS.

FUNERAL RITES HELD FOR MILDRED GLENN BUFKIN

"None knew Glenn but to love her;
None spoke her name but to praise."

The entire community of Auburn is shrouded in a pall of sorrow. The passing of Mildred Glenn Bufkin on Monday evening brought grief to the hearts of all who knew her, and her range of friendships was wide. Not only do her friends and loved ones in Auburn sorrow, but on the campus at Copiah Lincoln Junior College and at the University of Mississippi, from both of which institutions she was an honor graduate; there, too, we find hosts of sorrowing friends, among faculty as well as student body. A promising member of the freshman Medical Class at Ole Miss, her presence will long be missed from the halls of the Science and Medical Buildings.

Someone has said that the proof of a person's acceptance of Christ lies not in the excellency of his speech, nor the correctness of his religious genuflections, but in the fidelity with which he devotes himself to God's Kingdom and to his own personal work here on earth. Measured in this regard, Glenn's life has been a long one, and full, even though brief in duration. She lived in deeds, not years. She is not dead! She marches in an august company of brilliant and accomplished people across the receding horizon of time. And her name shall ever be inscribed in letters of purest gold on our hearts. She has been worthy.

Glenn Bufkin was born on September 1, 1924, at Auburn, Miss., where she has lived all of her life. She was the daughter of the late S. Louis Bufkin and Miriam Carruth Bufkin, and is survived by one sister, Mrs. George Spring, of Auburn, and one brother, T|Sgt. Harry W. Bufkin, with the Army of Occupation in Germany, as well as a host of near and dear relatives. One sister, Fay Carruth Bufkin, preceded her in death.

Funeral services were held from the historic old Adams Methodist church, of which she had long been a member, on Tuesday afternoon, October 30, at 3 o'clock, with Rev. F. M. Casey officiating and one of her most admired pastor friends, Dr. J. A. Smith, of McComb, bringing an inspiring and beautiful message of comfort and tribute. These two were assisted by Rev. F. E. Dement, McComb, a close friend of the family, and Rev. L. T. Nelson, of Pachuta, one of Glenn's dearest friends. Beautiful musical selections of comfort were brought by Mrs. J. M. Ewing and a girls' quartette of Copiah Lincoln Junior College. The body was laid to rest in Adams Cemetery beneath a floral tribute that spoke in no small way of the high esteem in which Glenn was held by all who knew her.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

The Nominating Committee

The present By-Laws for the local W. S. C. S. state that "the society may elect . . . from three to seven members who shall serve as a nominating committee to present nominations of all officers and chairmen of standing committees for the ensuing year."

We remember that the By-Laws also state that "no officer shall hold the same office for more than four consecutive years, with the possible exception of the treasurer."

Just now the nominating committee in every local society is making an effort to secure the officers for 1946. Each office in the society is an important one—just anyone will not do. We should select with care the right woman for the place.

The president must actively advance all phases of the work of the society, which means that she must be familiar with the duties of each officer and with the plans of the Woman's Division for the promotion of the total program.

The vice-president, as chairman of the Program Committee, is responsible for the enthusiasm or the apathy of the society. Programs well prepared and presented create interest; programs presented without preparation create apathy. She will also promote the World Federation of Methodist Women.

The recording secretary, who keeps full and accurate minutes, preserves the history of her society and provides a reference book for the work. Her announcements of the meetings can increase the attendance, or cause it to lag.

The corresponding secretary is the key person in reporting, for she holds the report book with all the blanks for quarterly reports and is responsible for the complete report which goes to the district secretary. Her first official duty is to send a list of the newly-elected officers to the district secretary and to each Conference officer.

The treasurer must be familiar with all the funds of the Woman's Division and of the Conference and district share in them. She should be able to tell the society for what their money is being used, also of the special needs of projects of the Division or Conference. She must understand the rules for handling the funds of the Wesleyan Service Guild and for those to be used for community service and local church activities. She is chairman of the Finance Committee.

The secretary of Missionary Education and Service is responsible for promoting missionary information through study courses, reading circles, etc. She must also interpret to the society the special missionary projects and seek to develop interest in their support. She is chairman of the Study and Action Committee, a member of the Program Committee, etc.

The secretary of Christian Social Relations and Local Church Activities has many responsibilities. To direct and promote the work of the society in community service; to guide a study of community conditions; to plan and supervise activities and studies recommended by the Woman's Division; to supervise work undertaken by the society, such as was formerly promoted by the Ladies' Aid, etc. She is a member of the Program Committee, the Study and Action Committee, etc.

The secretary of Student Work, through personal contact with college student members of the church, keeps a tie between them and their local church. She also has an opportunity to encourage them in volunteering for full-time Christian service. When they are at home during vacations or holidays, she can plan some special attention for them as a group.

The secretary of Youth Work has an opportunity with the high-school and junior-high students in her church to begin a splendid piece of missionary education which may lead to volunteers for full-time Christian service.

The secretary of Children's Work should work closely with the Children's Division of the Church School, and here begins the missionary education which should be continued without a "gap" through the other divisions of the church with the goal of a "missionary-minded" church. She is a member of the Christian Social Relations and Local Church Activities Committee.

The secretary of Literature and Publications is a very important person, for she must make a careful study of all the literature and publications of the Woman's Division and keep it constantly before the society. Her special responsibility is the promotion of the circulation of the **World Outlook** and the **Methodist Woman.** She is a member of the Program Committee.

The secretary of Supply Work is responsible for discovering and presenting to the society the needs of many projects of the Woman's Division. This is more than sending a box a year to the Conference institutions.

The secretary of Spiritual Life shall seek to quicken the spiritual life of the women of the church and to increase their sense of responsibility for personal service and giving. For this Year of Evangelism we should have strong women in this position. She is chairman of the Spiritual Life Committee, a member of the Program Committee, a member of the Study and Action Committee, etc.

Committees

As mentioned above, the chairman for many of the committees is fixed, but there are several other committees which are important and by electing chairmen for these, other women may be put to work. These are the Membership Committee, the Fellowship Committee, the Committee on the Status of Women, and the Publicity and Printing Committee.

* * *

1946 Programs

The program booklet and worship services for the monthly program of the Woman's Society is now ready. The theme for 1946 is "Peace Through His Cross." Societies will receive one set free. If additional sets are to be used they should be ordered now. For prices, see October **Methodist Woman.**

* * *

What's Inside Your Jail?

Have you ever been inside your jail? You might be surprised at what you would see!

Last February the **Reader's Digest** condensed Vera Connolly's article in **The Woman's Home Companion,** "Get the Children Out of the Jails." This shocking expose has already helped to bring about reform legislation in New Hampshire, Maryland, and New York.

In the November of the **Reader's Digest** another article by the same author is given, "Those Vicious Kangaroo Courts."

"This article furnishes the evidence for one of the most serious indictments of bad county jails.

"Kangaroo courts, under the guise of prisoners' self-government, are vicious organizations controlled by the most perverted and brutal prisoners for the purpose of enforcing their indescribably revolting demands upon the young and weak prisoners and for extorting money from them.

"This article should be an alert to the citizens in every community to investigate their own jail conditions and to take action to wipe out this evil which is prevalent in a large percentage of jails throughout the country."

Why not plan an unexpected visit to your local jail?

* * *

Piney Woods

In the November **Reader's Digest** there is a reprint from the **Rotarian,** "The Little Professor of Piney Woods." We wonder how many of our women have seen this school, or know of the work it is doing?

Some of the women of the Mississippi Conference have stood behind "The Little Professor" and encouraged him, but we have made no financial contribution.

If you are traveling near Mendenhall, make a special trip to the Piney Woods School.

* * *

24 Coupons

While we are complaining because we cannot find just the dress or shoes we want this winter, the women of England are still struggling with ration coupons for all clothing. Each woman is allowed 24 coupons for eight months. It takes 26 coupons for a suit, 9 for a pair of shoes. One pair of hose a month is allowed. Now, you figure what you would do!

* * *

Wesleyan Service Guild Corner

Election of officers and committee chairmen comes in November. The officers are a president, one or more vice-presidents, a recording secretary, a corresponding secretary, and a treasurer. Their duties correspond to the same officers in the W. S. C. S., except that the president of the Guild is a member of the Executive Committee of the W. S. C. S.

A Guild unit has four committees, the chairmen being elected at the same time as the officers: (1) Committee on Spiritual Life; (2) Committee on Missionary Education and Service; (3) Committee on Christian Social Relations and Local Church Activities; (4) Committee on Recreational Activities.

For November the [illegible] niques in Building Good

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

Edited by The Executive Committee of Louisiana Conference

Wesleyan Service Guild

By Mrs. G. E. Laskey

Leaves from a Secretary's Notebook

To the President:

Reconversion is certain to bring about many changes in the personnel of units of the Wesleyan Service Guild around the country. Many women who have been employed during the emergency will return to their peace-time responsibilities which, will permit them to attend the daytime meetings of the Woman's Society of Christian Service.

Women who continue to be employed may find it necessary to go to a different community. By these two methods the membership of the Wesleyan Service Guild may be reduced temporarily. This depletion need not be permanent. The total potential membership has never been reached. Every effort should be made to enrich the program so that all of the employed women in each local community whose affiliations are with the Methodist Church will feel impelled to participate in the endeavor to help build the Kingdom of God on earth.

The progress of the Guild is hampered only by the press of time, limitation of vision of those responsible for its program, and lack of understanding of its opportunities. The handicap of the press of time may be alleviated by enlisting large numbers of individuals in the execution of the program. The officers who have a deep concern for the cause of the world mission of the Church will find their vision broadening. An understanding of the opportunity offered by the Guild will be gained through a study of the **Handbook**, the **Methodist Woman**, and **World outlook**.

Someone in each unit should supervise each phase of the work of the program: 1. Spiritual Life. 2. Missionary Education and Service. 3. Christian Social Relations and Local Church Activities. 4. Social Activities and Supply Work.

In small units it may be necessary for one person to carry more than one responsibility. It might be wise for the corresponding secretary to be chairman of Spiritual Life if necessary, rather than to have the Spiritual Life committee chairman also chairman of Missionary Education and Service.

Too few Guilds have reported that study classes have formed a part of their program. Perhaps more such classes have been conducted than have been recorded in the national office. Sunday afternoon is found by some units to be an admirable time to hold such classes. Communities to which numbers of strange women have come seeking employment are fertile fields for Sunday afternoon study classes. The formation and conducting of such classes are a function of the program committee.

Recreation

"Fateful are the leisure hours; they win or lose for us all eternity," said Lorado Taft. Let all Guilds try for dynamic, vital use of leisure time. Let's try to do more for employed women, particularly for those at the end of a war job, hunting another. Be sure to keep up with "uprooted Guilders." Help them transfer to other units. We wish to prepare for all units something on "What the Guild is Doing in Recreation." This means what you are doing—sort of an exchange of problems, plans, ideas, and **accomplishments.** On higher levels than just **Pink Teas**, lovely and necessary as they are. Help us to create something that meets your needs, is practical and challenging, and send me, care of the Guild office.

Supply Work

Here is a special supply work need from our Guild missionary, Lena Knapp, in Argentina! If your Guild will designate one dollar, or more, you can help in this unusual service to a talented national, a student of Miss Knapp's:

"In 1942, a pastor wrote from San Juan that a girl in his church showed real ability and wanted to dedicate herself to Christian service. But the family was poor and large. Nelida had been taken out of school at the end of the fifth grade in order, as she says, 'to care for the string of little brothers and sisters.' Thus we found her at 15. In April, 1943, she started our Normal Course. Nelida has made good in her studies. From the beginning we noted she had a good voice, but special training costs money, and it seemed hopeless to think about it. Then came the disastrous San Juan earthquake, and Nelida's family lost everything. We brought her right back here, and she worked in the house all summer to earn her living. Since then the family has re-established itself somewhat, but has been unable to help her at all. In fact, when she can earn a bit extra at housework, she feels under obligation to send something home. Under the stimulus of training given by our choir work, Nelida's voice has grown ever more interesting, and the other day we were presented with an opportunity to have it tested by an outstanding teacher. Only a bit of a test was needed to assure the teacher that her voice is worth training.

"But where could the money come from? Some of us reviewed our finances, and the possible occasional gifts sent us personally, and decided we would underwrite the cost of this year. But that which will be needed for 1946? Well, we decided to write this story to the Guild in the U. S. A. Would you like a part in helping Nelida prepare herself for a very special contribution to the music side of Christian living here in Argentina?

"The money should go through the regular channels, as an 'over and above' Supply Work gift, designated for Nelida's musical education at Facultad."

Spiritual Life

During the sessions of the Wesleyan Service Guild Executive Committee in New York, these suggestions were made during a "Sharing Hour" for the exchange of helpfully unique worship services:

1. The study of a theme hymn for each month, including authorship and message.

2. The individual and silent reading of thoughtful hymns, suggested by a leader, to meet the heart's need for prayer, in this order: (a) For a work-weary self; (b) For those closest to us in bonds of family and friendship; (c) For **others**, embracing world needs; (d) For worship and indwelling of the Holy Spirit.

3. A "Promise Box," into which precious scriptural promises have been placed and from which each person takes one to share. This is an empowering way to count your blessings—"leaning on the promises of God."

Christian Social Relations and Local Church Activities

Do you remember Alice in the Looking Glass? What wondrous sights she saw! Would that some magic wand could whisk all units before some such mirror, where we could see ourselves as we do our work for the coming months!

What is the reflection of Christian Social Relations work in your community and in your church? People are watching, whether you are aware of it or not. What does your unit reflect in matters of human relations and Christian standards of living?

1. Are you **business-like?**

Do you have a Christian Social Relations and Local Church Activities Committee? Is it studying "Activities for 1945?" (free at Literature Headquarters). Is it collecting, selecting, distributing reliable material to Guild members? Is it circulating such material to friends and associates in the work-aday world? Is it securing facts about your own community? legislation in your state? Is it studying national and international developments relating to lasting peace? Is it planning action in the light of committee interpretation and unit understanding? Is the Guild chairman of Christian Social Relations and Local Church Activities working with the corresponding chairman of the Woman's Society in your local church?

2. Are you **intelligent?**

Do you have the essential tools? Do you know about approved and informed studies? Do you know the literature in the major fields of action—world order, labor, economics, peace, health, interracial patterns and problems?

3. Are you **growing?** How many newcomers in your community have you come to know?—people of minority groups? How many with different cultural backgrounds than yours?

4. Are you **concerned** that the issue of a permanent Fair Employment Practice Committee will be a bitter fight in the next session of Congress, testing whether American democracy is real? That the number of Japanese-Americans to be relocated during the next few months is **double** the number relocated during the past two years? That the worry, humiliation, drudgery, privation, poor food, flimsy clothing, and bad housing are breeders of delinquency and broken lives?

5. Are you **convinced** that you are a part of God's great heaven and earth, created to be good, even before "the first winds of spring began," and that goodness will come in measure as you work in patience, expectancy, and understanding?

What Is Your Guild Doing?

A great peacetime job lies ahead—the complicated task of reconstructing a world through which for more than a decade the demons of war have wrought destruction—

(Continued on page 15)



WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. M. E. ARMSTRONG, EDITOR, JONESTOWN, MISSISSIPPI

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Editor.

EMERGENCE OF SOUTH PACIFIC NATIVES

By Dr. John Wear Burton

Someone has asked me how the native peoples—especially the Christian natives—of Australia and the islands where our missionaries have gone, react to the war: has it shaken their Christian faith?

Well, the natives are not children. They think for themselves. And they react to the war pretty much as we ourselves react to it.

In the past, the native has felt inferior to the white man; he has felt that the white man was more able than the man of color. But that feeling is finished. The native has seen the white man flee from the little Japanese. And only by chance did the white man recover. The brown man will never again permit himself to be offered up on the white man's altar of commerce. An uprush of liberty has come to the native peoples.

The natives have been loyal to Great Britain and the Allies all during the war. They have not always been treated fairly, but Christianity has taught them to forgive.

We,too, shall have to re-orient ourselves in our relation to the native. The war has caused a vast disruption in native life. The old pattern of life has been destroyed. Some organization of a simple nature has always been the most important thing in their lives—and the war has disrupted that organization. In those areas into which the war came, the native life has been entirely disorganized.

There are those who would like the native people to stay as they were. You can't do that now. Western civilization is among them, and it will go on. Our task is to prepare the people for it. We must now teach them to reject the worst in our civilization and to assimilate the best.

With commercialism, greed, and exploitation coming from Europe, we must have a better trained missionary, and we must help to build the indigenous native church. There have never been better missionaries than those we had in the South Pacific; but for the future we need men who can deal with the vast economic and cultural problems that civilization will bring to our people. We need men with better intellectual equipment and with broader vision. For it takes a better mind to teach a primitive people than to teach a developed people—the latter can think through their own problems.

WHEN IN NEW ORLEANS
SHOP AT HOLMES
New Orleans Oldest and Best Department Store
CANAL STREET - - - - N. O., LA.

I wish we could enlist Christian laymen to go out to the mission fields and support themselves by their own occupations or professions. I would far rather have a physician, who is a true Christian, go out to the field in a government position than as a missionary doctor. It would mean more as a Christian witness. The native sees now many Europeans—Christian in name—who do not go to church, who drink too much, who play all Sunday. What we need is a good proportion of Christian laymen who will live Christian lives and bear Christian testimony among the natives.

The native looks at the missionary, and he looks at the usual European layman. He says, "Only those who are paid to be good are good. Only those white people who are paid to go to church do go." That is what we would like Christian laymen to disprove by their testimony in non-missionary occupations.

In the past, missions have suffered from rose-colored glasses (worn by the missionaries) and from smoked glasses (worn by opponents of missions). For the future, we hope to have a scientific rather than a sentimental or jaundiced view of missions. And for that we will need all the resources of the Church in personnel as well as its other resources. We must have men to help in the social and economic training of the people.

Today the native churches in the South Pacific are strong; and, with the feeling of liberty that is coming everywhere to native peoples because of the war, they are making demands upon us. They are restive under European control. We are making some and will make more concessions.

The war has meant that many European missionaries have left or have been prisoners of war. It has meant that native pastors and teachers were left to carry on for themselves. And they have carried on through the years as efficiently and as effectively as did the Europeans.

And there is a new spirit among the natives—the spirit of questioning. Once they took beliefs in sealed packages; now they want to know, and they all ask about what they are told. Young students for the ministry, as never before, are asking about the Virgin birth, about the resurrection, and about many other things their elders accepted without question.

The war and the times are making changes in government policies also. We have long been suspicious of the old colonial system as applied to native peoples. It has kept the native too long a child. We have been afraid the system would weaken native life. America's treatment of the Philippines has been a great example to us who were suspicious of the old policy.

Then came the Atlantic Charter and the Four Freedoms, and we believed they applied to native peoples everywhere. Now the governments of New Zealand and of Australia are trying to give a fair deal to natives—in fact, they say they will help the missionary work among them. The labor indenture system, which has been in vogue in the Pacific possessions, is to be abolished within five years. The new trusteeship principle, incorporated in the San Francisco Charter, really means a guardianship of the natives as long as needed; and when they do not need that guardianship, they will be perfectly free.

In fact, today the education of the native peoples has gotten to be too big a task for the mission; and the new plans of the governments are that they are to have the general education of the people, and the missions are to care for the religious education.

"BLESSED ARE THEY"

By Mrs. Irvin Rowland

"Blessed are they which do hunger and thirst after righteousness, for they shall be filled."

The Christian must have constantly refreshing experiences to retain an evangelistic outlook and abiding inner peace and joy, which are products of a consecrated life. One experience cannot suffice to meet the many needs of the human soul. It takes much polishing and grinding and many disappointments and difficulties to make a rare gem out of an ordinary soul, but who dares to deny the possibilities of personality in one whose fate is given into the hands of an all-wise Heavenly Father? Common clay becomes the rarest of jewels. As long as we thirst and hunger after God's truths, He shall fill us abundantly, and the more often we feel our needs the greater amount of His grace He bestows upon us.

God would use each one of His children as fountains of refreshment to each hungering soul we meet. What a privilege to be a channel for God's blessings to others! Just a kind word, a well-spoken word of encouragement, a smile that comes from a loving heart, a helping hand to a neighbor, a stalwart witness for a personal Savior, a sympathetic and understanding attitude, the giving of one's time, ability, and means, a loving deed beyond the call of duty, a willingness and joy in service, the story of Jesus simply told—all these may be used of Him as refreshing waters for those who seek for streams in the desert. May we never falter in giving to another of our own spiritual resources, for thereby we find a refreshing experience awaiting us.

Though the shadow of the cross was thrown across Christ's life he was cheerful, bright, and happy.—Selected.

More Comfort Wearing
FALSE TEETH
Here is a pleasant way to overcome [illegible] discomfort. FASTEETH, an [illegible] sprinkled on upper and lower plates [illegible] firmer so that they feel more [illegible] gummy, gooey, pasty taste, or [illegible] (non-acid). Does not sour. [illegible] (denture breath). Get FASTEETH [illegible] store.



MILLSAPS COLLEGE—1892

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON, NOVEMBER 11, 1945

By W. C. Newman

PUBLIC WORSHIP

Lesson Text: Psalm 111; Ephesians 5:17-21.

Golden Text: Praise ye the Lord. I will give thanks unto the Lord with my whole heart, in the council of the upright, and in the congregation.—Psalm 111:1.

Perhaps in no other phase of its life has the Church found greater and more varied dangers to its life than in that of public worship. Sometimes its public worship has become dead, lifeless, uninspiring, with no power either to draw people to the church or to transform them when they came. Sometimes it has become so ritualistically complex that common folk who heard Jesus gladly were repelled, shut out by its very elaboration. Sometimes it has been so mystical, so "otherworldly," that it became merely an escape from reality in which practical people could not participate. At other times it has been so spectacular, so obviously fictitious and artificially manufactured that it lacked honesty and did not deserve respect.



W. C. Newman

Nevertheless, in spite of all these and many more pitfalls into which we have fallen in the making of our public worship, it continues to be the chief of all the avenues through which men come to God. Very few people are finding God in the woods, or in their own homes, or on the golf links. The Lord continues to be in his holy temple, and it is there we must best find him, and help others to find him.

Worship is an Attitude

Long ago the preachers and members of certain denominations which used different forms of worship, argued at length whether, when we pray, we ought to kneel, or whether it were sufficient just to stand or sit with bowed heads. Such an argument seems quaint to us, now, not so much because it was settled as because we do not place as much importance on prayer itself as they did.

The truth is, of course, that prayer and worship are not so much acts as they are attitudes. Humility, thanksgiving, praise, adoration, hunger for righteousness, confession, and dedication—these are the concomitants of real worship. When these attitudes are in the heart of an individual, or sensibly present in a congregation, there is real worship, no matter whether it be in an ornate cathedral or in a bare country church. If any man or congregation lacks these things, there is no worship in them, and all forms are meaningless.

It is therefore not only incumbent upon ministers who prepare worship services to design them to inspire these attitudes, but it is also the obligation of every member of the church consciously to adopt these attitudes for himself.

Pulpit? or Stage? or Worship? or Performance?

The increasing popularity of public entertainment—the motion pictures, radio, great athletic spectacles, and the stage, with their lightness, and sometimes lewdness—have given rise to a generation of churchgoers who almost wickedly demand to be entertained in the church. Preachers are chosen now, not so much for their goodness, their spirituality, their moral leadership, as for their ability to give a pleasing performance comparable to the current favorite of radio or screen.

Many modern churches are built more like a theater than a temple. The pulpit occupies the central place, with the pews arranged in the semicircle of the opera, and the choir ranged on elevated seats behind and above the preacher. There is no altar, or if there is it is half concealed and inconspicuous.

The inevitable result is that many church services today are better described by the word performance than by the word worship. So men are entertained, but not converted; pleased, but not transformed; and woe be to the preacher who cannot keep up the continuous performance.

We Become Like the Things We Worship

It is astonishing, and sometimes amusing, how modern psychologists will occasionally give out an omniscient statement of some newly-discovered principle of character or personality development, only to find that Jesus had clearly enunciated that principle two thousand years before the psychologists were born. For Christianity is not, as some suspect and others assert, a kind of magic by which the natural laws of the universe are set aside or overridden. It is, rather, the practice of those very laws of life as Jesus knew and taught them.

Worship was the realest thing in the life and thought of Jesus. It would seem that God was never out of his conscious thought. And if you look for the secret of His loveliness, power, and poise, you will find it here—that he worshipped God, and was therefore Godlike.

The principle may be so surely stated as to be axiomatic. To the very degree to which we really worship God we become godly. Our failures, our sins, our weaknesses, are first of all failure in worship.

We May Worship Wrongly or Ignorantly

But it is not enough just to worship; we must worship intelligently and earnestly. Paul at Athens found a very worshipful people, but a very unChristian people, who were absolutely unresponsive to every appeal for Christ. They worshipped, but in ignorance.

It follows, therefore, that we must everyone give attention to the cultivation of worshipful attitudes, the learning of the meaning of worship, the acquiring of worship habits, and the making of our church services truly worshipful.

Worship is the gateway to Christ; if we do not know where the gate is, we are not likely to enter it.



APPRECIATION OF OUR METHODIST FRIENDS

When it comes to telling our friends how we appreciate them and what they mean to us, and what they have done for us—well, words just fail to express what we wish to say. That is the position the Louisiana Moral and Civic Foundation finds itself in when it tries to say "Thank you" in a way that carries what our hearts feel.

To all Methodist churches, the New Orleans Christian Advocate, to both Christian laymen and gospel preachers, and especially to Dr. Robert W. Vaughan, we send our heartfelt thanks for your prayers, favors, and financial help. We ask your continued love and cooperation in our united effort to rid lovely Louisiana of the liquor traffic, in working out a solution of our other social sins, for the continued separation of Church and State, and for strict law enforcement.

If all contributions through the Church year 1945-1946 from Methodist churches in Louisiana will be sent through Bro. Vaughan, Louisiana Methodist Conference treasurer, Ruston, La., it will enable him to have a grand total of all money raised for this worthy cause by the Methodist people. He will send us one check each month, with a list of every contributing church and the amounts they give.

The Executive Committee of the L. M. & C. F.: Dr. Edgar Godbold, president; Dr. A. M. Freeman, vice-president; Mr. J. H. Cain, treasurer; Dr. John R. Richardson, Mrs. R. E. Smith, Dr. J. D. Grey, Judge E. L. Walker, Dr. M. M. Snyder, Judge Ruvian D. Hendricks, Mr. L. Vincent.

REV. A. C. LAWTON,
State Director.

The greatest guarantee we can have of the continuance of liberty lies in the practice of the Christian religion. It was in the spirit of Christ that men gained their freedom. It is in the spirit of Christ that we shall preserve it.—F. J. Helps.

THE CHRISTIAN FIRESIDE

UNIBUS

And as the chill days drew nigh, in which no one might say, one is without comfort in the Temple for the Oppression of the heat, there did appear in the Temple the Queen of Sheba, arrayed in fine clothes and sumptuous appearance. Then did the wives of the Elders and the Laymen and even the pastor turn aside the face with envy that they were not so clothed in glory. And when the Pastor perceived these things to be so, he did think within himself saying, How long again it is until the Festival of Easter? and he did later console the Madam of the manse with the words of a great one, "The feathers of finery do not of necessity clothe fine birds."

I REMEMBER, I REMEMBER

By Vivian T. Pomeroy

There is one very good thing about living with your family. You are never allowed for a moment to cherish the thought that you are perfect. Indeed, far from it. Your family, however dear, have what are called Home Truths to tell you. A Home Truth is not all the truth; it is truth in part. It often means that your loved ones are looking at you "though a glass, darkly"—as the Bible puts it.

I don't live with my family nowadays; but for many years my family told me Home Truths to make me a better and nobler man. My loved ones said I was far from perfect. And one of their longest and most strenuous endeavors was to make me look less intelligent and be more intelligent about names. It appears to be one of my weaknesses not to remember names. I have often been told that the more I look as if my soul is in the seventh heaven, the more certain it is that I am only trying to remember somebody's name.

I must admit that in this Home Truth there is some truth. About names, I am far from perfect—when seen in that glass darkly. It may be that, when I have been introduced to a Mr. Gray, the only name I can think of two minutes later is Boggins. But lately something happened to me which will always be a comfort in time of trouble.

It was in the summer that I made a journey to another part of the state. It was a hot day, and my car was like an oven. I had to make a speech, which nobody really wanted to hear. At the close of my meeting, I was taken by a number of very kind ladies to see a very beautiful garden. I was led to it by a firm and efficient lady, whose hat I remember but whose name has escaped me. The hat was so perilously poised upon her head that it almost took my breath away. If the lady of the hat ever reads this, I do hope she will feel much more pleased than if I had remembered her name.

I saw at once that it was a beautiful garden. I wanted to walk in it alone. I wanted to wander along the lines of flowers and to dawdle under the trees, the names of which I have been told so many times, but, alas! so stupidly forget. But I was not allowed to walk alone. I had the kindest company.

Ahead of me I saw a burning bush. I went towards it, feeling, a little like Moses, that I must stand without my dusty shoes or kneel upon the grass. But my kindly informing lady said: "Ah, you notice the luxuriant Azalea pontica; but look higher." I looked, and there was a great creamy tree with falling petals. I thought little moons must be tumbling out of the sky, when the lady said: "That is late Magnolia grandiflora." I am almost sure it was some name like that she said.

We walked on and I saw a gray stone wall bright with stars, and along the top of it, dancing in and out of the crevices, were flowers of deepest red; and the wall with its flowers spoke to me of all the precious lives which take root and grow so bravely in the stoniest soil. But a voice sounded in my ears: "That is Valeriana rubra."

"How beautiful!" I murmured. "How much you know!"

"Yes," said the lady, "Yes," she said briskly: "If there is one thing I do pride myself upon, it is knowing the names of all varieties."

And somehow for me the sunlight became dim and the garden was covered with a spatter of names—names—names. I fell silent; and, as I stole a glance at my kindly informing lady, I felt she was thinking: "How stupid the man is, although he made that speech!"

But as I drove home, there flashed upon my "inward eye," as Wordsworth called it, the beauty of the whole garden and the sweetness of the single flowers. And I said in my heart:

"O My God, let me know that it is good for some to remember the names in Thy world and to strive so to do; but let me not forget that one may know a thousand names, and yet see only darkly the beauty in men and flowers, for which we have no name but Thine."—Reprinted by special permission of the author and the Christian Leader.

THE TANG OF IRISH TALES

An Irishman was seeing his son off on the steamer to a new land whither the lad was bound with the intention of seeking his fortune.

"Now, Michael, my boy," he said as they parted, "remember the three bones and ye'll always get along all right."

A stranger standing nearby overheard the remark and when the ship had gone he asked the old gentleman what three bones he referred to.

"Sure, now," said the old Irishman, "and wouldn't it be the wishbone and the jawbone and the backbone? It's the wishbone that keeps you going after things, and it's the jawbone that helps you find out how to go after them if you are not too proud to ask a question when there's something you don't know; and it's the backbone keeps you at it till you get there."

* * *

Mike and Pat were out in quest of game, and presently a large bird flew out in front of them and perched on a tree. At once Pat raised and aimed his gun. "Stop!" shouted Mike. "Don't shoot yit, Pat. The gun ain't loaded!" "Can't help it, Mike," called Pat. "The bird won't wait!"

The tale of Cassidy also has its points. He was engaged as a hod-carrier, and told that he must take a full load up the ladder every trip. One morning the supply of bricks ran out, and Cassidy, after gathering every brick in sight, found he was still one short of the proper number. He therefore yelled up to a workman on the fifth story. "What do you want?" asked the workman. "Throw me wan brick down," shouted Cassidy, "to make me a full load!"

Only an Irishman could have made that request, and only an Irish doctor could have handed a box of pills to a patient with the command: "Take one of these a quarter of an hour before you feel the pain coming on!"

Only an Irishman, too, could have tried to get himself out of trouble as Murphy did. "How is it, Murphy," asked his employer, "that though you tell me you stuck at the job and worked overtime last night, I saw you myself at the Test match yesterday?" "Oh," said Murphy, glibly, "that fellow wasn't me at all, at all. I saw that fellow myself, and he was very much like me!"

—Religious Telescope.

A GOOD APPEARANCE

There is a story of a collector of etchings who enjoyed having one of the Leaning Tower of Pisa over his desk, but was disturbed because, though he straightened it every morning, the next day he found it hanging crooked. At last he asked the maid if she was responsible for its lopsided condition.

"Why, yes," she said, "I have to hang it crooked to make the tower hang straight."

Even so, some find it necessary to twist the Scriptures in order to justify their own actions and try to make their lives appear right."—Tarbell's Teacher's Guide.



Church School Group, Cail Church, Swiftown Charge. W. W. Brunner, Pastor

WILLIAM GAYLE DORROH

After several months of sickness, William Gayle Dorroh was called to his home on high. He suffered for three months, being confined to his bed, where his faithful wife waited on him and gratified his every wish.

He was a member of the Methodist Church and was faithful in the practice of the tenets of his religion. He was honorable, industrious, a good neighbor, a loyal friend, and a devoted husband and father. His passing is a loss to his family and to the entire town and community.

He was born in Madison County, Miss., on April 29, 1878, and was married to Miss Mary Lee on November 29, 1905. Employed by the Illinois Central Railroad as fireman at the age of 22, he was promoted to engineer at the age of 25, and was for 44 years in the I. C. service. He retired in 1944. He was a member of the Brotherhood of Locomotive Engineers, Lodge 196, McComb, Miss.

He passed away on the 10th of August, and funeral services were held at the home on August 13, conducted by Rev. I. H. Sells, of Picayune; Rev. F. J. Jones, of Satartia, and Rev. W. B. Alsworth, of Jackson. Mrs. Coulette sang "The Old Rugged Cross," as he had requested.

Mr. Dorroh had many friends, had a smile for everyone, and was grateful for every little kindness extended to him. Many tokens of sympathy and a profusion of lovely flowers showed that he had many friends to mourn his loss. He leaves a devoted wife, two children, Mrs. Katie Lee Houston and John Hunter; also four grandchildren, a grandson who bears his full name, William Gayle Dorroh. He will be sadly missed by his heartbroken wife and children. They have the sympathy of many friends in this sad hour. The pallbearers were the engineers.

MRS. L. JESSIE ABEL.

McNair, Miss.

SIGNS OF PROGRESS IN CHURCH SCHOOL ENROLLMENT AND ATTENDANCE

Of the 57 Annual Conferences which have thus far reported on Church School enrollment and attendance, there are now 45 which show gains amounting to 45,000. However, 12 have reported losses of about 7,000, which leaves a net increase of approximately 38,000, according to an announcement from the Department of General Church School Work of the General Board of Education, Nashville, Tenn.

HOW WE SPEND OUR MONEY

The American people as consumers spent 62 billion dollars in 1939 and 96 billion dollars in 1943. Somewhat more than half of this increase was the result of higher prices; a little less than half of the increase in dollar expenditures represented increases in the quantity of goods and services purchased.

In 1942 we spent 24 billion dollars for food; 12 billions for clothing; 5.2 billions for alcoholic beverages; 2.4 billions for tobacco; 2.3 billions for public elementary and secondary schools; 2.1 billions for gasoline and oil; and 1.5 billions for beauty preparations and services.

How much should the American people spend for goods and services in the post-war years? The answer is to be found in the answers to other questions: How much income will be available? and How do the American people wish to spend their money?

The amount of income available is related directly to what is called the "disposal income" of individuals. Disposal income consists of the income paid to individuals less taxes paid to local, state, and national governments.

It has been estimated that if the national income is 120 billions there will be about 105 billions of disposal income; about 93 billion dollars would then be the expected expenditure for consumer purchases. If the national income rises to 140 billion or even 200 billion dollars, as some predict, then the available disposal income would be even larger.

Under the American system of private enterprise it is necessary to have a high level of industrial and private spending for goods and services. There is a place, however, for effective spending by government. Public expenditures can also make for economic progress so far as they contribute to production and employment.

Among the important public expenditures are those devoted to education. In 1929 the American people devoted 2.8 per cent of the national income to public elementary and secondary schools. In 1932—with the sharp depression drop in national income—the school expenditures were about 5.5 per cent of the national income. After 1932 school expenditures did not begin to keep pace with the increase in national income. In 1943-44 the nation spent only about 1.5 per cent of its income for elementary and secondary school purposes.

When we recall that, even in wartime, the American people spent 5.2 billions for alcoholic beverages it is clear there would have been no real hardship if more had been spent for public education. More also is being spent for tobacco than for schools.

Not only have school expenditures failed to keep their relative position in the national economy but they have also lost ground in total tax collections. In 1929 approximately 23 per cent of all tax collections were spent on public elementary and secondary education; in 1935, about 19 per cent; in 1943, about 8 per cent. This downward trend has not meant less expenditure in number of dollars (which remained relatively unchanged), but a smaller proportion of public funds allotted for school purposes. In recent years war expenditures have quite properly taken a very large proportion of tax revenues.

The health and illiteracy defects of American citizens exposed by the war clearly indicate that educational opportunities have not been adequate either in amount or distribution. Careful estimates show that to have a well-developed universal program of public education would require an annual expenditure of 5 billion dollars—just twice the amount now being spent. Even this sum is not unreasonable when compared with the items of consumer expenditure. Educational expenditures are investments made in people, which in turn stimulate and reinforce the factors making for national economic progress.—The Public and Education.

LOUISIANA W. S. C. S.

(Continued from page 11)

material, physical, and spiritual.

What will be women's part in this rebuilding, especially our women of the Wesleyan Service Guild?

Two aspects of the problem of reconstruction present themselves: First, striking at the causes of war; second, working to counteract the disastrous influences of the war—the numerous evils that may result.

When traced to its ultimate source, the cause of war is selfishness—the desire to possess lands, political power, natural resources, economic goods. We must remove selfish greed from the hearts of men and the purpose of nations. We must build up a moral consciousness that will operate in man's dealing and relations with others. We must promote a better understanding and appreciation of others, though of different cultural groups, and foster the spirit of goodwill among all the peoples of the world.

Where can we begin? **Right in our own communities and groups.** We can inculcate this ideal of neighborliness and goodwill in the children and youth who know no differences among people until taught by adults. Stimulate in all an interest in knowing peoples of other countries. Develop an attitude of human appreciation and regard for all as fellow-creatures of one Father.

Consider one practical line of action for every unit of the Guild—that of breaking down all barriers of discrimination, both in occupation and compensation. Cooperate with all agencies working for fair and impartial employment, regardless of sex. The F. E. P. C. seeks to remove discrimination in employment of Negroes, women, Jews, and foreigners, in the order named. **What is your Guild doing?**

We must work with the proper agencies in helping to see that Guild members, returning service personnel, and others who are out of jobs are relocated according to qualifications and experience, recognizing newly-acquired skills. They will not want less pay, though in many cases it may be inevitable. Equalization of wages and salaries at every level must be one of the objectives in any movement of fair and just employment.

Jesus saw the sin of the first century a thousand times more keenly than we see the sins of this century. But beyond the sin Jesus saw salvation offered by God. He denounced sin in order to save men from it and its consequences.—Phillips Brooks.

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How To Relieve Bronchitis
Creomulsion relieves promptly because it goes right to the seat of the trouble to help loosen and expel germ laden phlegm, and aid nature to soothe and heal raw, tender inflamed bronchial mucous membranes. Tell your druggist to sell you a bottle of Creomulsion with the understanding you must like the way it quickly allays the cough or you are to have your money back.
CREOMULSION
for Coughs, Chest Colds, Bronchitis

SOME THOUGHTS ON THE CHURCH AND SOCIAL PROGRESS

By James Myers

A truly noble man may be defined as one who stands by a good cause or organization even after he knows a lot about it! There are too many "tired radicals" with high ideals, but who lack the fortitude to remain active in a movement after they discover its imperfections. To "stay in" such an organization, and yet keep alive the fires of self-criticism and purification from within, is perhaps the most difficult task of the social or religious idealist.

* * *

To be a Christian means to hold convictions radically opposed to many, if not most, of the ideas which are constantly expressed over the radio, by the press, in the movies, by government officials, and from many church pulpits. A major problem for Christians, then, is how to hold loyally to our beliefs about the meaning of love in personal, international, racial, political, and economic relations, without permitting the constant tension of disagreement with personal friends, church associates, social institutions, and political policies to embitter or to crush us. There can be but one solution. It is to be found in more selective listening, reading, and meditation on what is good and true and beautiful; in more constant communion with God; in more daring ventures to bring in His Kingdom of righteousness and peace.

* * *

When some social reform or move toward a more radical application of religion to human relations is proposed, quite commonly the reply is made that "you can't change established social customs overnight, no matter how wrong they may be." Another objection by social and religious leaders is sure to be that "it is not 'wise' for leaders to get so far ahead of the crowd as to lose their following." There is a degree of truth in both of these statements. But too frequently they are used by the privileged or the fearful as excuses for doing nothing. Our Christian consciences cannot feel right before God unless we are constantly advocating and putting into effect at least definite steps forward in social justice and brotherhood. We are under moral compulsion constantly to push forward the frontiers of Christian practice in human systems and relations until the kingdoms of this world shall become the Kingdom of our Lord and of His Christ.

A P.K. LOOKS THE SITUATION OVER

Is there anything against him? Yes—tin cans.

"If you will drive carefully and stay in the ruts going down this driveway, I think you can make it without ruining your tires," said Mr. Faithful-Church-Member to Bro. New-Preacher.

"Look out! There is a glass jar. Not too far to the left; there are some nails in that plank. Oh, you hit that hole too hard; Now, you had better stop your car right here. Bro. Old-Preacher never put his car in the garage. You see, the doors won't open and then, too, there isn't room inside.

You know, we have had a very mild fall; the frost hasn't even killed all the weeds in the yard. Oh, Bro. New-Preacher, I'm so sorry about your shoes and trousers. You need on some boots.

"Come this way; that pile of tin cans might slide over on you.

"Oh, that over there against the garage? Yes, that's some lumber to fix the garage; we ordered it the first year Bro. O. P. was here. We just never did get around to using it.

"Sure, you'll get some figs off that tree next summer—not many, though, 'cause it has been needing prunning a long time.

"That's right, that's an orchard, or what's left of one. You see, Bro. Old-Timer planted those trees back in 1935. Yes, he worked hard and set out about fifty trees in all—apples, peaches, plums, figs, and pecans. The cows or something has 'bout ruined 'em, though. There was a nice fence—well, well, here is a piece of it.

"Say, we'd better go in this back door, 'cause I think I can get in here. Yes, there's the hole in the screen; I'll just reach through and unhook it.

"No, that's not rain; it's the faucet leaking.

"Why, certainly, I'm positive he's moved! Yes, sure he's gone! Oh, these old clothes, papers, letters? Er, I—Just don't know—er—.

"Well, good-night, Bro. New-Preacher. We're glad you're here."

Midnight. Bro. New-Preacher on his knees: "Dear Lord, give me grace . . . and give me grace, Lord. Amen."

A PARSONAGE KID.

HOLSTON CONFERENCE OUT IN FRONT WITH RECORD ENROLLMENT GAIN

Of Annual Conferences reporting gains in Church School enrollment during the past year, Holston, so far, is out in front, with a record increase of 9,086, a trifle over seven per cent. In 1943-44 the Conference suffered an enrollment loss of 3,392. Attendance figures are not yet available. Pointing out that this is the first time the Conference has scored an enrollment increase in several years, Executive Secretary C. E. Lundy writes: "The tide has definitely turned upward. We are going out to do the job in a big way in 1945-46."

Commented Bishop Kern: "That was a magnificent report on the increase in Church School enrollment. It shows what we can do when we even half try. This year we are going to 'wholly try,' and we are going to pack them in. The number of unchurched boys and girls in our territory is unbelievable, but we are on their trail. Perhaps we need to remember that getting them enrolled is not the object of the Crusade; getting them taught and built up in Christian attitudes is what we are really after. That means better trained teachers and more pastoral oversight."

A salesman applied at a recruiting office to enlist.

"I suppose you want a commission?" said the officer.

"No, thanks," was the reply. "I'm such a poor shot, I'd rather work on a straight salary."—Watchman-Examiner.

Man (to wife): "What do you mean by saying I have been deceiving you for years?"

Wife: "I just found out the government allows you $1,000 a year on your income tax for being married and you only allow me a miserable $10 a month."

—Watchman-Examiner.

FLANDERS FIELDS, 1945

By Adelaide Long Lawson

Only the winging bird
Flies low across this ground.
Forego the laughing word,
And hush all blatant sound.

Restrain the anguished breath,
And bring no newly dead,
Lest they who sleep in death
Should stir to martial tread.

They must not know! Fulfill
Their dream—that earth shall reap
A peace, faith-kept. Be still
Lest closed eyes wake and weep.

Monroe, La.

MISSISSIPPI CONFERENCE

Vicksburg District First Round

Centreville, at Centreville, Nov. 11, 11 a.m.; Q. C. 2 p.m.
Gloster, at Gloster, Nov. 11, 7:30 p.m.; Q. C. 4 p.m.
Woodville, at Woodville, Nov. 18, 11 a.m.; Q. C. 2 p.m.
Washington, at Maple Street, Nov. 18, 7:30 p.m.; Q. C. 4 p.m.
Crawford Street, Nov. 25, 11 a.m.; Q. C. later.
Gibson Memorial, Nov. 25, 7:30 p.m.; Q. C. later.
Missionary Institute at Port Gibson, Nov. 29, 10:30 a.m.
Lorman, at Lorman, Dec. 2, 11 a.m.; Q. C. 2 p.m.
Roxie, at Roxie, Dec. 2, 7:30 p.m.; Q. C. 4 p.m.
Natchez, Dec. 9, 11 a.m.; Q. C. 2 p.m.
Fayette, Dec. 9, 7:30 p.m.
Mayersville, at Mayersville, Dec. 16, 11 a.m.; Q. C. 2 p.m.
Anguilla, at Anguilla, Dec. 16, 7:30 p.m.; Q. C. 4 p.m.
Satartia, at Satartia, Jan 6, 11 a.m.; Q. C. 2 p.m.
Rolling Fork, at Cary, Jan. 6, 7:30 p.m.
Silver City, at Silver City, Jan. 13, 11 a.m.; Q. C. 2 p.m.
Louise & Holly Bluff, at Louise, Jan. 13, 7:30 p.m.; Q. C. 4 p.m.
Hermanville, at Pattison, Jan. 20, 7:30 p.m.; Q. C. 4 p.m.
Port Gibson, Jan. 20, 11 a.m.; Q. C. 2 p.m.
Eden, at Eden, Jan. 27, 11 a.m.; Q. C. 2 p.m.
Yazoo City, Jan. 27, 7:30 p.m.
Oak Ridge, at Oak Ridge, Feb. 3, 11 a.m.; Q. C. 2 p.m.
Edwards, at Edwards, Feb. 3, 7:30 p.m.; Q. C. 4 p.m.

O. S. LEWIS, D. S.

Brookhaven District—First Round

Brookhaven, Nov. 4, 11 a.m.; Q. C. Nov. 28, 7:30 p.m.
Hazlehurst, Nov. 11, 11 a.m.; Q. C. Jan. 9, 7 p.m.
Crystal Springs, Nov. 11, 7 p.m.; Q. C. Dec. 12, 7 p.m.
Tylertown, Nov. 18, 11 a.m.; Q. C. Dec. 19, 7 p.m.
Magnolia, Nov. 18, 7 p.m.; Q. C. Jan. 2, 7 p.m.
LaBranch Street, McComb, Nov. 25, 11 a.m.; Q. C. 2 p.m.
Pearl River Avenue, McComb, Nov. 25, 7 p.m.
Bassfield, at Bassfield, Dec. 2, 11 a.m.; Q. C. 2 p.m.
Prentiss, Dec. 2, 7 p.m.
Summit, at Felders, Dec. 9, 11 a.m.; Q. C. 2 p.m.
Osyka, at Osyka, Dec. 9, 7 p.m.
Sartinsville, at Sartinsville, Dec. 16, 11 a.m.; Q. C. 1:30 p.m.
Foxworth, at Kokomo, Dec. 16, 7 p.m.
Gallman, at Bethesda, Dec. 23, 11 a.m.; Q. C. 1:30 p.m.
Barlow, at Pleasant Valley, Dec. 23, 7 p.m.
Georgetown, at Providence, Dec. 30, 11 a.m.; Q. C. 1 p.m.
Utica, at Utica, Dec. 30, 7 p.m.
Harrisville, at Harrisville, Jan. 6, 11 a.m.; Q. C. 1 p.m.
Silver Creek, at Silver Creek, Jan. 6, 7 p.m.
Bogue Chitto, at Hawkins Chapel, Jan. 13, 11 a.m.; Q. C. 1 p.m.
Meadville, at Meadville, Jan. 13, 7 p.m.
Scotland, at Bethesda, Jan. 20, 11 a.m.; Q. C. 1 p.m.
Monticello, at Pleasant Grove, Jan. 20, 7 p.m.
Adams, at Adams, Jan. 27, 11 a.m.; Q. C. 2 p.m.
Wesson, at Beauregard, Jan. 27, 7 p.m.
Nebo, at Cool Springs, Feb. 3, 11 a.m.; Q. C. 1 p.m.
McComb, Centenary, Feb. 3, 7 p.m.

District stewards and pastors will meet in Brookhaven November 6, 2 p.m.

VAN R. LANDRUM, D. S.

Out of my own experience I am able to witness that Jesus Christ is the true God. I know full well and have found what the name Jesus has done for me. It is indeed well spoken and the plain truth we sing in the psalm: God layeth a burden upon us, but He helpeth us also. We have a God that helpeth and a Lord of lords that delivereth from death. Therefore, by God's grace, no troubles, no tribulations or other creature whatsoever shall separate me from Christ.

—Martin Luther.

We went so far in opposing Fundamentalism that we nearly forgot the fundamentals.

—Bishop [illegible]

New Orleans
CHRISTIAN ADVOCATE

Methodist
Crusade of Christ

THE LIVING CHURCH

Charity is not a delay in our usual mental habits; it is a change of mental habit; it is the restoration of accurate mental habit. That is everyone's business, for his friend's sake and his enemy's and his own. And if indeed we are in danger of hell, then very much for his own.—Charles Williams.

THE PRAYER-ROOM TODAY

Saviour, let it be no longer I that live, but Thou that livest in me. Let it be no longer I that speak to others in Thy Name, my words so poor and unconvincing; let it be Thyself who speaks in me. Let it be no longer I who put out my hand to help others in their need; let it be Thyself whose hand they feel, Thyself who through my surrendered life art able still to do Thy healing work. Amen.

Vol. 92. No. 45.

NEW ORLEANS 12, LA.,
THURSDAY, NOVEMBER 15, 1945



BISHOP PAUL E. MARTIN
Presides at the session of the Louisiana Annual Conference which convenes in Baton Rouge, La., today.

WALLET OF THE WEEK

THE VOICE OF AFRICA is the name by which a new broadcasting station is to be known. It is to be established in Addis Ababa by the Sudan Interior Mission, and the permit for its construction was granted by Emperor Haile Selassie's government. It is to be used for proclaiming a "cultural-gospel," and from that strategic location it is said that one-half of the world's population may be reached. By the use of many languages, broadcasts will be possible to Africa, Europe, the Near East, and Asia.

* * *

A NEW STAR has been announced by Dr. Nils Tamo, of Kvistaberg Observatory in Stockholm. The star is reported to be of the seventh magnitude, is in the constellation Aquila, and is ten thousand times more brilliant than the sun. Dr. Tamo was the discoverer of the new star and it has not been given a name as yet. Every passing age and every unfolding of the marvelous universe of which we are a part leads us to say, in the awe-inspired words of the psalmist: "What is man that thou art mindful of him?"

* * *

THE TRADE BALANCE between Belgium and the United States in the pre-war years was in favor of the United States. Belgians bought automobiles, machinery, petroleum, and wheat and in return they sold us diamonds, textiles, and laces. The present indications are for a greatly increased buying in the United States and an even heavier trade balance favoring the United States. Belgium has repressed the black markets and is well on the way to the resumption of full normal production and speedy economic recovery.

* * *

ST. PAUL'S CATHEDRAL in London is reported to have been picketed by the National Union of Protestants at the time of the enthronement of Dr. J. W. C. Wand as Bishop of London. The demonstration by placard-waving crowds was a protest against the elevation of Dr. Wand to that post since he is one of the Anglo-Catholic minority of the Church of England. He succeeds to the position vacated by the elevation of Geoffrey Fisher to the Archbishopric of Canterbury, and he had been bishop of Bath and Wells before taking his new post.

* * *

A VISIT TO HOLLAND'S WAR-WRECKED CHURCHES may lead to a substantial contribution toward making such repairs as are immediately necessary to preserve them from total loss. Dr. Milton J. Hoffman, who preached before Holland's queen recently, saw the ruins of these structures, great and small, and he proposes to raise two hundred thousand dollars from the Reformed Churches of America for roofing, nails, lumber, and sash, to help the Dutch to rebuild their churches. St. Laurentz Cathedral at Rotterdam will require half a million dollars for its restoration, and it is but one of nearly three hundred churches in ruins.

THE FIRST COMMERCIAL CARGO to arrive in the United States from Europe in five years, according to press reports, will arrive in November. It will consist of olives and wine from Spain and whiskey and fertilizer from England. Just why wines and whiskey should have priority over other things is difficult to understand. The fact that such a cargo should be added to the debauchery by the American liquor industry shows the type of political thinking which has ruled America for more than a decade.

* * *

THE AMERICAN BIBLE SOCIETY, upon being told that no Bible was found on the desk of the late President Roosevelt, is seeking to gain permission to present President Truman with a specially bound Bible with his name tooled into the cover. It is desired to make this presentation a kind of spearhead for the World-Wide Bible Reading program, which is to run from Thanksgiving to Christmas. For this same purpose, the Society has printed thirty million bookmarks listing scriptural passages for daily reading.

* * *

SCHOOL ATTENDANCE for 1940 showed an alarming percentage of the 18-19 age group out of school—more than seventy per cent. Of the 16-17 age group, forty per cent were out of school, twenty-two per cent of the 15-year olds, and seventeen per cent of the 14-year group. Unless these conditions may be speedily reversed, American illiteracy is due for a substantial rise and our industrial efficiency is in for an equally pronounced slump. It is here that we must begin the task of repairing the war damage if we would return to the standards of our pre-war days.

* * *

THE UNITED LUTHERAN CONFERENCE of America, according to an exchange, gained 3,911 souls in a total of 4,062 congregations. These figures, taken from the latest annual report of the denomination, indicate a membership recession, and along with it a loss of 573,864 in Sunday School enrollment—a number equal to one-third of the baptized membership of the church. The figures, assuming that they are correct, are no more a reproach to the Lutherans than to American Christianity as a whole. It is an example of an alarming trend in the churches of our country.

* * *

CHURCH SCHOOL ENROLLMENT has suffered, according to the statement of a recent writer, because the Church suffered millions of potential missionaries to remain idle in the market-place. The reference was to the millions of children who attend Sunday School themselves, but are left out of account in church efforts for enlisting the multitudes on the outside. It was alleged that a child is ten times more accessible to another child than he is to any grown person or to a preacher who is a stranger to him. The writer thinks that anything which secures the interest of the children of the Sunday School will go a long way toward rallying and winning [illegible]

New Orleans
CHRISTIAN ADVOCATE

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J. L. DUREN, D. D., Editor-Manager
Associate Editors: ALFRED P. HAMILTON, H. T. CARLEY, D. D., B. P. BROOKS, HUGH N. CLAYTON (In the Service)
C. MILTON CHALMERS, Publisher

EDITORIAL

CASTE IS UNIVERSAL

It is common for us of America to associate caste with India, but for no more justification than that it is the name by which the spirit of repressive exploitation in that country is known. As a matter of fact, caste, by whatever name it may be known, is an attack upon the weakest spot in the social life of a people or a civilization. In early times the basis was cultural and moral, but in more modern society it is manifested as racial and economic.

The ancient Hebrew outlawed the Gentile on the ground that he was an alien in nationality and a heathen in religion. He was bound by conscience to observe certain standards of equity and fair dealing among the people of his own blood and faith, but woe betide the Gentile who might wander into his path. The Greek and the Roman despised the alien because of his unintelligible gabble—he was a barbarian and a savage. These were two manifestations of the same attitude and spirit.

Two hundred years ago prison conditions in England had become so bad that John Howard and Catherine Fry were led to devote their lives to the cause of prison reform. The prisoner, without regard to the nature of his crime, was subjected to conditions little short of savage brutality. Every liberty was taken away, and he lived under a ban of social exclusion and abandonment to which he could not make reply. There has been a great change in prison practice since the days of those heroic reformers, but there has not been a corresponding change in social attitude, as everyone knows who has tried to get a job for a paroled prisoner.

It will be remembered that Miriam and Aaron rejected the leadership of Moses because "he had married an Ethiopian woman." More than three thousand years later the same spirit was exhibited on the slave coast of Africa and its effects spread half way round the world. In the course of time, the slaves were legally freed only to find their bondage continued by common consent. To be sure, the Negro is often blameworthy because of his shiftless and carefree attitude concerning everything, including himself. There are few lynchings anymore, and the South especially has grown more tolerant and generous toward the Negro, but so long as there are school race riots such as occurred in Chicago and at Gary, Indiana, and labor race riots like those in Detroit, no one can say that the caste spirit in America has disappeared. It is intertwined with every selfish interest and emotion of the human heart; it will not be cured by statutes, and to imagine that it can be overcome by a crooner is silliness of the nth degree.

The fact is that the caste spirit is a universal malady and it results in a situation which caste and outcaste must work out together. The outcaste must justify his aspiration for recognition, not more by intellectual attainments than by character and cultural progress, and mere self-assertion will in no case prove a cure. The higher caste must commend itself by a more just appraisal of all humanity—not a mere condescending and academic ranting about human brotherhood. Unless this may happen, no interest or group is safe from an experience in the prison dock as a criminal under the laws of a new order. To put it still another way, democracy is not a virtue except as we translate its processes into the righteousness and the freedom about which we talk. Left to itself, it could pivot into revolution and social chaos overnight.

PROCEEDINGS OF THE NORTH MISSISSIPPI ANNUAL CONFERENCE

(Editorial Correspondence)

The North Mississippi Annual Conference met on Wednesday evening, November 7, in First Church, Greenwood, with Bishop J. L. Decell in the chair. The Conference was organized following a searching and practical sermon by Dr. Roy L. Smith, the Conference preacher. Rev. E. M. Sharp, secretary of the last session, called the roll and was elected secretary of the present session. The organization completed, Rev. W. R. Lott, the pastor-host, introduced the chairman of his Board of Stewards and the city attorney, who addressed words of greeting and welcome on behalf of the host church and the city of Greenwood.

The report of the Committee on Program was presented by Rev. W. R. Lott, and was approved by the Conference. Rev. R. G. Lord read the report of the Committee on Nominations, which was also approved.

The reports of the district superintendents and the passage of character followed. The survey by the district superintendents showed something more than two thousand additions on profession of faith and good increases in Church School attendance in all the districts. The form of reporting varied and the extent of the increase could not be reduced to figures.

At this juncture the list of superannuates was read

and the names of W. W. Jones and W. M. Campbell were added. The Conference has had no truer men than Walter Jones and Walter Campbell, both of whom retire on account of failing health.

The names of S. A. Brown, B. P. Patterson, and E. G. Mohler were called and were referred to the Committee on Memoirs. The Conference adjourned following announcements.

Thursday

The Conference convened at the appointed hour and following the transaction of certain routine matters, W. L. Duren, Dr. Roy L. Smith, and Dr. J. G. Snelling were introduced and addressed the Conference in the interest of the New Orleans Christian Advocate, the National Christian Advocate, and the Memorial Mercy Home-Hospital, respectively.

Governor Thomas L. Bailey was escorted to the platform and addressed the Conference at length. The Governor's address and the adoption of a proposal to raise fifty thousand dollars for Camp activities and equipment at the Oxford Campground brought the morning session to a close.

The afternoon session was taken up with the anniversary of the Board of Temperance, board meetings, and the sermon by Dr. Roy L. Smith. Dr. Smith also preached at the evening hour.

Friday

The Conference opened following the devotional service, routine matters were taken up, and at ten o'clock the Forward Movement proposal was taken up for consideration.

Preceding the order of the day at 10 o'clock, Dr. H. B. Trimble, dean of the Candler School of Theology, spoke in behalf of that school and of Emory University, of which it is a part. The work of the laymen had been presented on Thursday under the direction of Mr. J. G. Houston, Conference Lay Leader.

At 10 o'clock, the Mississippi Methodism's Million Dollar Forward Movement was presented to the Conference. Leading the discussion of the paper was Rev. W. J. Cunningham, who introduced the subject in an address which was as felicitous in its phrasing as it was thoughtful and impressive. He then introduced Mrs. E. M. Sharp and Mr. J. G. Houston, whose addresses were to the point and convincing. The matter was then discussed from the floor by Rev. M. E. Scott, Rev. R. T. Hollingsworth, Rev. Milton J. Peden, Rev. W. L. Robinson, Rev. K. B. Clark, Chaplain W. R. Richerson, and Hon. J. M. Foreman. The original paper, modified by the Commission on World Service, substituted the North Mississippi camp at Oxford, as sharer with Seashore Campground in the one hundred thousand dollars listed originally for Assembly purposes. The vote on the paper as amended was 108 to 61, and the paper was adopted.

Admitted into full connection were: Joseph T Humphrey and Ennis H. Coale. Eustace D. Alley was admitted on trial along with the class listed yesterday.

The extended debate of the Forward Movement paper threw the program off its original timing and several matters had to be carried forward to a succeeding session of the Conference. In the afternoon the anniversary of the Board of Education was under the direction of Rev. A. C. Bishop, Executive Secretary of the Conference Board of Education, with an address by Dr. Roy L. Smith. The anniversary of the Board of Missions and Church Extension was directed by Rev. W. R. Lott. The address was by Rev. Claxton Doggett.

Saturday

Saturday's session was occupied with various miscellaneous and routine items of business. First was a consideration of Report No. 1 of the Board of Education, for the elimination of the authorization of an immediate campaign to raise fifty thousand dollars for camp activities, so as to reconcile the action with the Million Dollar campaign as approved by the Commission on World Service.

At this juncture, the matter of raising a committee to act jointly with a similar committee of the Mississippi Conference to study the feasibility of establishing Methodist headquarters and a Methodist Advocate for Mississippi was raised and the resolution was adopted. Following this the editor of the New Orleans Christian Advocate was called to the chancel and Rev. R. G. Lord concluded a graceful speech of appreciation and affection with a second birthday remembrance in a fortnight. The editor then spoke in response and later found it necessary to report to his wife as to the frequency of his birthdays.

The special feature, the presentation of Evangelism was directed by Rev. W. V. Stokes, with Rev. T. A. Carruth, of the Mississippi Conference, as the principal speaker. This was followed by the Memorial service, under the direction of Rev. W. C. McCay.

Next came a number of displaced items, including addresses by Dr. H. W. McPherson and Dr. M. L. Smith. The remainder of the day was occupied with routine matters, concluding with the ordination of deacons and elders at the night service.

Sunday

Rev. E. S. Lewis conducted the love feast and testimony service. Then followed the sermon by Bishop J. L. Decell. In the afternoon, remaining items of business were transacted, the appointments were read by the Bishop, and the 1945 session of the North Mississippi Conference was adjourned **sine die.**

Bishop Decell

It would not be proper to conclude this account of the North Mississippi Conference without some word of appreciation of the episcopal leader of Mississippi. We have seen many bishops in action, but no one in the course of our ministry of nearly half a century has impressed us more favorably than he. His work is always carefully and constructively planned, his bearing is marked by that brotherly informality which disarms any who would offer opposition, and his presidency is marked by the fervor, devotion, and fairness which are ineradicable elements of his thought and feeling. In tense and difficult situations he effaces himself with a completeness and a grace which mirrors the man at his best. Long may he live to give tone and leadership to Methodist thought and effort.

Dr. Roy L. Smith

Dr. Roy L. Smith, the Conference preacher, never appeared to better advantage in all his career as a preacher and writer. His mes-

ved with unstinted commendation on the rt of the whole Conference, and his fine ft and fellowship made a wider place for in the interest and affection of the chers and people of the North Mississi Conference. He will always find a ce of welcome in Southern hearts.

Rev. W. R. Lott

Rev. W. R. Lott maintained the high ndard recently set by Dr. W. A. Tyson, the Mississippi Conference, as a Confer- e host. There was no detail that seemed have been overlooked, either for the Con- ence sessions or for the entertainment those in attendance. He rose to the de- nds of every situation with the unob- siveness and grace which always warm hearts of those who are guests. Green- od was not lacking in any respect as a rfect Conference host.

(Appointments on page 8)

CREEDS

By A. P. Hamilton

It is quite fashionable to pooh-pooh creeds wadays. I have done my share of it rough the years. But the longer I live, the ter I see how superficial it is to be guilty such simplicity. For it is pure simple- indedness to say: "It doesn't matter very uch what a man believes, but how he lives the important thing." Of course it is, but hat he believes is going to determine the rection of his life just as surely as day llows night. "As a man thinketh in his eart, so he is." The people of Salem, Mass., elieved in witches in colonial times, and for hat reason murdered innocent victims. And hat, too, under the name of religion. The hysicians of George Washington's day be- ved in bleeding the patient for almost any lment he had. Acting upon this belief, they led him when he needed every red cor- uscle in his blood stream, and he died. You y, "They were ignorant and did not know hat they were doing." Yes, but he died st the same.

Last summer, in the mountains of Ten- essee, a poor benighted minister, in the me of religion, handled rattlesnakes. He as bitten and died. It was a part of his reed to worship thus, but his belief didn't revent his dying. All the faith in the world ill not save you if you jump off the Wash- gton Monument without a parachute.

It does make a difference what you be- ve. Now, of course, mere recitation of a reed does not make much difference one ay or another, if that is as far as you go ith it. Just to stand in the congregation Sunday and say it off mechanically, and hen go about your business Monday as if ou had not declared any belief in God, is stultifying procedure. It brings religion to disrepute, and gives the cynic grounds r saying that creeds do not very much mat- r after all. Any man who goes through uch mummery is simply saying by his life, I do not really believe what I said in church esterday." Emerson once said: "What you re shouts so loudly in my ears that I can- ot hear what you say."

But for a genuine Christian man or woman stand up and say glibly that it does not atter what you believe, is downright silly; that to subscribe to a creed is vain, in ther case his heart and his head are not nctioning together. No man has ever ac- mplished any great thing unless he be- d in that thing with all his heart, mind soul. Does anyone think that Columbus ld ever have sailed through the Straits of Gibraltar westward to the vanishing horizon, unless he had believed with all his being that there was something out there that he could not see? Yes, it makes a dif- ference. A creed makes a difference, if it really makes a difference to you; but only thus.

CAUSES OF DEATH IN LOUISIANA

According to a recent survey by T. Lynn Smith and Louise Kemp, L. S. U. rural sociologists, "heart disease" was by far the leading cause of death in Louisiana. The general condition of the State's health has improved greatly in the last twenty-five years, but deaths from heart diseases, cancer and ulcers of the stomach have increased considerably. The strain upon the heart caused by the narcotic alcohol and the irritating effect of beverage alcoholic drinks upon the stomach and digestive organs contribute to this increase in the death rate from these non-contagious diseases. Heart disease, cancer, and stomach ulcers are not diseases of youth, but are usually found in middle-aged and elderly people. With our declining birth rate, the percentage of children and young people in our population grows steadily smaller. If this trend continues, we may in time find our nation composed largely of middle-aged and old people. If the American citizenship becomes older and feebler mentally as well as physically, we of the occident may be forced to give way in world leadership to other nations where youth still prevails.

A. C. LAWTON.

METHODIST CHAPLAINS REPORT LARGE-SCALE ACTIVITIES

Reports from the many parts of the world where Methodist ministers have been serving with the armed forces show that 132 chaplains have received 162 decorations for valorous conduct. Nine have been killed in action and twelve have died from other causes.

"In proportion to the numbers, few branches of the armed forces have suffered a larger percentage of casualties or received more citations than the chaplains," said D. Stewart Patterson, executive secretary of the Methodist Commission on Chaplains in Washington, D. C., in releasing the record of the activities of more than 1,650 Methodist ministers in the Army, Navy, Marine Corps, Coast Guard, and Maritime Service.

Reminding readers that the most valuable services rendered by chaplains do not lend themselves to tabulation, Mr. Patterson compiled reports from about 90 per cent of the Methodist chaplains. His figures show that during 1944 they preached 85,613 sermons, which were heard by more than seven and one-half million service men and women. Nearly two and a half million received Holy Communion from these chaplains.

While these chaplains performed hundreds of baptisms for those who expressed other denominational preferences, they baptized 4,232 Methodists and heard professions of faith in which a Methodist preference was given by 9,730 service men and women during 1944. They have also discovered 625 young men who have declared their intention to prepare for the ministry of the Methodist Church.

The chaplains recorded 1,319,480 personal interviews and 251,902 men reached through Bible classes. The averages per chaplain show:

Average number preaching services per chaplain for the year, 62.7.

Average number Communion services per chaplain for the year, 12.4.

Average attendance per preaching service—Army, 66; Navy, 230; Maritime, 123.

Average attendance per Communion service—Army, 152; Navy, 86; Maritime, 90.

Average attendance per Bible Class—Army, 16; Navy, 29; Maritime, 39.

Average number interviews for the year—Army, 977; Navy, 866; Maritime, 2,888.

A number of chaplains are remaining permanently in the services. Others plan to become civilian chaplains of veterans' hospitals. Many will take advantage of the G.I. Bill of Rights and matriculate for refresher courses or graduate study in theological schools and universities before returning to the pastorate.

About ten per cent of the chaplains have been mustered out since V-J Day. Mr. Patterson has acquainted chaplains' headquarters with the Methodist appointive system and has supplied lists showing the meeting dates of the Annual Conference of each chaplain. Thus, in cases where other conditions permit, i tmay be possible for separation from the service to be timed in convenient relation to the meeting of the chaplain's Conference. The Methodist Commission on Chaplains is giving constant assistance in the solution of personal problems incurred by chaplains in making the transition to peace-time ministry.

SEEK FIRST

By Mrs. Irvin Rowland

"But rather seek ye the Kingdom of God; and all these things shall be added unto you."

How easy it is to lose the proper perspective of life! We let world matters crowd out the spiritual values to the extent that life becomes meaningless and distorted. We put the emphasis upon fleeting and unstable pleasures and treasures. We live today without weighing the effects that our method of living will have upon our personalities of tomorrow. We seek that which looks most desirable, without searching for the great principles of truth. So life becomes one big rush to grab everything within reach and grasp the full meaning of nothing, fulfilling only our own selfish desires.

The only way to appraise life in its truth and reality is through the pattern Jesus gave us—to seek first God's Kingdom. Then other things will naturally fall into their respective places of importance. It is amazing how true this is! Then we see life and its activities in a different light. God and His righteousness become the center and all other things are means to this great goal. We need a glimpse of this overall picture each day to help us keep the right perspective. So, regardless of how full our lives are of daily duties, let us set aside some time each day to seek His power in helping us put first things first. This time will be regained more than tenfold, for the closer walk we have with Him, the more meaningful and joyful becomes life with its manifold activities and rewards.

No man can always do just as he chooses until he always chooses to do God's will; and that is heaven. There is no liberty in wrong-doing.—Joseph Cook.

CONFERENCE NEWS AND PERSONALS

New Orleans Christian Advocate

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Mississippi Conference—J. T. Leggett, Vice-Chairman; J. E. Gray, C. C. Clark.
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W. C. NEWMAN.....Church School Lesson Writer
MRS. E. L. DIAMOND.....Editorial Secretary
C. MILTON CHALMERS.....Publisher

Mrs. W. O. Byrd, who formerly lived in Monroe, La., is now located at 6506 Golf Drive, Dallas 5, Texas, according to request for change of address.

Rev. Y. A. Smith, who took the superannuate relation at the last session of the Mississippi Conference, is making his home at Sallis, Miss., Route 2, for the time being.

Rev. C. C. Clark, who was assigned to Jefferson Street Church, Natchez, Miss., at the last session of the Mississippi Conference, reports a cordial welcome and a hopeful outlook for the year ahead. Bro. Clark is delighted with his new field of work.

Master Sergeant James M. Robertson, Jr., Calhoun City, Miss., has been awarded the Bronze Star Medal for meritorious achievement at the Fifteenth Air Force emergency landing field in Zara, Yugoslavia. Sgt. Robertson, son of Mr. and Mrs. James M. Robertson, is now at home after serving overseas for 28 months.

Mr. W. L. Baker, president of S. H. Kress Co., of New York City, has notified Mr. E. Godbold, President of Louisiana College (Baptist), Pineville, La., that his corporation is donating the fine pipe organ in their New Orleans store to the college. This instrument cost more than $40,000 when new, and it is estimated to be worth now more than $25,000.

CAIN-PFOST WEDDING

Rev. and Mrs. Howard Emile Pfost, Ringgold, La., announce the engagement and approaching marriage of their daughter, Adona Jeannette, to Captain W. Ralph Cain, son of Rev. L. W. Cain. The wedding will take place on December 27. Captain Cain was chaplain of the Eighth Air Force in England and just recently received his discharge. After the wedding the young couple will go to Boston, Mass., where Capt. Cain will enter Boston University School of Theology to complete his work for his B.D. degree, and while there he will have a student pastorate. Miss Pfost is a graduate of L. S. U., where she was president of the Wesley Foundation and of the University Y. W. C. A., as well as a Senior Advisor. Since her graduation she has been teaching in the Tioga High School, near Pineville, La.

SLAUGHTER, LA., CHARGE EXPRESSES APPRECIATION

The board of stewards of the Slaughter Methodist church wishes to express to the Baton Rouge district superintendent, Rev. the leadership of this district, and to pledge to him its hearty cooperation in the work that lies ahead.

The board wishes to thank Bro. Morris for his efficient and kindly leadership during the year. It feels that Bro. Morris has shown a sincere interest in the welfare of the Slaughter church, and believes that the church and its people will go forward under his able leadership.

The board wishes for Bro. Morris every success and God's blessings on his life and work.

The board also wishes to express to Rev. W. E. Trice, pastor, and Mr. Ted Weber, assistant pastor, its sincere appreciation of the earnest and efficient work done during the year. Both of these leaders have shown themselves to be deeply concerned in the work for the advancement of the Kingdom of God. They have won the warm friendship of our people. May the years ahead be full of increasing service through the Church for the Kingdom of God.

Respectfully,
WILDA DOUGLASS, Chairman;
DELLA U. LAW, Secretary.

MERIDIAN DISTRICT NEWS

The district stewards' meeting of the Meridian district, Mississippi Annual Conference, met in Central Methodist church, in Meridian, at 2 p.m., Tuesday, November 6, with Rev. C. H. Gunn, district superintendent, presiding. Nineteen district stewards were present. All the pastors of the district except one were present, and there were several visitors present. This large attendance indicates that interest in church work is not declining in this district.

The pastors were accorded the privilege of the floor. H. A. Gower, of Fifth Street Church, was elected secretary. T. H. Naylor, G. W. Mars, and W. E. Prince, were appointed allocating committee.

The salary of the district superintendent was fixed at $6,600, and a vote of thanks was extended to him for his wise, friendly, and faithful leadership during the two years he has been on the district, and both clergy and laymen present pledged to him their wholehearted cooperation during the current year.

Upon motion of Dr. W. A. Tyson, pastor of Central Church, One Thousand Souls for Christ was fixed as the goal of the district for the year 1945-46, and both the preachers and the laymen pledged their enthusiastic Virgil D. Morris, a "continued" welcome to and diligent endeavor to reach this goal.

Practically every charge in the district has projected some kind of physical improvement on church and parsonage property this year.

T. J. O'NEIL,
Reporter

LOUISIANA MORAL AND CIVIC FOUNDATION

Dear Brethren:

Herein is a short report on the work of the Louisiana Moral and Civic Foundation.

The L. M. & C. F. is a cooperative effort on the part of the Protestant and Evangelical Church of Louisiana to demand law enforcement, stress separation of Church and State, lift the moral standards, and work out a solution of the beverage alcohol problem that repeal has caused.

We keep 1,501 pastors posted on the moral and political problems that arise which concern the welfare of the Church or of our State. We use the U. S. mails and Church press to do this, but always keep enough money on hand so if the occasion demands we can buy time and go on the air.

We write to all the State Representatives and Senators as well as our members of Congress at Washington.

Our files carry the names of 10,200 public school teachers so we can mail them materials to teach concerning the evil effects of narcotics on body and mind.

We send news releases to 115 weekly and 15 daily newspapers throughout Louisiana.

This office stands ready to furnish free legal advice to churches with copies of liquor, public nuisance, gambling, vagrancy, white slave traffic, and prostitution laws. We furnish upon request the legal process by which citizens can impeach a corrupt public official.

We mail tens of thousands of free pamphlets over Louisiana on the question of alcohol and man.

We buy ads in the public press in parishes where the citizens need to know the whole truth about moral corruption or what the law is in such matters.

This office is ready to send lecturers at request or teachers for Training Schools on the subject of "Beverage Alcohol and Its Devastating Effects Upon Man and Society."

At any time we are ready to go into any parish or ward to assist in a local option election on the liquor qcestion.

One of our main goals for 1945-1946 is "Every Protestant Woman an Informed Registered Voter that Votes."



We furnish information on Alcoholics Anonymous, the best temperance magazines, the most recently published books on the alcohol question, where to order certain pamphlets and what films are obtainable for training and teaching children and youth about the evils of narcotics.

We have selected January, 1946, as Total Abstinence Month in Louisiana. We are asking our Governor to select January 20th as Louisiana Temperance Sunday, and we are planning mass meetings throughout the State.

Our State Director will be sent to Yale University where, in the School of Alcohol, he can learn the most recent scientific discoveries about beverage alcohol.

We are supporting a movement in cooperation with the Parent-Teacher Association for a State Director of Narcotic Education in Louisiana so that the evil effects of all narcotic drugs (of which alcohol is chief) will be taught in every grade in every public school in this State, as well as in the State colleges and the University.

We are an active member of the National Temperance Movement and if necessary will assist in other States in State elections on liquor, or will call dozens of the nation's greatest temperance lecturers into Louisiana if we need them for a State-wide election on this question.

We are a member of the Louisiana Legislative Council, which is made up of twenty-one State organizations. With them, we sponsor good legislation and seek to lift Louisiana's moral and educational standards.

Since Louisiana leads the nation in illiteracy and venereal diseases, we are cooperating with the Federal Government in trying to clean up this condition.

We are supporting a movement to obtain for Louisiana an appointed State Superintendent of Education instead of an elected one, as we now have. The people are forced to select their State Superintendent of Education from some politician selected by another politician, the very process of which keeps our schools torn up and inefficient because of politics. We want a completely elected Board of Education who will appoint the Superintendent of Education from one of five persons making the highest grades on a strict Civil Service examination on education. This would give us an educator and school man for State Superintendent of Education instead of a puppet politician.

Of course, there are many other things we do and many other services we offer, but this will give you an idea of the work and plans of the Louisiana Moral and Civic Foundation.

We are supported by contributions sent us from Protestant and Evangelical Churches and from gifts of interested citizens over the State. Our address is 341 Florida Street, Baton Rouge 6, La.

Sincerely yours,
A. C. LAWTON,
State Dierctor.

KNOWLEDGE IS POWER

By the Rev. Clarence W. Lokey

Within the past two or three weeks the doors of our public schools, colleges and universities have opened for the trek of American youth to take up again, after vacation days, the work of education. We have prided ourselves in America that every young American could have access to an education. We believe that knowledge is power, and the more widely disseminated among the people the stronger the nation would become. This confidence in education has been justified inso far as physical might in resisting an aggressor in war is concerned. The mind of America was sufficiently alert and the basic scientific knowledge and skills sufficiently disseminated to be able, under the strict discipline of the state, to build quickly an industrial and military might that could not be successfully resisted by opposing forces.

The question now arises in the mind of the world: Is there sufficient knowledge of the character necessary to marshal the forces to build an industrial, economic, and social order for the building and maintaining of a world at peace and prosperity for all? It is readily recognized that certain forces are necessary in the individual life for self-discipline, when the strict disciplines of state are relaxed, to make and maintain an orderly world. Unfortunately, these forces are of the rarer variety among us and the most difficult in cultivation because they are derived from religion, segmented by sectarianism and therefore difficult to exert and unify its powers for the common good.

In the beginning of public education in America, it was definitely in the minds of those involved that a common ground of religion could be found that could be taught in the public schools, but to this time, this has not been accomplished and has more and more proven a handicap to our schools and an increasing responsibility to the Church. In the words of an early English publicist, "Knowledge is indeed that which, next to virtue, truly and essentially raises one man above another." In the light of our needs today, we must have a knowledge that with virtue truly and essentially raises one man with another. This can be done when religion has its rightful place in the education and development of the life of the individual and the nation. This is no thesis against our present publication system, but insistence upon cooperation with it.

Religious education must be recognized for what it is, an essential part of the education of every youth and the continuing education of every adult. We should increasingly be able to apply all the principles of scientific study to religion and this should enable us to find less to divide the great faiths of the world and more to join them in the services of mankind.

We must not wait, however, for the accomplishments of great strides of progress, but seek to make individual and small gains by individual initiative, and great gains shall come in their order. In discussing a very difficult task on one occasion, Mr. Henry Ford, Sr., said: "What ought to be done, can be done, and often we must do it before we know how." We must begin in this matter of marshalling the forces of religion for the building and maintaining of world peace with that growing edge of knowledge, "faith," and proceed in the fellowship and under the guidance of the spirit of God.

Perhaps you have seen the tender branches of a vine reaching out to find a trellis. When the gardener comes along he guides that outreach, so can our confidence be in the direction of our outreach for truly to serve God and mankind. Jesus said, "Whosoever wills to do the will of my Father shall know the teachings." Let us in these days make full use of the history and literature of religious thought climaxed in the life and teachings of Jesus. It will be a great measure of resource for the individual and for the nation if the lives of its people from youth through the mature years are kept aware of our responsibilities and resources in the field of religion. Perhaps we are prone to feel that as individuals we cannot command great resources, but the facts are that resources for every need are available. This is our confidence in God in time of crises as well as for the smoother flowing times of life. It is in the time of crises, when our souls are troubled and when we recognize our own insufficiency, that in our weaknes we find our real strength.

The three great institutions of our civilization—the home, the church, and the school—have a definite responsibility in setting the levels of the life of the nation and determining the progress of America. The primary teachers of religion are the parents, and no home can ever attain its best where the parents do not accept this responsibility. The school of our day can in all cases cultivate a sincere respect for the truth and condemnation of prejudice and a grasp on democracy that will further the interest of the nation and lay the foundations for an adequate and complete education for the whole of life. The church of our day is conscious of the fact that it must be an aggressive enterprise for truth and justice and brotherhood, with the fulfillment of all their implications in human relations. This is not to be done by espousing temporary expedients, but by laying the foundations in the abiding principles of righteousness and truth and love and in making their application in every specific and individual relationship. If we fail to set our goals high, we will no doubt find ourselves again in the position of a mother bird, described by a naturalist, who heard the desperate cry of a bird in the woods. Making investigation, he found a mother bird on a low-hanging bush crying in great distress, and just below an old black snake taking the last little bird from the nest. He was too late. He could give no aid. He said, "Mother, you just built your nest too low." If in the future we find the blighting ravages of war taking again the youth from American homes, it will be because we built our lives on too low a level. Jesus said to those who had believed on him: "If ye continue in my words, then are ye my disciples indeed; and ye shall know the truth and the truth shall make you free." In the knowledge of the truth is the power to be free men and the responsibility to make all men free.

MISS ERBST "RETURNS FROM THE DEAD"

Miss Wilhelmina Erbst, of Minneapolis, Minn., a missionary of the Methodist Church at Bayombang, Neuva Viscaya, P. I., arrived in San Francisco by steamship from Manila on October 27. Miss Erbst, in charge of a girls' school at Bayombang, remained at her post and cared for the girls all through the war years. Part of the time she was within Japanese military lines, and for some months she was a prisoner in missionary property; and part of the time Filipino guerillas were in control of this part of Cagayen Valley.

When found by the American Army, with the liberation of Luzon Island, Miss Erbst was suffering from malnutrition and near-starvation brought on through three and a half years of lack of food and medicine. She was removed to the U. S. Army 91st Hospital and nursed back to health.

During the years she was cut off from missionary and other friends, there were constant rumors that she had died.

PERSONAL NOTES AND INCIDENTS

Mrs. J. H. Ledyard, of Tupelo, Miss., had the misfortune to fracture some bones recently. As we understand it, the damage will heal in due course of time, but she is disabled by the injury and recovery is not without pain.

Uncle Sam Turner, veteran in Christian service and a nobleman in character, was in attendance upon the Conference at Greenwood last week. He is ninety-five years old according to the calendar, but much younger according to the man.

Mrs. G. F. Winfield, writing from her home in Urbana, Illinois, reports that she has a good crop on her tung orchard near Picayune, Miss. The crop is now being harvested. Mrs. Winfield lives at 208 West High Street, Urbana, Ill.

The death of Bro. E. M. Fant, of Coahoma, Miss., a few days ago, brought sincere grief to a wide circle of friends. This is particularly true of those pastors who have shared the noble unselfishness of one of the most retiring but truest spirits of the North Mississippi Conference.

Friends of Dr. and Mrs. J. R. Countiss in Mississippi and elsewhere, will regret to learn that Mrs. Countiss has found it necessary to take time out for a sojourn in the hospital for observation and medical care. She is in the Eye, Ear, Nose and Throat Hospital in New Orleans.

Rev. Wm. B. VanValkenburgh, who served the Chester, Miss., charge in the North Mississippi Conference a part of last year, seems to be back at Biloxi, Miss., where he has a home. Bro. VanValkenburgh served the charge as a retired supply and is a member of the Louisiana Conference.

Rev. J. B. Grambling writes that his church has sustained a great loss in the death of Mr. J. F. Sneed, Church School superintendent, on November 2. Bro. Grambling says he has had a fine year and he will have a good report for the session of the forthcoming Conference.

NORTH MISSISSIPPI CONFERENCE APPOINTMENTS

ABERDEEN DISTRICT

W. B. Baker, District Superintendent

Aberdeen—Seamon Rhea.
Algoma Circuit—L. A. Comfort (As.)
Amory—R. G. Moore.
Becker Circuit—Leo Bailey.
Buena Vista Circuit—J. C. Christian (As.)
Calhoun City—M. J. Peden.
Derma—W. M. Langley.
Fulton—L. C. Lawhon.
Greenwood Springs—I. E. Johnson (As.)
Houlka—H. G. Wallace.
Houston—W. C. McCay.
Mooreville—T. W. Smallwood.
Nettleton—J. W. Gibson.
Okolona—W. R. Hammontree.
Pittsboro & Bruce—W. M. Hester.
Pontotoc—R. T. Hollingsworth.
Prairie-Strongs-Hamilton—T. A. Filgo.
Salem & Friendship—R. M. Papasan (As.)
Shannon—H. L. Beasley.
Sherman—Guy Ray.
Smithville—R. C. Mayo.
Tocopola—J. C. Nelson (As.)
Tremont—P. B. Grisham (As.)
Tupelo—J. E. Stephens.
Vardaman—O. L. Elliott (As.)
Verona—W. C. Mattox.
Woodland—To be supplied.
Chaplain U. S. Army—C. B. Burt, W. D. Waugh.
Chaplain U. S. Navy—J. H. Brooks.
Executive Secretary Board of Education—A. C. Bishop.
Student Emory University, Tupelo Q.C.—E. Dorsey Allen.
District Missionary Secretary—W. C. McCay.
District Director of Evangelism—H. L. Beasley.

COLUMBUS DISTRICT

V. C. Curtis, District Superintendent

Ackerman—E. B. Sharp.
Artesia—J. N. Humphrey.
Bellefontaine—To be supplied.
Brooksville—J. T. Humphries.
Caledonia—J. E. Roberts; associate pastor, J. A. Hall (As.)
Chester—C. M. Ray (As.)
Columbus, First Church—S. H. Caffey.
Columbus, Central—M. E. Scott.
Ethel—J. L. McElroy.
Eupora—G. C. Gregory.
Kosciusko—T. B. Thrower.
Kosciusko Circuit—To be supplied.
Longview—W. H. Heath.
Louisville—T. H. Ferrell.
Louisville Circuit—B. P. Buskirk.
Mathiston-Maben—R. E. Wasson.
Macon—T. E. Gregory.
Macon Circuit—J. F. Elliott.
Noxapater—A. L. Davenport.
Rockhill—To be supplied.
Sallis—L. M. Wright (As.)
Shuqualak—J. L. Nabors, Sr.
Starkville—P. H. Grice.
Sturgis—T. E. Shelton.
Weir-McCool—R. A. Thornton.
West Point—J. A. George.
Executive Secretary Board of Pensions—A. T. McIlwain.
Vice-president Millsaps College—N. J. Golding.
Professor Wood Junior College—Ennis H. Coale.
Conference Missionary Secretary—S. H. Caffey.
District Missionary Secretary—J. A. George.
District Director of Evangelism—T. E. Gregory.

CORINTH DISTRICT

L. P. Wasson, District Superintendent

Ashland—W. R. Liming.
Baldwyn—K. E. Clark.
Belmont—J. L. Nabors, Jr.
Blue Mountain—Felix A. Sutphin.
Booneville—J. J. Baird.
Booneville Circuit—B. G. Whitehurst.
Burnsville—B. F. Bullard.
Chalybeate—J. E. Long.
Corinth, First Church—W. L. Robinson.
Corinth, South Side—S. M. Butts.
Corinth Circuit—L. P. Jumper.
Dumas—M. E. Shippey (As.)
Guntown-Saltillo—W. S. Selman.
Hickory Flat—G. L. Nicholas.
Holly Springs—C. T. Floyd.
Iuka—J. H. Holder.
Iuka Circuit—R. B. Burks (As.)
Kossuth—W. T. Bazzell (As.)
Lowery—S. T. Ledbetter (As); Associate pastor, W. R. Timmons.
Mantachie—C. L. Ivy.
Marietta—To be supplied.
Myrtle—N. L. Threet.
New Albany—E. M. Sharp.
New Albany Circuit—Joe M. Carothers.
Potts Camp—J. D. Simpson (Rs)
Rienzi—M. N. Hamill.
Ripley—E. R. Smoot.
Tishomingo—W. L. Whitner (As.)
Chaplain U. S. Army—H. C. Lewis.
Chaplain U. S. Navy—M. H. Twitchell.
District Missionary Secretary—J. J. Baird.
District Director of Evangelism—L. P. Jumper.

GREENVILLE DISTRICT

J. D. Wroten, District Superintendent

Arcola-Murphy—E. S. Lewis (Rs)
Boyle-Pace—E. F. Tucker.
Clarksdale—J. W. Ward.
Cleveland—W. L. Pearson.
Coahoma-Jonestown—W. R. Richerson.
Drew—E. H. Cunningham.
Dubbs—J. B. Conner.
Dublin—F. H. McGee (Rs)
Duncan-Alligator—J. S. Maxey.
Friars Point-Lyon—H. R. McKee.
Glen Allen—W. D. Bennett.
Greenville—T. M. Brownlee.
Gunnison—A. M. West.
Hollandale—N. D. Guerry.
Indianola—S. E. Ashmore.
Inverness-Isola—K. I. Tucker.
Leland—W. M. Jones.
Lula-Dundee—G. R. Meaders.
Merigold-Sherard—W. R. Crouch.
Moorhead—H. D. Suydam.
Rosedale—W. W. Hartsfield.
Ruleville—M. E. Armstrong.
Shaw-Litton—C. W. Avery.
Shelby—W. S. McAlilly.
Sunflower-Doddsville—C. L. Oakes.
Tunica—G. R. Williams.
Chaplain U. S. Navy—Wiley H. Critz.
Chaplain Mississippi State Penitentiary—A. R. Beasley.
Deaconess—Louise Law.
Student Emory University, Tunica Q. C.—Robt. R. Godbold.
Conference Secretary of Evangelism—S. E. Ashmore.
District Missionary Secretary—G. R. Williams.
District Director of Evangelism—M. E. Armstrong.

GREENWOOD DISTRICT

R. G. Lord, District Superintendent

Acona—H. N. McKibben (Rs)
Belzoni—G. H. Boyles.
Black Hawk—E. M. Shaw (Rs)
Carrollton—E. G. Potts.
Coffeeville—G. H. Ledbetter.
Duck Hill—Wilson Ray.
Durant—W. P. Bailey.
Ebenezer—To be supplied.
Grenada—J. W. Moore.
Greenwood—W. R. Lott.
Holcomb—H. L. Smith.
Itta Bena—E. L. Jernigan.
Kilmichael—S. B. Potts.
Lambert-Crowder—G. W. Curtis.
Lexington—A. Y. Brown.
Marks-Belen-Darling—E. C. Driskell.
Minter City-Glendora—J. M. Guinn.
Pickens-Goodman—J. N. Hinson.
Poplar Creek—B. B. Brantley (As)
Schlater-Philip-Thornton—H. P. Lewis.
Sidon-Cruger—W. W. Brunner.
Swiftown—S. W. Hemphill.
Tchula—W. D. Smith.
Tutwiler—J. V. Stewart.
Vaiden-West—J. W. Holliday.
Webb-Sumner—A. W. Bailey.
Winona—C. L. Rogers.
Winona Circuit—J. T. McCafferty (Rs)
Chaplain U. S. Army—B. B. Bailey.
Professor Millsaps College—N. Bond Fleming.
Conference Director of Evangelism—W. V. Stokes.

District Missionary Secretary—E. L. Jerigan.
District Director of Evangelism—J. V. Stewart.

SARDIS DISTRICT

C. A. Parks, District Superintendent

Abbeville-Waterford—J. O. Twitchell (As)
Arkabutla—To be supplied.
Batesville—A. C. McCorkle.
Byhalia—W. W. Milligan.
Charleston—J. O. Dowdle.
Cockrum—E. C. Abernathy.
Coldwater—John M. McCay.
Como—R. A. Grisham.
Courtland—B. D. Benson.
Crenshaw-Sledge—J. W. York.
Hernando—J. C. Wasson.
Horn Lake—R. C. Nanney.
Lake Cormorant—Z. A. Jumper.
Longtown—H. E. Carter (Re)
Mount Pleasant—To be supplied.
Oakland—J. B .Burns.
Olive Branch—W. O. Hunt.
Oxford-University—W. J. Cunningham.
Paris—H. G. West (As)
Pleasant Hill—To be supplied.
Red Banks—T. J. Lowery.
Sardis—G. A. Baker.
Sardis Circuit—H. C. Moorhead.
Senatobia—N. N. Maxey.
Shuford—J. A. Biffle (Rs)
Tyro—G. T. Sledge (As)
Water Valley, First Church—H. H. Wallace.
Water Valley, Main Street-Taylor—A. S. Brisco.
Chaplain U. S. Navy—H. E. Finger.
Chaplain U. S. Army—T. R. Poole.
Student Duke University, Olive Branch Q. C.—L. A. Bennett.
Student Emory University, Abbeville Q. C. —R Glenn Miller.
District Missionary Secretary—J. O. Dowdle.
District Director of Evangelism—G. A. Baker.

SEASHORE DISTRICT NEWS

A largely-attended and enthusiastic meeting of pastors, laymen, and laywomen was held at Gulfport on Tuesday, November 6. The Seashore district stewards met at that time and apportioned the various amounts to the charges. The laymen of the district held a meeting under the direction of Judge L. C. Corban, district lay leader. Pastors who were present held separate group meetings for the three areas in the district and elected officers for the three groups for the coming year. A joint meeting of pastors was held with the district superintendent to discuss plans for the coming evangelistic program in 1946. After the meeting adjourned, the District Committee on Evangelism met and made plans for efforts within the district.

Announcements were made at this meeting of important gatherings in and for the district during the first half of the Conference year, as follows: Missionary-Evangelism Institute, First Church, Gulfport, December 4; District Youth Rally, Perkinston Junior College, December 14; District Conference, Caswell Springs Church, Escatawpa charge, June 4.

The usual changes at Annual Conference bring into the district a number of new faces. Messrs. Howell, Carruth, Fulgham, Ferguson, Cain, Cameron, Jones, Broadus, Elkin, Walley, Noblin, Baggett, and Scott have each served a year or more already in the district Six men (E. B. Flurry, P. E. Pierce, Murray Cox, W. C. Rice, I. H. Sells, and C. F. Haigh) had served part of the year to fill vacancies. T. R. Holt, G. E. Allan, C. H. Strait, and J. O. Ware return to the district after an absence of some years, while J. F. Campbell comes back to serve Pascagoula two years after he left the district superintendency. E. M. Lane, J. A. Williamson, H. M. Bullock, E. A. King, Winston O'Neal, and W. J. Walters are in the district for the first time.

All of the quarterly conferences in the district will be held before the new year. Beginning at Picayune on Sunday morning, November 4, and closing at Bay St. Louis on Sunday night, December 30, every charge will have its first quarterly conference in that period of eight weeks. Rev. J. L. Neill, district superintendent, is projecting a vigorous program in every area of church activity and is asking the pastor and officials of each charge to present to the first quarterly conference a written plan of work for the year.

Mrs. C. L. Nelson, of Escatawpa, who succeeded Mrs. H. H. Ishee as district secretary of the Woman's Society of Christian Service in mid-year, is active in this important field. A zone meeting was held at Picayune on November 6. A successor to Mrs. E. W. Ulmer, district Spiritual Life secretary, who has moved from the district, will be chosen by Mrs. Nelson until the regular time for the selection of district officers.

REV. J. M. ALFORD OBSERVES JUBILEE AS METHODIST PASTOR

I was admitted on trial in the Louisiana Conference at Jackson, La., in December, 1895, and was assigned to Jordan Street, Shreveport, as my first charge. I was out one year (1898) in Millsaps College, but served the Amite City charge during the year 1895 as a local supply. This year rounds out my fiftieth year as a Methodist pastor.

I was twenty-five years of age when admitted on trial, having been a local preacher more than five years; was licensed to preach while yet in my teens; was ordained deacon by the late Bishop Keener at Meridian, Miss., in 1894; ordained elder by Bishop Key at Alexandria in 1903.

I have served more than half of these fifty years on stations—in New Orleans, Shreveport, Monroe, Leesville, Bogalusa, Vivian, Coushatta, Wisner, and my present charge, Colfax. Have had three pastorates in Shreveport.

I celebrate my semi-centennial as pastor on the 11th (Armistice Day), second Sunday in November, two days after my 75th birthday. This will be a great day for me when my children and grandchildren will be present, and the Masons and members of the Eastern Star will be our special guests. My people here have given me notice of something of a "celebration" in the afternoon and evening of this day, with instructions not to hold an evening service at the church.

Doctor, you are hereby cordially invited to be with me on this occasion; and I am also extending an invitation to all my ministerial brethren, as well as my many friends at the various charges I have served.

May the Lord bless you all! I am "happy on the way," and thankful that I am able to "carry on" for the Lord after all these years of service in His Kingdom!

Yours truly and cordially,
J. M. ALFORD.

EVANGELISM

By Mrs. L. W. Alford

We, as Methodists, are now in the Evangelistic Phase of the Crusade for Christ. If this evangelistic effort is to be successful we as church members must have a fresh and vital experience of God. This experience will come only as we repent of our sins, seek forgiveness, then make a new commitment and dedication of our lives to Christ.

We face a tremendous challenge to build a Christian world based upon the principles of Jesus Christ. As individuals, we cannot make a contribution to our Church's program until we are awakened to our personal need of right relationships with God.

The pastors of our pulpits cannot carry forward successfully our evangelistic message unless the membership of our various churches receive this message and become revitalized by the Spirit of Christ and take this new technique of living to those persons who are on the church roll, who seldom avail themselves of worship. We must take the church to those who do not attend. Christ said, "Go ye therefore into the highways and byways and compel them to come in." Also church members must possess a new philosophy of life and of the vital religion interpreted through great and courageous preachers.

Through the Christian educational program, men and women, youth and children of every church should be related actively as Christians to the new Christian world of tomorrow.

Pastors and folk in our pew alike must heed the wise injunction, "Be still and know that I am God." Then it is that Christ's Spirit bears witness with our spirit, and we then may go forward in His strength to seek out those in our communities who do not know the new, abuudant way of life. We then personally become a vital factor, yea an evangel, in the building of a Christian world.

The evangelistic challenge which Methodism is sending forth is a ringing call from Christ Himself to share in a high and greatly rewarding spiritual adventure.

McComb, Miss.

DOES SS NOW MEAN "SUNDAY SCHOOL?"

Where Hitler's SS troopers were quartered in the city of Furth, a Methodist Army Chaplain, Captain Henry J. Masman, of the Erie Conference, has just supervised German carpenters and electricians in the construction of a chapel. It is located in the wing of the former Schutzpolizei barracks and serves the officers and men of the 231st A.A.A. Searchlight Battalion.

Most of the fittings Chaplain Masman found in the debris after bombing. The red velvet curtain hanging behind the altar he brought from France.

Our obligation is not to wait for the ultimate truth, nor to believe all we are told, but to avail ourselves of the best light we can and then go ahead and think.

—Advance, New York.

The mind of man knows no employment more worthy of its powers than the quest of righteousness in human affairs—no goal of its labor that is superior to the discovery of good in the guidance of life.

—Carved in stone of Capitol at Salem, Ore.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

New Division Worker

On September 1, Miss Lilla Mills became the associate secretary of Missionary Education of the Woman's Section of Education and Cultivation of the Division.

Miss Mills was born in Carthage, Miss., and attended the public schools there. She obtained her B.A. degree at Millsaps College in 1937. Her record there was outstanding. She was president of the Y. W. C. A., vice-president of the State Y. W. C. A., a member of Sigma Lambda, the leadership fraternity on the campus; a member of Eta Sigma, the scholastic fraternity; a member of the student executive board, of the Christian Council, of Chi Delta literary fraternity, and was named in Who's Who of the American Universities and Colleges in 1937, when she graduated with honors.

After graduating, Miss Mills taught for three years in Toomsuba and Forest. It was during this time that she decided to study for religious work and went to Scarritt College, Nashville, for post-graduate work.

Her first position was in Greenwood, where she worked for 16 months as director of religious education. From Greenwood, she went to the First Methodist church in Charlotte, N. C., in the same capacity and was employed there at the time of her appointment to this new position.

Miss Mills' friends in the Mississippi Conference are proud of her achievements and know that she will fill her new position with enthusiastic efficiency.

* * *

Good Report

The W. S. C. S. of Gloster held its Week of Prayer and Self-Denial service in the home of Mrs. J. E. Brown, who led the worship service.

After the special projects had been presented, an offering of $115 was given. This is the largest amount ever given by the Gloster society for this special offering.

The meeting closed with a service in which each member pledged her continued effort for the missionary cause.

The Wesleyan Service Guild has also observed the Week of Prayer and Self-Denial with an offering of $22.

* * *

Things to Do Now

In preparation for the coming year, each society should—

Order enough copies of the **Guide** to give one to each officer elected at the November business meeting. This is the new Guide which recently came off the press. Price, 15 cents.

Order any extra program material (we refer to the monthly programs, "Peace Through His Cross") which will be needed. Only one copy will be sent free to a society. One packet, 45 cents.

Give to each newly-elected officer a year's subscription to the **Methodist Woman.** If possible, the combination subscription to the **Methodist Woman** and the **World Outlook,** but no officer can carry on her work efficiently without the **Methodist Woman.**

The newly-elected vice-president should immediately call together the Program Committee to plan the 1946 programs and, if possible, to prepare a yearbook for the society, Mrs. E. V. Perry, Rolling Fork, Miss., will be glad to assist with this work.

The pledge cards for the January pledge service should be ordered, also copies of the installation service. These are free. See back cover of November issue of the **Methodist Woman.**

The new Record and Report Book for the corresponding secretary, which contains the report blanks for all the other secretaries, will be ready on December 1. Price, 35 cents. It should be ordered and ready for the new year.

Order enough of the Welcome Envelopes to present to the new members you hope to secure at the beginning of the year. They are free. This may help to hold those members which we often lose after the inspiration of the new resolutions passes.

Order a pad of the Remittance Blanks for the local treasurer. Price, 35 cents. Ready December 1.

If you are planning to begin the year with



MISS LILLA MILLS

the study, "The Fatherhood of God," order the text, "The Divine Fatherhood," immediately. Price, 25 cents. Last year many societies had to rearrange their schedule because of delay in securing the textbooks. (We suggest that this study not be taken until after the Educational Conferences, which will be held early in January).

In preparation for closing the present year, check the 10 Doors of Progress.

* * *

Did You Know?

Did you know that we have a school for girls in Bulgaria?

"The American School—a secondary school for girls conducted by the Woman's Society of Christian Service in Lovetch, Bulgaria—is again in operation after being closed by the Axis powers in 1942, and it is believed to be the only missionary institution in Bulgaria now in service.

"Word concerning this school has been received by the Methodist Church from Miss Mellony F. Turner, of Big Flats, N. Y., and Miss Esther Carhart, of Pontiac, Mich., missionaries in charge.

"The institution was confiscated by the Nazi-controlled Bulgarian government in 1942, but these women continued to teach there, under government supervision, for a year. Conditions became so bad, however, that they retired from the school and from the city, and it was not until November, 1944, that it was reopened under missionary auspices.

The registration is now more than 200 girls, and there are fourteen high school teachers serving. As yet, missionaries have not been permitted to leave Bulgaria, and new ones can enter the country."

METHODIST WOMEN TO "SHARE AND SEW"

A share-and-sew" program, which will be continuous and cumulative, is being sponsored by the Material Aid Department of the Church Committee for Overseas Relief, of which Mrs. Helen Perry Curtis is director. Methodist women's organizations, working through the United Council of Church Women, are asked to cooperate immediately in order that thousands of lives may be saved this winter in the liberated countries. Word comes that food sent without clothing is useless for the people of Greece, who will die of exposure unless helped.

Interdenominational groups are urged to canvass their communities and churches, appealing to textile or knitting mills for samples, mill-ends, imperfect yardages, factory discards of any kind, to ask local stores for remnants, samples, odd lots of fabrics and findings and then to employ American ingenuity, the talents of churches and communities to design, cut and make these articles into useful and attractive garments and quilts.

The program does not interfere with other national programs, supplements the work of UNRRA and the Red Cross, and is approved by the President's War Relief Control Board. It is also suggested that at the time of the united used clothing appeals, church women also ask for odds and ends of knitting wool, pieces of cotton cloth, sewing materials, trimmings, zippers, velvet portieres for warm wrappers, chintz curtains for quilt-backs, old quilts and blankets to be recovered.

"At the time when many national relief organizations are being disbanded because of victory, let us make this victory secure by sharing our abundance and by continuing to contribute our time, our abilities, and our enthusiasm to help clothe the peoples of the world," urges Mrs. Curtis.

Full directions for collecting, reconditioning, and shipping the clothing may be secured by writing to the Material Aid Department, CCOR, 297 Fourth Avenue, New York 10, N. Y.

Be yourself, simple, honest, and unpretending, and you will enjoy through life the respect and love of friends.—Sherman.

When a man starts to "knock" another, you just naturally wonder what there is about the other man that has aroused so much envy in the heart of the "knocker."

—Christian Observer.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

Edited by The Executive Committee of Louisiana Conference

Executive Committee Meets at West Monroe, La., October 23-25

By Mrs. Glenn Laskey, Recording Secretary

Hospitality was the keynote when the West Monroe Woman's Society of Christian Service graciously entertained the Conference Executive Committee at its mid-year meeting, October 23-25. Mrs. D. C. Harper, president, was in charge of arrangements, ably assisted by Mrs. D. C. Metcalf and an efficient committee. Deliciously planned meals, entertainment in lovely homes, and beautiful flowers, all added to the guests' enjoyment of the occasion.

Mrs. J. B. Pollard, Conference president, presided over all business sessions. She graciously welcomed the new members of the Executive Committee—the new secretaries of Organization and Promotion, Mrs. Stewart Deas, Ruston district; Mrs. Sam Dunbar, New Orleans district, and Miss Mollye Stewart, Alexandria district; the new district presidents, Mrs. George Whitener, Alexandria; Mrs. Hance Wilson, Baton Rouge; Mrs. Charles Goldthwait, New Orleans; Mrs. W. F. Manning, Jr., Ruston. Mrs. Pollard expressed regret over the absence of a number of members unable to attend the meeting. Messages were read from each of them, explaining their absence, and telegrams expressing love and sympathy were sent those with illnesses in their homes.

Two Outstanding Guests

Two outstanding guests of the meeting were Mrs. David Tarver, former secretary of Spiritual Life, now director of Religious Education at First Church, Alexandria, and Miss Grace Gatewood, deaconess, First Church, Shreveport. Mrs. Tarver taught the group the stirring new Crusade hymns, "Courage of Christ," and "Set Us Afire, Lord," and led the singing. Miss Gatewood directed a beautiful and inspiring "Retreat" Wednesday morning, using as her theme, "The New Life." Special guests for the "Retreat" were members of the West Monroe Society, district officers living in Monroe, Society presidents, and Spiritual Life leaders of Monroe.

Mrs. Pollard Reports

Mrs. Pollard gave an account of her many stimulating contacts during the year. She stated that a portion of the increase in the pledge to the Woman's Division made for 1945 has gone to pay the salary of a new Negro worker, who has been added to the staff of the Peoples' Community Center, Methodist Work for Negroes in New Orleans. She told of the progress of MacDonell School, rural work under the direction of Miss Eva Crenshaw, and student work at Louisiana Tech, directed by Miss Fay Barr; Northwestern, by Miss Lucille Peace, and Southwestern, by Miss Janice Beck.

Mrs. Ledbetter Speaks

Mrs. W. M. Ledbetter, member of the Board of Missions and Church Extension, brought highlights from the last board meeting of the Woman's Division. She stressed the urgency of recruiting workers for all fields of service, and urged an increase in membership in local societies. She stated that the finance and estimates committee had made the appropriation of $3,729,000 for all fields of work for the year 1946-47. This is an increase of $178,000 over the appropriations of the previous year.

Vice-President Reports

Mrs. Fairchild stated that she was stressing World Federation of Methodist Women and promoting special memberships. To date $3,685 has been paid on special memberships. District treasurers were requested to inform district vice-presidents of all special memberships sent them.

Treasurer Reports

Mrs. Kilpatrick expressed appreciation for the splendid work the district treasurers had done, and gave a financial report of the first three quarters' work. She stated that there is a substantial increase in funds along all lines of work. It is vitally important that the information should reach all societies that all money overpaid on pledge, not designated for community and local church activities, be sent to the district treasurer at the end of the year, as this is money pledged for missions. Mrs. Kilpatrick stated that the sacrificial offering at the district meetings was $1,516. It was recommended by the finance committee that the pledge to the Woman's Division for 1946 be raised $2,000, making a total of $37,500.

Report From Secretary of Organization and Promotion

Mrs. D. M. Campbell expressed appreciation for the excellence of the district organization. It is proving to be a stimulus to the work, and in the future one may expect advances all along the lines. Mrs. Campbell stressed the importance of a ten per cent increase in membership. She stated that the 248 societies have a membership of 8,187 members—a loss of five societies and 11 members over 1944. There has been an increase in both the number of Wesleyan Service Guilds, 56, and in members, 870. She urged the importance of organizing a society on each charge. There are 13 unorganized charges, but none in the Monroe or Shreveport districts.

Secretary of Missionary Education and Service

Mrs. G. W. Dameron expressed gratification over the success of the Educational Seminar held in the seven districts in September. She thanked the district secretaries of Missionary Education for the excellent plans made for these meetings. The number of study classes increased from 108 in 1944 to 160 in 1945. There has also been an increase in classes for Jurisdictional credit.

Mrs. Dameron told of a Louisiana missionary serving in Africa—Miss Eleanor Ashby, formerly of Fluker, La., who is a registered nurse, attended Scarritt, and is now located in the Rhodesia Conference. At Mrs. Dameron's urgent request, and due to the interest of the Executive Committee, the finance committee recommended that the Louisiana Conference assume Miss Ashby's support.

Christian Social Relations and Local Church Activities

Mrs. Pomeroy outlined plans for a splen- special emphasis upon the action of the Louisiana Legislative Council and the five projects that have been selected to receive our support. She urged the membership to familiarize themselves with these proposals and to work for their passage at the next meeting of the Legislature in 1946. They are:

1. That the State Superintendent of Education shall be appointed rather than elected.

2. To provide better care for the chronically ill and aged.

3. To improve conditions in our mental institutions.

4. To approve appropriations for five tuberculosis hospitals and to provide funds for equipping and maintaining them.

5. To investigate and improve conditions in our juvenile institutions.

Mrs. Pomeroy urged that the women endeavor to interest some well-qualified Christian teacher to take the course offered at Yale University on Alcohol Education, as a fellowship could be made available through the Jurisdictional Christian Social Relations Committee.

Funds for Dulac Indians

Money from the Crusade has been given to carry on the work with the Dulac Indians, below Houma, La., for three years. At the end of this time it is hoped to make this work a joint project of the Louisiana Woman's Society of Christian Service and the Conference Board of Missions. It was voted that the Woman's Society will assume their share of the financial obligation for the Indian Mission at the end of the three-year period.

Funds are needed for a building for this work among the Indians, and an opportunity will be given at the district missionary meetings to make a gift to this worthy project.

Plans Made for Conference

Preliminary plans for the Annual Conference of the Woman's Society, to be held in Baton Rouge in March, 1946, were made. Tentative arrangements are for two or three outstanding speakers, a returned missionary and a Jurisdictional guest. Other features are a Crusade dinner, ad a Life Membership dinner. The program will be well-balanced, with inspirational as well as informative features. Much careful planning and prayerful study is being put into its preparation by the conference committee, of which Mrs. Dameron ably serves as chairman.

Assembly Plans

A surprise feature of the Executive meeting was the reading of a letter from Mrs. J. D. Bragg, announcing that the Assembly will be held during May of 1946—the city not yet decided upon. Additional information will be sent the conference at a later date.



WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. M. E. ARMSTRONG, EDITOR, JONESTOWN, MISSISSIPPI

Concerning Life Memberships

It is usually during the latter part of the year, and mostly during the last quarter, that most Life Memberships are given. With this in mind, let me remind you again to plan your Life Memberships ahead of time. Then you will not be disappointed in securing certificates and pins.

Send money and name of the person honored to Mrs. D. H. Hall, New Albany, Miss. Mrs. Hall sends off Life Memberships only twice per month. The certificates will be received within two to three weeks and the pins will be received within three to six months.

Send to me a picture and a short sketch of the church life of the person honored. The pictures and sketches are placed in the Life Membership books for record. We have three books—one for Adults, one for Youth, and one for Juniors and Babies.

Life Membership money is new missionary money and it goes directly for missions. It is needed today more than ever before.

Let me urge you to secure as many Life Members this year as you possibly can.

MRS. E. L. JERNIGAN,
Chairman of Life Memberships.
Fulton, Miss., October 24, 1945.

* * *

Oxford W. S. C. S.

Mrs. M. E. Armstrong,
Jonestown, Miss.

Dear Mrs. Armstrong:

Mrs. Gaines has asked me to send in an article for the Woman's page in Christian Advocate.

The Oxford W. S. C. S. has had an interesting year's work, with 62 members, and in the Wesleyan Guild 52 members. Meetings are held each Monday afternoon. All the required Mission, Bible, and Christian Social Relations work have been studied.

We have entertained a zone meeting and attended another zone meeting. Delegates have attended the two district meetings.

Our pledge of $352 has been paid. A Life Membership is given each year. A new electric stove has been bought for the church kitchen. A plaque of service men's names from the church has been bought. Redecoration of the parsonage, donations to Wood Junior College, the Orphanage, and Scarritt College.

We have given two parties at the church for the new Methodist students at the University of Mississippi. We send copies of the Upper Room to service men, to the Oxford hospitals, and to church members.

We observed World Day of Prayer, V-J Day, and Week of Prayer. We do Red Cross sewing. We serve suppers once each month to stewards. We serve in Nursery during morning church services to help young mothers.

We sent a Negro worker to Holly Springs and heard her report in August.

Sincerely yours,
MARY L. BUTTS,
President Oxford W. S. C. S.

WHEN IN NEW ORLEANS
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CANAL STREET - - - - N. O., LA.

REPORT CHRISTIANS IN KOREA CARRYING ON

First word of conditions among Christians in Korea under Japanese military occupancy, damage to missionary property and to national religious institutions, is now coming from that country. From an American military friend, as well as from some of his former Korean associates, Dr. A. Kristian Jensen, missionary to Korea, now awaiting opportunity to return there from an enforced furlough in Ameriea, has these paragraphs of information:

"We landed in Chemulpo on the 9th of September," writes the military officer, "and it was quite a show when our troop ships and warships steamed into the harbor. Some of us took a train up to Seoul. It was quite a thrill to see so many of the old landmarks. At first there was a great deal of confusion because none of us knew where to go to find what we wanted. You can imagine the surprise when the Koreans saw all those jeeps and U. S. soldiers everywhere. . . . The buildings in Seoul are in terrible condition. Some of them look as though they have been hit by cyclones, but apparently there was not much bombing of Korea."

"A new world has come to us," writes a Korean friend. "Big parades are everywhere and our national flag is all over town. It makes me so happy that I hope it is not just a dream world! Five years of bad dreams have passed away and a wonderful, nice fairyland has arrived. Honestly, all the Korean people welcome the U. S. Army, and they ought to, because we owe you Americans so much. . . . .

"I was in the Gendarmarie jail for a while after you people left because I had been connected with foreigners. But I thank God that He kept us all well in spite of all these hard times.

"I am now helping the U. S. Army for awhile, as they need a great many people who can speak English. Many of our American-trained Koreans work for them and I am trying to help in any way I can. . . .

"The Japanese military came and took control of Pai Chai High School, too." (Pai Chai is a large Methodist boys' high school in Seoul which occupies a whole city block. In another letter, Dr. Jensen was told that the inside of the school was stripped of all equipment and looks like a barn). "During the war all students had to work either in factories or in air fields."

"At the Methodist Seminary compound, in the center of Seoul, the Japanese military conducted a training school. If you come to Korea you will be surprised to see all the changes. The military even built some new Japanese houses on our compound—but they were not finished before the war was over.

"The Billings house and the Norris house were taken by the Japanese. Your house was occupied by the Martels until the Japanese military took over. It is sorely in need of repair, and so dirty. The military officer who lived there kept chickens and goats in the basement. They dug up the lawn, too, and in general ruined the whole place.

"I also went up to the Beach (vacation center), but the Japanese military were there, and I had a hard time explaining the reason for my presence. I told them that I had come to see a friend. The military police had gone all through every house and had taken everything. The caretaker had been beaten badly. Mr. Sauer's house (at the Beach) was burned and nothing was left of it. Miss Brownlee's secretary died, having been beaten badly by the Japanese military police. Several of your friends died from the same cause.

"The typewriters and electric fan,etc., that you gave me were taken by the military police. Your furniture was taken away, too, and all your equipment.

"Mr. Lew Hyunki, the secretary of religious education in the Korean Methodist Church, was called to the military police station and badly beaten—so much so that he had to be hospitalized and nearly lost his mind. But he is all right now.

"Yes, the Koreans had a hard time. They were short of food, clothing, etc. But we believe it will be better soon. The Japanese military have taken much away from us. One mal of rice cost 300 yen, one sack cost 3,000 yen, but now the price has gone down to 100 yen for a mal. School children are without shoes, and have only wooden slabs under their feet with a strap over the top to keep it together.

"But all of these bad dreams are passing away. I don't know how many, but there are a lot of U. S. Army men in town now and the Koreans all like them.

"I hope that some of the missionaries will come back quickly to help.

"Korea was fortunate that it was not bombed. But the Japanese prepared for bombing by tearing down many of the houses and creating fire-breaks. Our own house had a straw roof, so it was listed for "tearing down," but it is still standing.

"All the Korean Protestant churches were united by the order of the Governor-general and are still united."

Dr. Jensen also has word that Dr. Ryang Chu San, the first Bishop of the Korean Methodist Church, is reported to be alive, well, and busy, doing his best to care for the Methodist mission property interests.

It is not what he has, nor even what he does, which directly expresses the worth of a man, but what he is.

—Henri-Frederic Amiel



MILLSAPS COLLEGE—1892

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON, NOVEMBER 18, 1945

By W. C. Newman

THE OUTREACH OF CHRISTIANS

Lesson Text: Luke 10:1-2; Acts 11:27-30; 12:24-25.

Golden Text: The harvest indeed is plenteous, but the laborers are few: pray ye therefore the Lord of the harvest, that he send forth laborers into the harvest.
—Luke 10:2.

Isolationism is no part of Christianity. It is not true that Paul was the first missionary of the church. No man can be said to have reached the fullness of Christian growth until he is possessed of an eager missionary spirit.



W. C. Newman

These are but three ways of expressing negatively the truth of our lesson for this week. Following are some positive ways of expressing that truth.

Jesus Was the First Missionary

From everything that Jesus said and did, from the very spirit that he manifested, we can draw but one conclusion: that he most earnestly desired the spread of the Gospel to all the world, and worked and planned to this end. Nothing indicates that he preached a restricted salvation, to be kept for only a few privileged members of his own race and nation. He prayed that "Thy kingdom come, Thy will be done, in earth, as it is in heaven." He commanded that his disciples go to all the world with their preaching and teaching. He said that it was not the will of God that any should perish. And while he himself, so far as we know, did not travel and preach in "foreign" lands, he most assuredly did make it clear that he died for all men everywhere.

Once We Were "Heathen"

Missions has too long been thought of in terms of a superior people sending underpaid preachers and teachers to convert the members of an inferior race to Christianity. Whatever else Jesus had in mind in sending out the seventy or in delivering the Great Commission, it was not this.



For one thing, we can claim no credit whatever for being the Christian part of our world. We are only partly Christian at best; we have worked too little and too selfishly at the job to be justified in boasting, even to ourselves; and besides, we are Christian only because long ago missionaries brought the Gospel to our ancestors.

Some scholars think that when Paul heard the Macedonian call, and answered it by crossing over into Europe for his missionary activity, he determined the whole course of Christianity, and the fate of the Western world, our part of the world. Had he turned eastward, instead, then Europe and America would have been the "heathen" lands, and the orient would have been the home of Christianity.

So we received the Gospel from others; were once dependent upon others to teach us of Christ. Our ancestors roamed central Europe dressed in skins, and living like the wild men they were, until missionaries brought them Christ. The only way we can pay our debt is by giving Christ to others.

Give? Or Go?

Another popular misconception of missions is implied when we attach the word "foreign" to the term. Jesus never divided mankind into any such classifications as "foreign" and "home." To him, people were either lost or saved; and wherever anyone was lost, there was challenge and opportunity and responsibility.

Too often we content ourselves with merely giving to missions. And the record of our Church reveals that our giving is shamefully inadequate. And that is because we think of missions as something to be sent like old clothes to the unfortunate.

Missions simply means reaching the lost. They may be sitting next to you in your pew on Sunday morning; they may be working with you in the same office; they may even be living with you in the same house. And it is not enough for you to give a few dollars to missions, and imagine you have done your duty.

Indeed, you cannot send missions at all. Either you become a missionary, in that your heart is genuinely moved at the thought of all who are not Christian, and you actually do something about it yourself, or you have done nothing very valuable at all. Giving money to missions is one way of being a Christian, but it is only an incidental way. You must go further; you must go into your world—your home, office, and community as an evangel for Christ.

A Christian World, or No World at All

The dire prophecies of Mr. Wells which have been appearing in our newspapers the last few days cannot be lightly tossed off. He is joined in his pessimism by most of the thinking men of our time. Destructive power as great as that of the atomic bomb can only be safe in the hands of men of character.

But that power can soon be in the hands of the whole world. There is not now, nor does there appear to be possible soon, any defense against it. All security is gone from the world, except that which springs from goodness in the hearts of men.

Our nation seems to be frantically trying to outrace all others in "preparedness." There is no security now in preparedness, because we cannot prepare against such terrible destructiveness. We can only prepare to destroy each other and the world.

But there is safety in Christianity. Were the same amount of money, thought, time, and labor that has necessarily been spent on making war, to be now spent on persuading our world to become Christian, we would find real security.

But this is the impractical idea of impractical preachers and prophets, and the practical men who run our business and politics will only scoff at that idea, and go on as they have been for two thousand years, ignoring Jesus, and getting the world into the hell of war.

Christ or chaos? is no longer a mere slogan. It is the realest fact in our time. We cannot have both. Without Christ we are sure to have chaos.

BISHOP MAGEE URGES 100 PER CENT PAYMENT OF ALL CRUSADE SUBSCRIPTIONS BY JANUARY 31, 1946

In a letter sent to all bishops, district superintendents, and pastors of the Methodist Church, Bishop J. Ralph Magee, Crusade Director, is calling upon all Methodists to make every effort to pay their Crusade for Christ Relief and Reconstruction Fund subscriptions in full by January 31, 1946, the closing date of the financial phase of this movement.

Bishop Magee stated that to date, $20,847,434 has been paid on subscriptions, which total $27,718,133. His letter continues, in part, as follows:

"Due to the fact that there will be some cancellation by death and other causes, it will be necessary for some new money to be given if the churches reach full payment on their subscriptions. Some Conferences have adopted a "Pay-up-Sunday," or "Victory Sunday," on which day a free-will offering will be taken to enable the church to make up any losses.

"It is hoped that each church will take pride in meeting its subscriptions in full and that some method will be devised to make this possible. The world is waiting to see whether our great Church will meet this obligation in full. Let not the Church fail in this hour of need.

"The second phase of the Crusade for Christ is starting with even more interest than the first, which began last year. Let the Church pray for a great revival spirit now."

THE CHRISTIAN FIRESIDE

A BUSHEL OF PUPS

Teddy and Tessie were blue-eyed twins who lived on a farm. They liked the farm animals and they liked to help with the chores. Gipsy, the dog, went everywhere with them.

"When you are older I'll give each of you a lamb," their father said one day.

"How old, daddy?" Teddy asked.

"Soon, daddy?" Tessie chimed in.

"Not until you are old enough to care for them yourselves." Then, seeing how disappointed they looked, he said, "You have Gipsy to play with until you are big enough to do real work."

The twins' mother was always busy. Every time she sat down she took up her knitting.

"What is it going to be, mother?" Tessie asked, touching the soft, bright yarn.

"A sweater for a boy somewhere across the sea. The Red Cross will send it to him," she told the twins.

Teddy and Tessie heard much about the hungry, homeless people in other lands. They thought of them when they saw their mother knitting.

"Mother, couldn't we save some of our food and send it to the hungry people?" Teddy wanted to know.

"I'd give them some of my apples," Tessie said, for she was fond of apples.

"There wouldn't be ships enough to take it that way. You see, the Red Cross and our churches and other such groups know best what is needed and plan to send it. They need money most," their mother said. "And we must stay well so we can help."

Teddy and Tessie had no money. But they didn't forget about wanting to help.

"If we had our sheep we could sell the wool and give some money," said Teddy.

Tessie shook her curly head. "We haven't anything but Gipsy."

Of course, they wouldn't want to sell their playmate.

One morning their father came in to breakfast with a look on his face that meant a surprise. "There's something new in the barn," he laughed.

"A baby calf," guessed Teddy.

"A tiny lamb," shrieked Tessie.

But their father shook his head and wouldn't tell. The twins were so excited that they could hardly eat their breakfast.

On the way to the barn they held to their father's hand and hop-skipped to keep up with his long steps. He led them to a hollow in a pile of hay. Gipsy looked up at them proudly. Something squirmed all about her.

"Puppies!" Teddy shouted.

"Oh," squealed Tessie. "Are they ours?"

"All yours," their father grinned.

The roly-poly puppies grew like weeds. They soon had their eyes open. They learned to waddle about clumsily.

"What are you going to do with your pups? We never can feed seven dogs. And when they are a little older they will chew up everything on the farm," their father said.

Teddy looked worried. Tessie's chin shook.

That very afternoon old Mr. Timmonds came limping over. The twins heard him tell their father that he was going to have a sale in a few weeks and move to town. He couldn't do farm work any longer, he said. The twins liked Mr. Timmonds.

Tessie and Teddy had put the puppies in an old bushel basket out in the sunshine.

"A whole bushel of pups!" their neighbor chuckled. "What are you going to do with them?" That was what Teddy and Tessie didn't know. "Looks like they'd make good dogs," Mr. Timmonds went on. "Why don't you bring them over and sell them at my sale?"

"Daddy says we can't keep them, but we want them to belong to kind people," Teddy said slowly.

"They'd eat you out of house and home. And if folks paid money for them, they would take care of them." Mr. Timmonds nodded. "Besides, neighbors probably would buy them, so you could see them once in a while?"

Tessie thought of something and her face brightened. "And we could give some of our money to send food to the hungry people!"

"Sure! It will be just as good as having wool to sell," Teddy agreed with a happy grin.—Bertha C. Anderson, in **Story World.**

MULE CUTS BLACKOUT SHORT

There's one mule in Kansas City that definitely dislikes the dark and for a time had a clever way of getting around the blackoutrules imposed on the barn. The mule's name is "Maud," and she lives at the City Farm, where lights are turned off each night. That is, the workers insisted they turned them off, but in some mysterious way the lights were always on at night.

One night the manager, Cyriel Provyn, hid in the barn to find out just who was being careless with the lights. All of the workmen left and the last one to go pulled the cord and the barn was in darkness.

Maud, whose pet hate is the word blackout, calmly walked over to the string attached to the ceiling switch and gave it a jerk with her teeth. The lights went on and Maud walked back to her stall.

—Our Dumb Animals

NOW IT'S "TOKYO ROSE"

The beguiling voice of Tokyo Rose on the air waves of the Far East has been succeeded, at least in part, by Virginia accents. Chaplain A. Purnell Bailey, formerly a Methodist pastor in New Kent, Va., has been broadcasting daily services from the same studio on the armed forces network over Radio Tokyo.

In a letter received by Dr. Nolan B. Harmon, Jr., of New York, book editor of the Methodist Church, Chaplain Bailey stated that this is the first broadcast by a Christian minister in Japan since 1941. Chaplain Bailey also enclosed a program of a Christian Field Service of Commemoration and Thanksgiving which he conducted, assisted by several other chaplains. More than 3,000 attended, among them Mrs. Douglas McArthur.

Newspapers reported at the time of Tojo's attempted suicide that Chaplain Bailey rode with him in the ambulance to the hospital. The Chaplain is assigned to the Chapel of St. Luke, the Physician, 1st Medical Squadron, 1st Cavalry Division.

Fortune does not change men; it only unmasks them.—Racononi.

SAYS CHINA WANTS MISSIONARIES

"Do not be afraid that because great changes have taken place in China you will be less welcome there," Dr. Martin Yang, Chinese educator and author of the sociological study, "A Chinese Village," recently told a group of missionaries at Cornell University, Ithaca, N. Y. "Anyone who can serve the common people in their immediate need and for the future will be welcomed. Christians must use every bit of energy to help China build a better personal and social morality. War has brought corruption and degeneration. Railways, steamships, and automobiles are not going to improve this situation. To Christians falls the responsibility of helping to restore moral strength. There must be a new determination among church members to resist the temptations of materialism; to recognize how vitally essential is a spiritual and moral foundation upon which to build. To give food and clothing and shelter is not enough. We must have positive, constructive rehabilitation on a strong spiritual basis."

CARILLONIC BELLS TO COMMEMORATE BELOVED GOSPEL SONG COMPOSER

Civic and church leaders in Catskill, N. Y., the Rip Van Winkle town, are inviting small contributions from the nation's hymn-lovers to provide carillonic bells as a memorial to the late George Coles Stebbins, composer of many of the best-known gospel songs. The chimes will be installed in the tower of the Methodist church which he attended. The Rev. Orson O. Rice is minister.

Mr. Stebbins is the man who gave the Christian world such favorites as "True-hearted, Whole-hearted," "Take Time to be Holy," "There is a Green Hill Far Away," "In the Secret of His Presence," "Savior, Breathe an Evening Blessing," "I've Found a Friend," "Have Thine Own Way, Lord," and scores of others. For years he has been the lone survivor of the Moody-Sankey group whose evangelistic tours in the later decades of the last century covered several continents.

Had Mr. Stebbins (who died in October) lived five months longer, he would have reached the century mark. While local Methodists have for some years observed his birthdays with special services, elaborate plans were under way for the coming centennial of his birth, next February. It is hoped that enough small gifts will be received from those his hymns have helped to make possible the dedication of the carillon on the coming centennial of his birth. Mr. Rice would appreciate having readers send him their choice of which of the Stebbins' hymns should be the first to be played on the carillon.

A TRICK IN MATHEMATICS

Multiply your age by 2 and add 5 to the result.

Multiply by 50.

Add the change in your pocket if less than a dollar.

Subtract the number of days in this year, 365.

Add 115 for good measure.

The two left-hand figures will show your age.

The two right-hand figures the change in your pocket.

Try it.—From the Wall Street

METHODIST LAYMEN AND VITAL EVANGELISM

By Dr. J. M. Sullivan

Throughout Old Testament times as well as to this day of the Christian dispensation a vital faith in God has been the great stabilizer of man's conduct, attitudes and aspirations. Belief in God was revitalized, or perhaps better, super-vitalized by the life and teaching of Jesus through his authoritative revelation of the great love and purposes of God for mankind, and the way that man was to be guided into all truth. "Ye believe in God, believe also in me," said Jesus to his disciples as he comforted them and fortified their faith for the momentous events they were soon to face. To doubting Thomas he replied, "I am the way, the truth, and the life; no man cometh to the Father, but by me." To Philip's inquiring request that Jesus show them the Father to satisfy them, he replied, "Have I been so long with you, and yet hast thou not known me, Philip? He that hath seen me hath seen the Father, and how sayest thou then, Show us the Father?" Philip did not wait to understand all the questions that were in his mind, but acted on the light he had with a great faith and profound conviction, which led to his recognition as a man who knew how to point others the way to Jesus. Such must be the attitude of every Christian today who is seeking to know and do the will of God.

Jesus revealed to Philip and the other disciples his relation not only to God the Father, but also to God the Holy Spirit. Jesus said, "If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him; for he dwelleth with you, and shall be in you." . . . "If a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him." . . . "These things have I spoken unto you, being yet with you. But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall **teach** you all things."—John 14. And again, John 16:13, "Howbeit when he, the Spirit of truth, is come, he will **guide** you into all truth."

Speaking of his departure, Jesus said, "Nevertheless, I tell you the truth; it is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will convince the world of sin, and of righteousness, and of judgment."—John 16:7-8.

On another occasion, when Christ was about to leave the young Church in the hands of an ordained ministry and a devoted laity, he spoke to them in that remarkable figure recorded in the fifteenth chapter of St. John, illustrating the mutual love between Christ and his followers and emphasizing the glory of **fruit-bearing.** "I am the true vine, and my Father is the husbandman," . . "I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing." . . . Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples." . . . "If the world hate you, ye know that it hated me before it hated you." . . . "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall **testify** of me: And ye also shall **bear witness,** because ye have been with me from the beginning."

If Christ was speaking here only to the apostles, he was speaking for all true believers, for he said, "Every branch that beareth fruit, he purgeth it, that it may bring forth more fruit." In that memorable prayer shortly before his crucifixion Christ uttered these words: "Neither pray I for these alone, but for them also who shall believe on me **through their word:** That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: **that the world may believe** that thou hast sent me." What a challenge to every layman in the pew to make his worship hour fruit-producing. In Paul's charge to Timothy, II Tim. 2:1-2, are these words: "Thou therefore, my son, be strong in the grace that is in Christ Jesus. And the things that thou has heard of me among many witnesses, the same commit thou to **faithful men,** who shall be able to teach others also." In this passage the word translated "strong" literally means **dynamic,** and the implication is that a dynamic gospel should arouse an attentive laity to personal work for the Church, and at least develop an evangelistic power in every lay leader and steward of the Mississippi Conference.

Great progress has been made toward evangelizing the world in recent generations, though multitudes in so-called Christian nations are sorely in need of a spiritual awakening. While there are evidences of an accelerated awakening among some of the peoples throughout the non-Christian world, the only hope of evangelizing them is to give them the opportunity to hear the gospel and learn of Jesus Christ through the agency of the Christian Church. The responsibility which this forces upon the membership of the Church is tremendous and unprecedented in the face of present-day events and situations.

If only God can save mankind from the horrors of moral and spiritual degeneracy and death, then the world must know God through Christ and the Holy Spirit. Herein lies the most sacred duty of the Church to preach, teach, and live the gospel revealed in the Holy Scriptures. This is a time to discover any weakness in spiritual preparedness. No Methodist layman who claims loyalty can afford to neglect the development of his spiritual strength as a contributing factor to world improvement, safety, and peace.

The world is perhaps thinking too much now of its protection from atomic power in future enemy hands, and too little of making friendships free from fear by revolt from the hatreds that encourage war and the moral depravity that could foster such horrible crimes as have been revealed to the world as the fruits of sin. All nations must be brought to realize that "righteousness exalteth a nation; but sin is a reproach to any people."

Political and economic differences and misunderstandings will arise, which neither revolution, diplomacy, nor arbitration can alone indefinitely restrain or cure. There must be a sound religious foundation and vital faith on which to establish a clear conception of obligation, duty, and justice. World-wide unity apart from God will not last; but world-wide unity evangelized should last to make an international friendly order of society secure for mankind. It may be true, as President Truman recently said, that "it is only by strength that we can impress the fact upon future aggressors that we will tolerate no threat to peace and liberty," but the problem before the Methodist laity and all other Christian men and women is that, when the world is truly evangelized, there should be no aggressor nations to make unrighteous use of the divinely wrought power in the physical world which scientists might reveal.

The advance movements of human history have progressed slowly, but a review of events makes clear that there has been a cumulative value in the progress that has been made. The achievements and experiences of one period have contributed to make those of the next succeeding period easier and more effective. This is quite true of the Christian Church, which has always had an evangelistic message, the purifying and enobling influence of which has been recognized wherever it has received the attention of the human race.

Now that the doors of the nations are open to the message of Jesus Christ as never before; now that the various branches of the Christian Church are more unitedly extending and intensifying their programs for giving a pure Christianity to the world; now that terrific loss of life and the horrible practices and deliberate tortures resorted to by our enemies of World War II have had a sobering effect upon world thinking; now that the progress and applications of science have made more readily accessible all parts of the earth, the time is at hand when the capable and thoughtful laity of Methodism should, under the influence of the Crusade for Christ, find a new vision of responsibility for personal zeal and effort in extending the influence of Christianity at home and abroad.



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DIONNE 'QUINTS'

always rely on this great rub for

COUGHS due to COLDS

It Must Be Good!

All thru the years—at the first sign of a cold—the Quintuplets' chests, throats and backs are immediately rubbed with Musterole.

Musterole *instantly* starts to relieve coughs, sore throat and muscle soreness of colds. It actually helps break up painful local congestion. Makes breathing easier. Great for grown-ups, too! In 3 strengths.

MUSTEROLE

Relief At Last For Your Cough

Creomulsion relieves promptly because it goes right to the seat of the trouble to help loosen and expel germ laden phlegm, and aid nature to soothe and heal raw, tender inflamed bronchial mucous membranes. Tell your druggist to sell you a bottle of Creomulsion with the understanding you must like the way it quickly allays the cough or you are to have your money back.

CREOMULSION

For Coughs, Chest Colds, Bronchitis

METHODIST COMMITTEE FOR OVERSEAS RELIEF

The demands for relief funds are growing as new areas are being opened up by the close of hostilities. The first relief in these liberated countries must come from the Army and then from the United Nations Relief and Rehabilitation Administration. They will surely see to it that not even in Germany or Japan will people be allowed to starve. Later, by military permission, private agencies can begin to function. This is our opportunity.

Detailed reports from China reveal the fact that total needs of relief funds, materials, and personnel, are staggering. Dr. J. L. McConaughy, president of United China Relief, who has just returned, says, "American relief help was never more needed."

Bishop Lee, who has just come back from the Philippines, says, "Our people have been sorely stricken; some of our pastors are dead; we shall unquestionably find much serious illness and some fatalities. There will be many people who will naturally look to the Methodist Church for relief. These represent 100,000 members and a constituency which a few years ago, Secretary Bocobo of President Quezon's Cabinet, an outstanding Methodist, stated, in his judgment, represents a total of almost 500,000. These people are all on the island of Luzon, where much of the most severe fighting has occurred."

Regarding Korea, "Missionary authorities have unhesitant convictions that needs and opportunities will be tremendous. One missionary leader with long experience in the country is now en route to Korea on a special government assignment and will be able to confer with national Christian leaders and make an early report on conditions. Unquestionably, supplies of warm clothing should be sent on the first possible ship."

A cable from Paris reports: "In some European districts no child born in 1945 is still alive. . . . A million Europeans are expected to die of cold and starvation as winter closes in. . . . Church aid is essential, because many of these imperilled persons are outside the jurisdiction of governmental agencies."

MCOR has so far been able to reach China, India, North Africa, Italy, France, Belgium, Holland, several of the Scandinavian countries, and some refugees from the Baltic States. Now we are getting into the Philippines, Malaysia, Japan, and Korea, and are trying to reach Czechoslovakia, Poland, Germany, and the Balkan States. A cable from Singapore states the need of our native preachers and teachers there and we are at once sending help.

It is practically impossible to reach directly particular individuals in the liberated countries. We must operate through the Methodist committees in those lands, trusting them to find those who are in need. An interdenominational deputation is planned to go to Japan and later to Korea. One member is a Methodist. A few of our missionaries are now being able to return to occupied China and can act as our agents in relief as well as giving us reliable information.

Clothing and shoes are greatly needed in both Europe and Asia. Clothing should be cleaned and mended, and then sent by parcel post to United Church Service Center, New Windsor, Maryland, or Modeste, Calif. **Such supplies should not be sent to our office, as we have no facilities for processing and shipping.**

"IT IS NOT YET FINAL VICTORY"

By Generalissimo Chiang Kai-shek

We have won the victory. But it is not yet the final victory.

The universal power of righteousness has not simply achieved one more triumph. We and the people of all the world fervently hope that this war may be the last war in which civilized nations engage.

If this is really to be the last war in human history, then our people will not feel that the indescribable cruelties and humiliations they have endured are too big a price to have paid or that peace for them has been too long delayed.

Even in periods of deepest gloom and despair our people, with a fine inherited loyalty, fortitude, magnanimity, and goodwill, held to the conviction that sacrifices made for justice and humanity would surely be followed by rightful compensations.

The greatest compensation has been the mutual trust and confidence between peace-loving peoples of the world born out of our common struggle. With the flesh and blood of their armed youth, the United Nations built a long continuous dyke against the tide of aggression. All who took part in the great conflict are now allies, united not simply for temporary advantage, but rather because of a great common faith—noble and enduring—that binds us together. No intrigues can wreck this great union.

It is my sincere belief that all men on earth—wherever they live, in the East or the West, and whatever the color of their skin may be—will some day be linked together in close fellowship like members of one family. World war is indivisible and world peace, too, is indivisible. This has encouraged international understanding and mutual trust which will serve as a powerful barrier against future wars.

I am deeply moved when I think of the teachings of Jesus Christ that we should do unto others as we would have them do unto us, and love our enemies. My fellow countrymen know that to "remember not evil against others," and "do good to all men," are the highest virtues taught by our own sages. We have always said that the violent militarism of Japan is our enemy, not the people of Japan. Although the armed forces of the enemy have been defeated and must be made to observe strictly all the terms of surrender, yet we should not for a moment think of revenge or heap abuses upon the innocent people of Japan. We can only pity them because they have been so sadly deceived and misled, and hope that they will break away from the wrong-doings and crimes of their nation. Let all our fellow-citizens, soldiers and civilians, remember this.

The enemy's imperialistic designs on China have been thoroughly crushed. But relaxation and pride are not rewards of victory that we seek. Peace, when fighting ceases, will confront us with stupendous and difficult tasks, demanding greater strength and sacrifice than the years of war. At times we may feel that the problems of peace that descend upon us are more trying even than those we met during the war.

Permanent world peace can be established only upon the basis of democratic freedom and equality and the brotherly cooperation of all nations and races. We must march forward on the great road of democracy and unity and give our collective support to the ideals of a lasting peace.

SHEPHERDS' SCHOOL FOR NAVAJO BOYS

By D. C. Burd, Director, Religious Educ... Navajo Indian School, Farmington, N. ...

Nine Navajo shepherd boys saw their ... railroad train and went on their first ... ride because an experimental Su... Shepherds' School was held at the ... odist Navajo Indian Mission School at F... ington, N. M., for one week.

Several of the boys had never been ... school before, most of their young lives ... ing been spent as shepherds on the Nav... reservation. One had never seen a town be... fore!

The whole week was a series of thrills for the whole group. The program consisted of picking fruit, hikes, trips, games, and about four hours of school work each day. On a trip to Jackson Lake the boys had their first boat ride. A trip to Durango provided their first sight of a railroad train, but better than that, a ride of about twenty miles on the narrow gauge road through the mountains.

Some of the staff members and guests helped the lads with Navajo reading lessons each morning and with Navajo songs in the afternoon. A vesper service was held each evening at different places. Some of these were on the beautiful campus. One was held by the lake, where one of our students told the story of Jesus and the fishermen who had fished all night and caught nothing. We had a perfect setting for our various stories. Motion pictures and stereopticon slides were used as visual methods of instruction and entertainment. It was quite wonderful to see how these boys entered into the routine of a school—sleeping in beds, eating at tables, and doing squad duties such as washing dishes and preparing vegetables.

In all, it was a wonderful week, and the boys returned home happy. This type of program should have a much larger place in our summer's work here at the Mission. The girls, too, would enjoy such an experience and enter into it heartily.

MISSISSIPPI CONFERENCE

Jackson District—First Round

Jackson, Millsaps Memorial, Nov. 4, 11 a.m.
Jackson, Capitol Street, Nov. 4, 7:30 p.m.
Clinton, Nov. 11, 11 a.m.
Jackson, Glendale, Nov, 11, 7:30 p.m.
Mendenhall, at Mendenhall, Nov. 18, 11 a.m. and 1:30 p.m.
Jackson, West Park, Nov. 18, 7:30 p.m.
Benton, at Midway, Nov. 25, 11 a.m. and 1:30 p.m.
Jackson, Grace, Nov. 25, 7:30 p.m.
Harperville, at Harperville, Dec. 2, 11 a.m. and 1:30 p.m.
Forest, at Forest, Dec. 2, 7:30 p.m.; Q. C. 3 p.m.
Pelahatchie-Shiloh, at Lodebar, Dec. 9, 11 a.m. and 1:30 p.m.
Morton, at Morton, Dec. 9, 7:30 p.m.; Q. C. 3 p.m.
Bolton and Raymond, at Bolton, Dec. 16, 11 a.m. and 1:30 p.m.
Canton, First Church, Dec. 16, 7:30 p.m.
Fannin, at Drakes Chapel, Dec. 18, 11 a.m. and 1:30 p.m.
Jackson, Bessie Shands, Dec. 19, 7:30 p.m.
Walnut Grove, at Walnut Grove, Dec. 23, 11 a.m. and 1:30 p.m.
Madison & Pocahontas, at Madison, Dec. 23, 7:30 p.m.
Homewood, at Homewood, Dec. 30, 11 a.m. and 1:30 p.m.
Lake, at Lake, Dec. 30, 7:30 p.m.; Q. C. 3 p.m.
Jackson, Leavell Woods, Jan. 6, 11 a.m.
Brandon, at Greenfield, Jan. 6, 2:30 p.m.
Florence, at Florence, Jan. 6, 7:30 p.m.
Ridgeland, at Richland, Jan. 8, 7:30 p.m.
Lena, at Good Hope, Jan. 9, 11 a.m. and 1:30 p.m.
Raleigh, at Raleigh, Jan. 12, 11 a.m. and 1:30 p.m.
Camden, at Forest Grove, Jan. 13, 11 a.m. and 1:30 p.m.
Jackson, Galloway Memorial, Jan. 15, 7:30 p.m.
Vaughan, at Vaughan, Jan. 15, 11 a.m. and 1:30 p.m.
D'Lo & Braxton, at D'Lo, Jan. 16, 11 a.m. and 1:30 p.m.
Carthage Circuit, at Goshen, Jan. 20, 11 a.m. and 1:30 p.m.
Carthage Station, Jan. 20, 3 p.m. and 7:30 p.m.
Terry, at Forest Hill, Jan. 23, 7:30 p.m.
Sharon, at Sharon, Jan. 27, 11 a.m.
Canton, North Side, Jan. 27, 3 p.m.
Flora & Bentonia, at Flora, Jan. ...

The District Missionary-... be held at Galloway Memo... 27, at 10 a.m.

New Orleans
CHRISTIAN ADVOCATE

Methodist
Crusade
Christ

THE LIVING CHURCH

All Saints . . . is the feast of all the men and women, known and unknown, whose lives have been centered on that spiritual world, who have given themselves without reserve to the purposes of God, and who have become "a pure capacity" for Him. . . . The saints are our elder brothers and sisters; they show us what God means men to be, and what by His Power men can be —namely, His tools, the channels of His love and will.

—Evelyn Underhill.

THE PRAYER-ROOM TODAY

My God, what is going to happen to me today, I know not. All I know is that nothing can happen which Thou hast not foreseen. That is enough for me, my God; that suffices. I adore Thy unsearchable designs, and for the love of Thee I submit to them with all my heart. I will everything which Thou hast ordained. I accept everything. I make a sacrifice of everything, and I unite this sacrifice of mine to that of Jesus Christ, my Divine Saviour, asking in His Name the grace of patience in my sufferings and the perfect submission that is due in Thee in all that Thou dost will or permit. Amen.

—Daily Prayer of Madame Elizabeth

Vol. 32. No. 46.

NEW ORLEANS 12, LA.,
SUNDAY, NOVEMBER 28, 1945.

Do You Know Its Power?

What do you know about the power of the religious press of America? Has it occurred to you that every week, year in and year out, it goes into hundreds of thousands of the finest homes in the United States? That it is read and re-read and passed along from one family to another? That hundreds of thousands of people, among them the outstanding leaders of thought in this country, have faith in the high integrity of these journals and that their lives are motivated by the principles for which they stand?

Alongside the chaotic life of the world today, as you see it mirrored in your daily paper, put the world that is visioned in the pages of the religious press.

For which would you vote—the world as it is or the world as the religious press believes it can be?—the world for which that press pleads in its every issue?

And remember the constant reiteration of that plea, as it goes into hundreds of thousands of homes.

Don't underestimate the power of your religious press!—Associated Church Press.

WALLET OF THE WEEK

CHRISTIAN CHURCHES IN BERLIN numbered two hundred and ninety-nine at the outbreak of the war. One hundred and ninety of the total were Protestant, and one hundred and nine Catholic. Sixty-two of the Protestant churches were destroyed and twenty-three of the Catholic. According to **NeueZeit,** published by the "Christian Democratic Union," the occupation authorities have decided to permit the rebuilding of these destroyed churches. One can imagine that the liberty to build may be a far cry from the actual ability to reconstruct the lost edifices.

* * *

ROMAN CATHOLIC ACTIVITIES are reported in both the Old and New Worlds. In Italy it is said that protests have been made to the Minister of Foreign Affairs against the distribution of anti-communist propaganda by the Catholic Church. In Mexico, it appears that on the twelfth of each month the Catholics are asked to reaffirm by solemn oath their allegiance to the Roman Catholic Church. The intent of the reaffirmation is said to be part of a concerted effort to counteract and suppress Protestant work in the country.

* * *

THE SUICIDE RATE in Europe today is reported to be almost equal to the death rate of the war, the asylums are crowded, and thousands of poor, demented souls are walking the streets. With no home, no food, and no hope, they face a winter that holds only a prospect of starvation and despair. Much of the suffering will fall upon those who, whatever may have been their attitude toward the war, are innocent of the designs which brought them to poverty and want. They are caught between the upper and nether millstones.

* * *

COTTON PRODUCING IN THE SOUTH is no longer the exclusive industry of the section that it once was. Long ago, Egypt entered into competition, especially in the production of long staples, then Brazil developed cotton growing, and lastly Russia developed immense cotton fields. As a result, the United States has dropped in cotton production from three-fifths of the world's supply in 1911 to less than one-half in 1939, and in the same period of time our cotton exports have dropped off practically two-thirds. Naturally, the development of the textile industry has gone along with cotton production.

* * *

THE BELGIAN PARLIAMENT, says an exchange, is undertaking legislation to nationalize and redistribute church and other landed properties. The proposed legislation looks to the breaking up of the vast estates to the end that working people and the humbler folk may have homes of their own. It is said that the Catholic people are lined up solidly against the move, saying that their properties shall not be taken from "the hand of God." This move would seem to be less anti-clerical than it is a part of a growing tendency to prevent holding of great landed estates against what the nations are coming to feel is not sound public policy.

WOMEN AT HARVEST TIME in some South American countries play a vastly different role from that played in others. On the shores of Lake Titecaca, the women stage a ceremonial harvest dance in the grainfields. Their billowing skirts make the harvest ceremonial a gala occasion. In Ecuador the part of the women is less romantic. There the women and girls flail the grain while the men loll around in idleness and watch the performance. The men do not even furnish music for the toil which they scrupulously avoid sharing.

* * *

THE SOUTHERN BAPTISTS report two hundred eighteen thousand two hundred and twenty-three baptisms in 1944—an increase of sixteen thousand over the previous year. Eight churches reported more than two hundred baptisms each, and eighty-eight churches more than one hundred each. Six thousand five hundred and fifty-five churches did not report a single baptism for 1944. These figures were reported by Dr. E. P. Aldredge, who retired as Convention statistician on October 1, and they may be considered accurate as church reports go.

* * *

THIRTEEN CHRISTIAN COLLEGES, which have played an increasingly important part in the history of China for the past seventy-five years, were driven far inland by the ruthless invaders, and they suffered everything except defeat and dissolution in the trials of eight years of war. They are now faced with the less romantic task of trekking homeward over a desolated homeland for which they gave and still give of their best. The list of schools include: Fukien, Ginling, Hanchow, Hua Chung, Hwa Nan, Lingnan, Nanking, St. John's, Shanghai, Soochow, West China, and Yenching.

* * *

AN ACRIMONIOUS CONTROVERSY over the charge that Australian universities are "abandoning Christianity" has swept that country. It was alleged that they are abandoning the humanistic and are fast becoming more or less technological colleges. The chancellor of one university stated baldly that universities are concerned with intellectual attainment, and not with private morals. The leader of the Roman Catholics promptly denounced the statement as "subversive and utterly reckless." This raises the whole question as to the difference in secular and religious education anywhere.

* * *

REFUSAL TO ACT FOR THE SUPPRESSION OF GANGSTER MOVIES by the Council of United Churches of St. Joseph County, Indiana, has been reported. The move seems to have been inaugurated by the Fraternal Order of Police. The Council of United Churches based their refusal upon the strange comparison of gangster films with juvenile and adult gambling as causes of delinquency. The Council went further in the seeming implication that gangster methods of the police were not uncommon in shielding lawbreakers from justice. The objection of the Council of Churches seems to have been to the leadership rather than to the end to be achieved.

New Orleans
CHRISTIAN ADVOCATE

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Associate Editors: ALFRED P. HAMILTON, H. T. CARLEY, D. D., B. P. BROOKS, HUGH N. CLAYTON (In the Service)

EDITORIAL

THE METHODIST MINISTER'S CONTRACTUAL OBLIGATION

We never hear the questions propounded to a class of young ministers at the bar of an Annual Conference that we are not impressed with the contractual nature of the vows there made. They are solemn commitments of his soul if the young preacher is honest in what he answers. The very atmosphere of preparation prescribed indicates that such is the design of the historic inquiries made on behalf of the Conference.

On the threshold of the Conference, the candidate for admission on trial is asked a series of questions which relate to his personal life and are intended to bring him face to face with the sacrificial nature of the task which he would assume. In no sense is he encouraged to choose or adopt the ministry as a vocation. He is rather urged to think of it as an utter self-giving which he **must** accept, or repudiate the voice of conscience and all that conscience may mean to his life. The Conference then allows him a clinical opportunity for testing the impulses which brought him to his decision when he will be asked again for an unreserved commitment of himself based upon experience and conviction.

When he stands at the bar of the Conference for admission into full connection, the whole procedure indicates an absolute commitment to the meaning, the faith, the method, and the goal of the Methodist ministry, in addition to the purpose of personal abandonment to what the task may demand of him as an individual. The questions which he is required to answer are not confined to his personal habits, nor are they restricted to an area of social thinking or economic interest. These are not excluded but they are left, and very properly so, to be treated as practical problems of a ministry anchored in a great passion for righteousness and Christian perfection.

The inquiries indicate that the Methodist ministry rests upon basic facts, experiences, expectations, and commitments. When a minister has taken this final step he is surely committed to the faith, the practice, and the aims of the Methodist Church. No reservations, expressed or unexpressed, can absolve him from his vow. The only honorable way for him to escape his vow of allegiance is to renounce the ministry itself. He has no right to repudiate the obligation except in its entirety. He may ease his conscience by devoting himself to social or other activities which fall within the circle of legitimate Christian interest, but exclusive devotion to no one segment of activity will suffice as a fulfillment of the comprehensive vow which he assumed. He must be a Methodist minister after the Methodist interpretation of its meaning and aim, or he has no proper place in the militant army of Methodist prophets.

HUMAN NATURE

Human nature does not change through any external force. Selfish, avaricious, envious, slanderous man is the same as he was a thousand years ago. It seems trite to say this, but the leaders of the nation are not apparently taking this into consideration in planning the peace of the world. An atomic bomb dropped on Hiroshima caused nation-wide consternation among the Japanese but did not change the nature of a single soul in that empire. Japanese defeat and subsequent surrender did not change these people from a militaristic, cruel, treacherous race overnight into a gentle, sincere, peace-loving nation. Fear, force, disaster may make a man or nation modify his actions; they do not make his character different. There is only one process that can change the nature of man; that is regeneration. Men must be born again. It doesn't matter whether or not this is trite or commonplace, whether it is considered impracticable or not, whether men think that it has no part in world peace or not; it is the only answer to the cry that has gone down through the ages for "Peace on earth and goodwill to men."



B. P. Brooks

Peter was a cringing, lying coward until the blood of Jesus Christ cleansed him of his unrighteousness and made him the great, courageous leader of his day. Cruel, relentless Paul, full of hate and vengeance, had only one recourse—regeneration—this same cleansing blood of Jesus Christ. Bombs, tanks, mighty armies, and superdreadnaughts can no more purify the hearts and souls of those nations which, a few brief months ago, held to the tenet that "Might makes right," and which ruthlessly went about to destroy all who failed to come under their will, than Pilate could take a basin of water and wash himself clean of the blood of Jesus Christ. Kings, potentates, armies, navies, military genius and power never did, have not now, and never will make human

nature different.

What is the answer to this great world problem? I don't know. I do know this, however. At its peak, the war was costing America alone more than two hundred and fifty million dollars a day. If you allow one missionary three thousand dollars a year for his services (which, by the way, is quite liberal), the cost of the war for **one day** would pay the cost of over eight thousand missionaries to Japan for ten years. It is estimated that it cost thirty-five thousand dollars to train one pilot to completion. If this is true, the money spent to train pilots in these last five years for the service would have been sufficient to maintain adequately, almost in luxury, two million missionaries for ten years, or twenty million for one year. The comparisons could go on indefinitely.

Is this fantastic? I suppose it is. But, so are the blockbusters, great thundering battleships, rocket bombs, superfortress planes, and the atomic bomb. If such fantastic methods can be devised to destroy mankind, then perhaps it might not be so utterly absurd modestly to suggest that a little of such absurdity be applied to saving our civilization.

B. P. B.

PROCEEDINGS OF THE LOUISIANA ANNUAL CONFERENCE

(Editorial Correspondence)

The Louisiana Conference met in annual session in First Church, Baton Rouge, on Thursday afternoon, November 15, with Bishop Paul E. Martin presiding. The first session was largely occupied with matters of organization and the passage of character.

Dr. M. E. Lazenby addressed the Conference on behalf of the Christian Advocate in Chicago and W. L. Duren reported for the New Orleans Christian Advocate. Some other routine business finished the work of the day.

The evening session was given to the Memorial Service, Dr. H. L. Johns making the Memorial address. After the Memorial Service, the administration of the Sacrament followed, and the Conference then adjourned to meet Friday at 8:30 a.m.

Friday

The Conference met at the appointed hour and, following the approval of the journal of the previous day, the Bishop called the classes. Six men were received into full connection and at the end of the ceremony of receiving the class into full connection, each minister received a beautiful Oxford Bible, which was the gift of Mr. J. W. Reily, of New Orleans.

Then followed the passing of the classes of the third and fourth years, and the Conference took a brief recess before proceeding to the order of the day—the consideration of Report No. 1 of the Board of Education. When the Conference resumed, the report was read and discussed by President Mickle, of Centenary College, and Dr. Schofield, of the Board of Education in Nashville, and, as adopted, provided for raising eight hundred thousand dollars early in 1946 for the College. The plan distributed the amount as follows: $500,000 in Shreveport and Bossier City, $200,000 throughout the Louisiana Annual Conference, and $100,000 from the Alumni. The paper was adopted and the Commission on World Service then reported favorably on the campaign. The Conference then adjourned for lunch.

Dr. B. L. Schubel addressed the Conference in behalf of the cause of pensions. W. L. Duren read the report of the Legal Conference and submitted his resignation as a member of the Board. Rev. J. Henry Bowdon was elected to fill the vacancy. Dr. Nolan B. Harmon, Book Editor, then addressed the Conference. Following the sermon by Dr. C. R. Goff, pastor of Chicago Temple, the Conference adjourned.

Dr. Goff preached again at night.

Saturday

The Conference, following the devotional service conducted by Bishop Martin, took up various items of business, including the report on District Conference Records and the Orphans' Home at Ruston. Rev. C. B. White, the superintendent, spoke to the Orphanage report.

The hour having been reached for the consideration of invitation for the 1946 session of the Conference, Opelousas and Alexandria were placed in nomination. The contest was quite spirited, but the decision was finally in favor of Alexandria, as it appeared that Opelousas lacked the facilities for taking care of the body. In order to meet the claim of Opelousas, where the Louisiana Conference was organized, a one-day session was authorized, same to meet in Opelousas on January 6, 1947, to commemorate the centennial of the Louisiana Conference. A resolution was offered to ask for a grant of $5,000 from the Conference Board of Church Extension to assist Opelousas in the erection of a Centennial church at Opelousas. After some discussion the resolution was referred to the Board of Missions and Church Extension for further consideration.

Dr. Albert W. Day, leader of the New Life Movement, was the preacher at the 11 o'clock hour and again at 3:30 in the afternoon. The Conference voted for a night session in order that Dr. Day might be able to speak in the afternoon.

Sunday

On Sunday, various pulpits of the city were filled by visiting ministers, and Bishop Martin held two identical services in the morning at First Methodist church. In the afternoon the play, "The Criminal," was presented under the direction of Haward H. Johnson, and under the sponsorship of the Methodist National Board of Temperance. At night Dr. Humphrey Lee preached, and the ordination of Deacons and Elders followed.

Monday

Monday morning, following the devotional by Bishop Martin, reports and remaining items of business for the completion of the work were brought forward. The Appointments were read and the Conference adjourned **sine die.**

Conference President and Pastor-Host

Bishop Paul E. Martin retains the heart and [illegible] of the pastor, which is a wonderful reinforcement [illegible] administrator who must handle such a variety [illegible] plexing details. At no time have we ever seen [illegible] patience, no matter what cause there may have been [illegible] irritation. In his second year in Louisiana [illegible]

has not suffered. His devotional addresses were always to the point and are charged with the fervor and passion which accompany high Christian purpose. As a bishop, he is first of all and always a brother in Christ.

Dr. Lewis N. Stuckey discharged, with grace and efficiency, every responsibility of Conference host. Conditions in Baton Rouge were such as to make the task of entertainment quite difficult, but he and his capable staff met every demand in such a manner as to win the admiration and the lasting gratitude of the delegates to a Conference which will live long in the memory of those who attended.

(See Appointments on page 8)

THREE GENERATIONS OF ADVOCATE READERS

Dr. F. C. Wren, of Winnfield, La., says that his parents and his grandparents were readers of the New Orleans Christian Advocate, and that he has been a subscriber for it for forty years. He is good enough to say he finds pleasure in its pages and that he hopes for still more years to enjoy it. The editor sincerely shares that both hopes may be realized. It gives us great pleasure to know that we are rendering a worthwhile and profitable service to Advocate readers.

MISSISSIPPI CONFERENCE RURAL FELLOWSHIP

The Mississippi Conference Rural Fellowship met at the recent session of the Conference at a luncheon. Dr. C. A. Bowen spoke to us about the new Church School literature for the small school. Rev. J. W. Sells spoke to us about his work as extension secretary for the Southeastern Jurisdiction. Rev. Roy Lane spoke about the meeting of the Jurisdictional Town and Country Commission held last spring in Atlanta. Rev. Roger Cameron spoke about the special school for Town and Country ministers held at Emory in June.

The following officers were elected for the new year: Roger Cameron, president; N. A. Dickson, vice-president, and I. H. Sells, secretary-treasurer.

We are seeking new members for the Fellowship. The dues are 25 cents for the Conference organization and a dollar for the Methodist Rural Fellowship and the Christian Rural Fellowship. This will bring all the bulletins of the organizations to the joiner. We will appreciate it very much if you will give this publicity in the Advocate soon. The money should be sent to Rev. Irl H. Sells, Picayune, Miss.

There will be a special school for Town and Country preachers at Emory again this summer. It will be from July 1 to 18. A number of scholarships will be available which will pay all expenses except travel. Further announcement will be made about these.

J. ROGER CAMERON.

FIGHTER PILOT, SON OF MISSIONARIES, DECLARED DEAD

The War Department has notified the Rev. and Mrs. James R. Boyles, of 425 South Williams Street, Denver, Colo., missionaries of the Methodist Church now on furlough from China, that their son, Captain Frank R. Boyles, of the U. S. Army Air Forces, missing in action since April 8, 1944, is now presumed killed in action. Captain Boyles was last seen in his Mustang Fighter en route for Brunswick, Germany, and he is believed "lost as a result of enemy aircraft."

Captain Boyles was born in Syriam, Burma, in 1920. He was a pre-medic student at Colorado University when he enlisted in the Air Corps in 1941. As a member of the American Eagle Squadron, based in England, he saw considerable action and was the recipient of the Air Medal with Oak Leaf Clusters, and the Distinguished Flying Cross. In 1943 he was married in England to Miss Nora McGrath, of Southend, England. They lived at Saffron Walden while he was in service.

In one of his last letters to his parents, Captain Boyles said he was the last remaining member in England of the group which he trained, and seemed to have a premonition that he, too, would join his comrades.

MAIN STREET METHODIST CHURCH, BILOXI, HAVING CHURCH LOYALTY CRUSADE

Beginning Sunday, November 18, the Main Street Methodist church, Biloxi, Miss., is promoting a church loyalty campaign. The



REV. J. M. ALFORD, COLFAX, LA., who has completed fifty years of ministerial service

greater emphasis is being given to the Sunday night preaching services, which start at 7 p.m. each Sunday. These services are evangelistic, and during the past several weeks we have had many people to come to the altar and give themselves to Christ.

Beginning Monday and running through Friday night, there will be three Methodist services every day for the people in Biloxi and surrounding territory. At 1:45 each afternoon, Rev. T. A. Carruth will speak over radio station WGCM, Gulfport, on the theme "Church Loyalty." One hundred Methodists in Biloxi are being asked to serve as a Radio-phone Committee, to call someone each day and remind them to listen to the radio program. A neighborhood prayer meeting is to be held every night, Monday through Friday, at 7 p.m.

The East End revival will continue throughout the week, with Rev. E. W. Scott and Rev. E. W. Ulmer doing the preaching. Plans are being made to buy property and establish a new church in East End Biloxi, where we have 105 members at the present time.

The Crusade is on! We march under the promise of our Lord: "And I, if I be lifted up, will draw all men unto me."

THOMAS A. CARRUTH.

VETERAN PROSPECTS FOR METHODIST SCHOOLS

From a continuing study of college trends carried on in the office of Dr. John O. Gross, head of the Department of Institutions, General, in the Board of Education there emerge some interesting figures on present and potential enrollments of war veterans in Methodist schools, colleges, and universities. Dr. Gross says that the studies indicate that as many as 250,000 Methodist men may take advantage of the educational opportunities offered under the G. I. Bills.

"In this bloc of a quarter of a million," states Dr. Gross, "are the men who will represent the Church in industry, politics, and education, and who will perform the Church's task in Christian work during the next thirty years. One cannot contemplate the far-reaching influence of their leadership without considering also the grave responsibilities that the Church faces now.

"The Church may best help itself by guiding its choice young people to its own institutions. In this reconstruction period the Church ought to make wide use of its schools. The Church college, with its emphasis on Christian liberal education will serve the Church best if it has a large number of young men and women of recognized ability, originality, and wide imagination in training for careers in the social sciences, such as teaching, ministry, law, and other professions that deal with the basic social economic, and religious problems of the nation."

CENTER OFFERS VITAMINS PLUS

Home economics classes held during the summer at Wesley Community Center, Chattanooga, Tenn., helped to remedy existing diet deficiencies among the girls enrolled. A study of menus revealed that all diets lacked "green" and "yellow" vegetables. Thus the use of these foods was featured in classes and each girl was given typed recipes to prepare at home. Thus, according to Miss Martha Robinson, head resident at the Center, entire families benefited from nourishing foods attractively prepared.

Cooperation with other organizations in the community has strengthened the program, including the provision of a recreational director, made possible by the city's Department of Recreation. A widespread program of recreation helped to counteract potential juvenile delinquency. "Our players have given a good account of themselves," said Miss Robinson. "They have developed sportsmanship beyond our greatest expectations. It was difficult, in the beginning, for them to get justice when they played with teams in other parts of the city, because of the community in which they live." Members of the Kiwanis Club made possible several camp outings. A faculty member of the Vocational High School is teaching an adult class at the Center on the "Home Care of the Sick."

Vacation school was held between 5:30 and 7:30 for three weeks, after which the group went to the church for public worship services, which were well planned and conducted by a minister.

CONFERENCE NEWS AND PERSONALS

New Orleans Christian Advocate

Publishing Committee:
Louisiana Conference—J. W. Reily, Chairman; B. H. Andrews, R. R. Branton.
Mississippi Conference—J. T. Leggett, Vice-Chairman; J. E. Gray, C. C. Clark.
North Mississippi Conference—V. C. Curtis, Secretary; A. T. McIlwain, S. E. Ashmore.

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W. C. NEWMAN.....Church School Lesson Writer
MRS. E. L. DIAMOND.....Editorial Secretary
C. MILTON CHALMERS.....Publisher

L. R. Stewart, of Como, Miss., thanks us for continuing his Advocate and expresses his appreciation of the paper, through which he keeps up with church work.

Bishop C. C. Selecman, Presdient of the Methodist Council of Bishops, and Bishop of the Dallas, Texas, Area, will be heard on Columbia's "Church of the Air" program, December 9, at 10 a.m.

Chaplain M. D. Fulkerson, of the Louisiana Conference, is now located at Randolph Field, Texas, after much journeying over the country. A letter from him appears elsewhere in this issue.

There were fewer changes than usual in the North Mississippi Conference appointments and practically all of them were in medium and small appointments. There are fifty-seven shifts, but many places were left to be supplied.

Mrs. Q. C. Roberts, Jr., who has been taking special work at Scarritt College, Nashville, Tenn., has left to join her husband, Rev. Q. C. Roberts, Jr., who is in Africa, and was recently appointed district superintendent of the Elisabethville Area.

Rev. Roy Wolfe, who was sent to West Laurel Church at the last session of the Mississippi Conference, is already at work and reports a warm welcome and a splendid spirit of cooperation among the pepole, who did not stop with words, but followed through with an old-fashioned pounding which filled the pantry to overflowing.

According to reports reaching the Advocate office, Rev. E. E. Samples, who was assigned to Fayette, Miss., at the last session of the Mississippi Conference, has gotten off to a good start. There is a great work to be done there, not only in building a new church, but in developing the spiritual life, and those in a position to know, believe that Bro. Samples will be a fine leader in both respects.

DISTRICT MISSIONARY INSTITUTES

I am listing below a schedule of the District Missionary and Evangelism Institutes which are to be held within the Mississippi Conference in the very near future. Mrs. F. Olin Stockwell, missionary to China for 13 years, will be the missionary speaker on the Board of Missions part of the program for these Institutes. Mrs. Stockwell is now living at 108 East College, Oberlin, Ohio.

Jackson District.—Jackson, Galloway Memorial, November 27, 10 a.m., Dr. W. B. Selah, pastor.

Brookhaven District.—Brookhaven, November 28, 10 a.m., Rev. J. D. Slay, pastor.

Vicksburg District.—Port Gibson, November 29, 10 a.m., Rev. J. B. Holyfield, pastor.

Meridian District.—Meridian, East End, November 30, 10 a.m., Rev. M. H. Wells, pastor.

Hattiesburg District.—Hattiesburg, Main Street, December 3, 10 a.m., Rev. B. M. Hunt, pastor.

Seashore District.—Gulfport, First Church, December 4, 10 a.m., Dr. H. M. Bullock, pastor.

T. O. PREWITT,
Conference Missionary Secretary.

CENTREVILLE CHURCH ACCEPTS CHALLENGE

We have received a wonderful welcome from the people of the Centreville charge as we have returned for the fourth year. When we returned home we found a new automatic hot water heater installed and the people also gave us a beautiful fur-filled comfort. Could any welcome be warmer than that? We were remembered also with a shower of good things to eat.

The thing that has really gladdened our hearts is the spirit in which the people are accepting the challenge for this year of Evangelism. The official boards have had their first meetings and all apportionments have been accepted. The apportionment for World Service, which was $670, was accepted and has been paid in full for the year. The people have also expressed the desire to pay more than this apportionment and a special drive will be made in the near future.

Our first quarterly conference will be held tomorrow and we will report four additions on profession of faith and five by certificate. So we have a good beginning for the year of Evangelism, and we want you to remember us each day in your prayers that this may be the year of Spiritual awakening in our Church. Remember that we remember you and the good work that you are doing.

Yours and His,
DAVID M. ULMER, Pastor.

YOUTH NIGHT HELD

The annual Youth Night of the Mississippi Conference Youth Fellowship was held Saturday night, October 27, in Meridian, Miss. At 6 o'clock a banquet was held at the First Christian Church, under the direction of the Central Young People's Department, and Miss Sara Griffin, director of Religious Education of Central Methodist Church. A very tempting meal was served and all who were present at this consecrated banquet enjoyed it very much. Sam Barefield, Conference M.Y.F. president, acted as toastmaster. Dr. W. A. Tyson, pastor of Central Church, led the invocation. The Meridian Senior and Junior College Sextette sang "Blue Hawaii" and "Dinah," accompanied by Julian Patrick at the piano. Sam Barefield introduced the guests and Conference officers on the speakers' platform. Rev. B. B. Rogers, of Waynesboro, spoke to the group.

At eight o'clock, the group proceeded to the Central Church, where the Youth Night program was held, with Sam Barefield presiding. Rev. Andrew Gallman, of Hattiesburg, spoke to the group at this time, and three young people presented themselves for full-time Christian service.

AUBERT KNIGHT,
Publicity Supt. Miss. Conf. M.Y.F.

WEST LAUREL METHODIST CHURCH

Dear Dr. Duren: The night of November 1, the members of West Laurel Methodist church welcomed the new pastor, Rev. Roy Wolfe and family, Mrs. Wolfe and two sons, Hilliard and Roy, Jr., with an old-fashioned grocery shower in the sub-story of the church.

J. R. Hilton, chairman of the Board of Stewards, introduced Bro. Wolfe, and he in turn introduced his family. Rev. and Mrs. L. M. Sharpe were guests and during the evening Bro. Sharpe gave a fine talk on the growth of the church. Bro. Sharpe is a former pastor of West Laurel.

There was congregational singing and the ladies served refreshments.

West Laurel saw its best year in the history of the church in the Conference year just past, and we know, with the leadership of Bro. Wolfe, that we are going forward. There is a very fine spirit in all departments of the church.

JACK UPCHURCH, Secretary.

Anyone can sympathize with the sufferings of a friend, but it requires a very fine nature to sympathize with a friend's success.
—Oscar Wilde.



UNITY AND PROGRESS—PACHUTA CHURCH

We are very much encouraged and gratified at the welcome we have received on our return and the way the work is moving off in the new year. Last Thursday evening the Pachuta folk paid us a most welcome visit. When they were gone our dining room looked like we were either food hoarders or about to open up a grocery story in our house. Then last night we held our charge meeting of the board of stewards. Bro. C. H. Gunn, our very fine district superintendent, was with us. H. H. Sartor, charge lay leader, presided over the meeting. The attendance was excellent (16 of the 22 stewards were present), the spirit was fine, and the plans made for the year were progressive. The group voted to accept the askings in full this year. Under the able leadership of Rev. G. E. Jones, the Pachuta Church liquidated its church debt of long standing. This makes real progress possible. There is a spirit of unity and good-will that is prophetic of great things in the future.

L. T. NELSON, Pastor.

LETTER FROM CHAPLAIN FULKERSON

Dear Friends:

I have been moving so much for the last three months so that it has been impossible for me to give you my changed addresses, especially a permanent one. This is my first duty assignment since England. In the past three months I have traveled about 12,000 miles, have spent 45 days Detached Service for rest and recuperation with my family in Los Angeles, 17 days at AAFAB Sioux Falls, awaiting reassignment, 7 at Western Flying Training Command Headquarters, where I was assigned here to Randolph Field. At present my chief duty is helping at the Separation Center. This work consists: (1) a 15-minute talk to a group of men assigned for Separation (usually about 50 to 60). In this talk, we try to inspire the men towards Christian citizenship, Christian home, and a very close tie when discharged with their home civilian church and minister; (2) Counseling during the processing of their Separation; (3) In the Separation ceremony when they receive the honorable discharges we offer the Invocation and Benediction, and shake hands with each one of them individually good-bye, and that we are asking God to bless them; (4) In a short time after they leave the Field we try to send their civilian minister a letter telling of the man's discharge and suggesting that they contact him. Quite often, at the close of a day at the Field I fall in bed at home exhausted. The next morning I get up at 6 to start it all over again.

I do not know whether our subscription is listed under my name or Mrs. Fulkerson's —either one is all right. Please send it to the address given on the letterhead.

Sincerely,
MAURICE D. FULKERSON,
Chaplain (Capt.) U. S. A.

SOUTH CENTRAL JURISDICTIONAL COUNCIL

The Executive Committee of the South Central Jurisdiction held a meeting in Tulsa, Oklahoma, at which time plans were made for a Jurisdictional-wide Convocation for 1946 as part of the Crusade for Christ emphasis.

The following persons were present: Bishop William C. Martin, Dr. Charles E. Schofield, chairman; Dr. Paul W. Quillian, vice-chairman; Mr. Lovick Pierce, treasurer; Mrs. J. D. Bragg, Dr. Clarence W. Lokey, Dr. J. Q. Schisler, Dr. James Workman, Dr. Thomas Chilcote, Mr. John C. Murphree, and Paul D. Womeldorf, executive secretary.

Plans were developed for expanding the Methodist Church in unchurched areas, both in city and in rural areas.

The committee authorized the holding of a Seminar on Rural Life, April 29 and 30, and a Convocation of the Jurisdictional Boards open to all Methodists, April 29 to May 3, the place to be decided at a later date. This Seminar and Convocation to be open to any who want to attend. These meetings will be the outstanding Jurisdictional activities of the quadrennium. Leaders of exceptional ability will be on the program.

Other Jurisdictional dates of importance are:

Conference Lay Leaders, Dallas, December 10 and 11.

Executive Committee Meeting, Oklahoma City, December 18.

Meeting of Woman's Society of Christian Service, St. Louis, February 20-22.

Mount Sequoyah, Fayetteville, Arkansas.

Woman's Society School of Missions, July 1-11.

Missionary Conference, July 8 to 12.

Leadership School, July 15 to 27.

Young People's Conference, August 5 to 15.

AFRICA LETTER

Elisabethville, Aug. 14, 1945.

Dear Friends of Elisabethville:

I feel as if I already know many of you because of having heard Bishop Booth and others speak of you and of the fine work you have been doing and are yet doing for the work of Christ in the Congo. I trust that you will permit me a place in this fellowship of giving and service that is yours.

Now, to let you know who it is that makes such a request: I am Q. C. Roberts, Jr. (baptized "Quitman Carley," but never called that), the new district superintendent of the Elisabethville district of the Southern Congo Provisional Annual Conference of the Methodist Church. The reason I write that title out in detail is because it still seems a bit unreasonable and strange to think of being called a "district superintendent."

I finished theological training at Emory University in Atlanta in the spring of 1943, and had one grand year of pastoral experience in Pascagoula, Miss. Pascagoula is a war-boom shipyard town in my home state and gave all the challenge it would seem anyone could want, since the task was to start from the ground and build a church building, and organize a religious body, and meanwhile try to meet the immediate needs of several thousand people away from home. It was a great task.

Then there was almost a year in Africa as secretary to Bishop Booth. In this year I have been at least once to each of our twenty-five mission stations in the Elisabethville Area (Belgian Congo, Rhodesia, Mozambique, South Africa, Angola), and have also seen most of our work in Liberia on the way over. The year has cost a lot in the separation from a new wife, but the separation has been voluntary and so much less terrible than has been the lot of so many other young people these days. I am more convinced than ever, however, that the decision to spend this past year with the bishop was led of God.

The more important member of our family that I mentioned a while ago is to finish some special studies at Scarritt College in Nashville the twenty-first of this month and be on her way to Africa. Previous to this summer, she has been teaching instrumental music at Evansville, Indiana. She is an Indiana girl, having lived in one Methodist parsonage after another with her parents, the Rev. and Mrs. T. G. Godwin.

And so, from your knowledge of the Elisabethville task, you can understand why I feel a bit strange being here as "district superintendent." This district consists of a church of toward 3,000 members (full and probational) and a school of 1,000 enrolled students in the city. Outside the city there are at present eleven other church-school combinations, and there certainly should be an increase in that number if we are even somewhat to meet our responsibility for this geographic area. And so with about thirty of these fine African pastor-teachers I am to work. I feel that they know so much more about their work than I that my presence is a bit superfluous; but everyone here claims that after they have a short time to educate me that I can be of real service to them! It is true that their academic training runs only from about five to a maximum of ten years apiece; and it may well be true that after an opportunity to get acquainted with their specifically "Elisabethville problems" I may be able to render a real service. There is certainly sufficient need!

You will be hearing more of the work all along. This is just to ask for a place in your fellowship and that you continue your much-needed prayers and support.

Very sincerely,
Q. C. ROBERTS, JR.

LEST WE SLIP

By Mrs. Irvin Rowland

"Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip."

The path of least resistance is always the most inviting, yet the most disastrous. It shies away from sacrifice and the fulfilling of one's duty. It is like a leaking vessel which has lost its usefulness; it may leak so slowly that it is barely noticeable, but time reveals its emptiness and disuse.

If we do not constantly seek to keep our lives in tune with the Master, we automatically become leaking vessels, for our spiritual energy, if it is not built up or replaced, will slowly ebb away through the crevices. Perhaps we neglect our vows we made as church members, not attending upon the services or giving of our means. Or we may selfishly neglect to love our neighbor, or to do good to others as we have opportunity. We may fail to let God have first place in our hearts, letting other interests crowd Him out. We may neglect our own prayer and devotional life, depending upon the experiences of others to give us needed inspiration.

Thus, through numberless ways, we can very easily slip in our Christian experiences. It behooves us always to be on the alert, daily to give the more earnest heed to be growing Christians, for "How shall we escape if we neglect so great salvation?"

LOUISIANA ANNUAL CONFERENCE APPOINTMENTS

ALEXANDRIA DISTRICT

R. R. Branton, District Superintendent

Alexandria, First—B. C. Taylor.
Alexandria, Trinity—G. W. Harbuck.
Ball—P. S. Aymond.
Boyce—R. E. Carter.
Bunkie—A. W. Townsend.
Campti—To be supplied.
Colfax—J. M. Alford.
Elizabeth—L. R. Nease.
Ferriday—George D. York.
Glenmora-Melder—J. A. Jones.
Jena—J. H. Sewell.
Jonesville—J. A. Knight.
Lecompte—W. D. Kleinschmidt.
Marksville—Garland Dean.
Melville—C. T. Shaw.
Mount Zion-Montgomery—Tillman Brown.
Natchitoches—D. B. Raulins.
Oakdale—J. C. Sensintaffar.
Opelousas—A. A. Collins.
Palestine—J. B. McCann.
Pineville—R. M. Bentley.
Pollock—J. D. McCartney.
Rochelle—J. R. Strozier.
Sicily Island—R. T. Pickett.
Trout—W. F. Howell.
Urania—A. D. George.
Weaver—Grafton Shaw.
Winnfield—F. S. Flurry.
Chaplain State Hospital, Pineville—R. M. Bentley.
District Missionary Secretary—A. W. Townsend.
District Director of Evangelism—J. C. Sensintaffer.

BATON ROUGE DISTRICT

V. D. Morris, District Superintendent

Amite—A. T. Law.
Angie—W. F. Ragsdale.
Baker—W. F. Mayo.
Baton Rouge:
  First—L. N. Stuckey.
  First Associate—R. H. Jamieson.
  Istrouma—H. A. Gibbs.
  North Baton Rouge—R. B. Crichlow.
  University—W. E. Trice.
Bethel—J. P. Bonnecarrere.
Blackwater—J. W. Lee.
Bluff Creek—Leonard S. De Lautre.
Bogalusa:
  Columbia Street—T. V. Peters.
  Elizabeth Sullivan Memorial—H. A. Rickey.
Clinton—E. P. Drake.
Covington—F. C. Collins.
Denham Springs—L. A. Bodie.
Ethel—Ted Weber.
Franklinton—I. W. Flowers.
Gonzales—Don Miller.
Greensburg—H. B. Crammer.
Hammond—H. D. Marlin.
Jackson—W. B. Hollingsworth.
Kentwood—E. E. Sylvest.
Live Oak—E. L. McKay.
Lottie—Douglas Richardson.
Magnolia—R. B. Crichlow.
Pine Grove—John C. Rousseaux, Jr.
Plaquemine—James E. Ward.
Ponchatoula—A. J. Cain.
Port Barre—Vernon G. Williams.
St. Francisville—M. D. Felder.
St. Tammany—To be supplied.
Slaughter—Don Miller.
Springfield—J. W. Boyd.
Tickfaw—P. W. Sibley.
Walker—J. D. Huff.
Wesley Chapel—A. W. Coody.
Zachary—B. A. Galloway.
Executive Director Louisiana Moral & Civic Foundation—A. C. Lawton.
Chaplain Greenwell Springs T.B. Hospital—J. P. Bonnecarrere.
Chaplain Florida Parishes Charity Hospital—P. W. Sibley.
District Missionary Secretary—R. B. Crichlow.
District Director of Evangelism—H. A. Rickey.
Conference Missionary Secretary—B. A. Galloway.
Student S. M. U.—J. B. Koelemay.
Chaplain U. S. Army in Veterans' Administration—H. B. Varner.
Chaplain U. S. Army—J. L. Beasley.
Chaplain U. S. Navy—Luther L. Booth.
Student Boston University—W. R. Cain.
Deaconess Rural Work—Emma Burris.

LAKE CHARLES DISTRICT

Guy M. Hicks, District Superintendent

Abbeville—O. W. Spinks.
Bell City—C. W. Rodgers.
Cameron—B. F. Roberts.
Church Point—J. W. Waltrip.
Crowley—C. E. McLean.
DeQuincey—C. W. Quaid.
DeRidder—D. W. Poole.
Ebenezer—C. J. Thibodeaux.
Eunice—H. B. Teer.
Gueydan—O. C. Stapleton.
Hornbeck—A. J. Ellender.
Indian Bayou—A. M. Martin.
Iowa—R. T. Pynes.
Jeanerette—To be supplied.
Jennings:
  First—G. A. Morgan.
  Tabernacle—J. W. Waitrip.
Kinder—T. D. Lipscomb.
Lafayette:
  First—W. H. Giles.
  Davidson Memorial—Don Wineinger.
Lake Arthur—Harold Hine.
Lake Charles:
  First—J. H. Bowdon.
  Simpson Memorial—E. R. Haug.
Leesville—A. A. McKnight.
Many—Sam Nader.
Maplewood—J. P. McKeithen.
Merryville—J. J. Davis.
New Iberia—R. H. Staples.
Raymond—C. B. Krumnow.
Rayne—E. W. Day.
Sulphur—L. E. Douglas.
Vinton—W. C. Barham.
Welsh—W. H. Bengtson.
Westlake—Martin Hebert.
District Missionary Secretary—D. W. Poole.
Chaplain U. S. Navy.—R. W. Faulk.
Chaplain Charity Hospital, Lafayette—Don Wineinger.
Chaplain St. Patrick's Hospital, Lake Charles—J. P. McKeithen.
Deaconess Rural Work—Eva Crenshaw.
District Director of Evangelism—R. H. Staples.
Student S. M. U.—A. B. Cavanaugh.

MONROE DISTRICT

H. M. Johnson, District Superintendent

Bastrop—J. B. Harper.
Bonita—C. J. T. Cotten.
Collinston—O. H. Jones.
Columbia—S. A. Seegers.
Columbia Circuit—To be supplied.
Delhi—E. L. Tatum.
Gilbert—A. R. Hoffpauir.
Grayson—G. A. LaGrange.
Lake Providence—E. C. Dufresne.
Mangham—A. M. Wynne.
Mer Rouge—D. T. Williams.
Monroe:
  First—A. M. Serex.
  Associate First—Lea Joyner.
  Gordon Avenue—W. C. Mason.
  Memorial—W. C. Mason.
  Stone Avenue—I. L. Yeager.
Oak Grove—J. E. Hearne.
Oak Ridge—G. H. Corry.
Olla—To be supplied.
Pioneer—E. W. Corley.
Rayville—J. H. Midyett.
Sterlington—R. E. Walton.
St. Joseph—E. H. House.
Tallulah—J. F. Kilpatrick.
Waterproof—C. M. Hughes.
West Monroe—P. M. Caraway.
Winnsboro—O. L. Tucker.
Wisner—W. H. Carroll.
Chaplain U. S. Army—M. D. Fulkerson.
Deaconess West Monroe Church—Willie Mae Porter.
District Missionary Secretary—E. L. Tatum.
Missionary to Argentina—J M. Norris.
District Director of Evangelism—J. B. Harper.

NEW ORLEANS DISTRICT

W. W. Holmes, District Superintendent

Berwick-Patterson—C. M. Morris.
Donaldsonville—W. W. Perry.
Franklin—W. D. Milton.
Golden Meadow—Ross A. Pickett.
Houma:
  First—A. S. Hurley.
  Houma Heights and Mission—J. Cude Rousseaux.
Lutcher-Reserve—S. J. McLean.
Morgan City—D. B. Boddie.
New Orleans:
  Aldersgate—Al P. Smith.
  Algiers—Don Risinger.
  Canal Street—J. T. Harris.
  Carrollton Avenue—E. C. Gunn.
  Tulane Wesley Foundation—To be supplied.
  Chalmette—J. W. Booth.
  Church of the Redeemer—Philip Pallotta.
  Eighth Street—Dana Dawson, Jr.
  Felicity—Al P. Smith.
  First—N. H. Melbert.
  Gentilly—C. R. Hardy.
  Gretna—Ned L. Stout.
  Harahan—To be supplied.
  Munholland Memorial—Karl B. Tooke.
  Napoleon Avenue—R. M. Brown.
  Parker Memorial—G. W. Dameron.
  Rayne Memorial—H. L. Johns.
  St. Marks—R. L. Clayton.
  Second Church—Addison L. Smith.
Slidell—M. S. Robertson.
Professor Candler School of Theology—F. N. Parker.
Editor New Orleans Christian Advocate—W. L. Duren.
Superintendent Memorial Mercy Home-Hospital—J. G. Snelling.
Chaplain U. S. Army—Oakley Lee, Oliver Risinger.
Chaplain U. S. Navy—J. E. Reaves.
Student Boston University—Ben A. Petty.
Chaplain Charity and Marine Hospitals—J. A. Alford.
District Missionary Secretary—Addison L. Smith.
District Director of Evangelism—N. H. Melbert.
Deaconesses MacDonell Wesley School—Ella K. Hooper, Lillie Hendricks, Virginia Teague.

RUSTON DISTRICT

Louis Hoffpauir, District Superintendent

Arcadia—J. W. Mayne.
Athens—To be supplied.
Bernice-Dubach—L. P. Moreland.
Bienville—To be supplied.
Calhoun-Downsville—C. L. Moore.
Castor—L. A. Foreman.

Chatham—J. T. Garrett.
Choudrant—Roy Grant.
Claiborne—W. A. Reeves.
Clay-Ansley—E. A. Keasler.
Cotton Valley—David Tarver.
Dodson-New Hope—Harold Bailey.
Doyle-McIntyre—B. P. Durbin.
Eros-Antioch—F. L. Hearne.
Farmerville—J. F. Stone.
Gibsland—Jack Shaw.
Haynesville—W. L. Doss, Jr.
Heflin-Brushwood—J. P. Paul.
Hodge—A. G. Taylor.
Homer—C. F. Lueg.
Jonesboro—J. B. Grambling.
Lisbon—W. D. Boddie.
Minden—C. W. Pomeroy.
Ringgold—H. E. Pfost.
Ruston—J. J. Rasmussen.
Shongaloo—R. L. Elmore.
Sibley—E. M. Mouser.
Simsboro—R. H. Hearne.
Springhill—D. F. Anders.
Chaplain U. S. Army—W. O. Byrd.
Supt. Louisiana Methodist Orphanage—C. B. White.
Supt. Emeritus Louisiana Methodist Orphanage—R. W. Vaughan.
Chaplain U. S. Navy—W. E. Bond, Douglas L. McGuire.
District Missionary Secretary—G. W. Pomeroy.
District Director of Evangelism—C. F. Lueg.

SHREVEPORT DISTRICT

A. M. Freeman, District Superintendent
Belcher-Gilliam—J. W. Ailor.
Benson-Zion's Rest—Joe Hilton.
Bossier City—A. D. St. Amant.
Coushatta—S. S. Holladay.
Curtis Park—J. Taylor Wall.
Grand Cane—To be supplied.
Greenwood—Thurmon Spinks.
Hall Summit—H. C. Norsworthy.
Haughton—F. H. Harrison.
Ida-Hosston—W. O. Tisdale.
Logansport—W. R. Wendt.
Mansfield—R. H. Harper.
Mooringsport—Van. Carter.
Oil City—Rex Squyres.
Pelican—To be supplied.
Plain Dealing—Jack Cooke.
Pleasant Hill—T. T. Howes.
Rodessa—A. M. Brown.
Shreveport:
Broadmoor—R. L. Cooke .
Caddo Heights—L. W. Smart.
Cedar Grove—H. B. Hysell.
First Church—Dana Dawson.
Associate, First Ch.—Raybon Porter.
Associate, First Ch.—D. L. Dykes.
Mangum—C. K. Smith.
Noel Memorial—F. M. Freeman.
Park Avenue—W. O. Lynch.
Summer Grove—S. S. Bogan.
Wynn Memorial—B. D. Watson.
Vivian—Bentley Sloane.
Zwolle—J. C. Whitaker.
Executive Secretary Board of Education—E. B. Emmerich.
Professor Centenary College—R. E. Smith.
Instructor, Centenary College—Ruth Nuttall.
District Missionary Secretary—Van. Carter.
District Director of Evangelism—Jack Cooke.
Chaplain Charity Hospital—R. T. Ware.
Chaplain U. S. Navy—Geo. Pearce, Jr.; J. L. Stovall, J. W. Matthews.
Chaplain U. S. Army—L. A. Carrington.
Deaconess, First Church—Grace Gatewood.
Deaconess, Business Girls' Inn—Mrs. Mary Freeman.
Students, S. M. U.—Marvin Corley, Wilson L. Watson.

CHRISTMAS MAILING

Now that the overseas early Christmas mailing campaign is a matter of record, due to the cooperation of the public, the people of New Orleans and vicinity are asked by the Post Office to continue their help in easing the strain on post office personnel and transportation facilities by mailing domestic Christmas cards and packages well in advance of December 10.

Postmaster A. Frank Fairley called attention to the post office estimate that there will be more Xmas mail than ever before. He also said that his force of experienced employees has been augmented only slightly by the return of employees from the Armed Services, and his problem of handling the increased volume of mail can be reduced materially if the public would observe a few simple requests.

"People will find it to their own advantage," the Postmaster said, "if they will cooperate with us on this all-important matter of Christmas mail.

"Despite many handicaps, our employees last year did a good job. They have pledged themselves to do better this year, and this can only be achieved through the cooperation of patrons of this office."

Postmaster Fairley then outlined the steps that the public should take in order that its Christmas mail may be delivered promptly and safely:

1. Mail all Christmas packages a number of days in advance of December 10.

2. First Class Christmas mail, including Christmas cards, should be mailed by December 15, unless they are so local that they would arrive long before Christmas.

3. Be sure to use the "delivery zone system" when addressed to cities where this system is in effect.

4. Be sure to address correctly and wrap all packages securely. This is important. As an example, recently 750 parcels were auctioned due to failure of the senders to address corrcetly or wrap and pack properly.

5. Mail progressively. Do not mail all your cards and packages the same day. Spread it over a period of days and deposit heavy mailings at the Main Post Office or Classified Stations.

6. Christmas cards should be sent "first class" mail. This is important in these days, when many people have moved, in which case cards mailed at the first class rate will be forwarded.

"It should be apparent," Postmaster Fairley continued, "just why the post office estimate of a heavy Christmas mailing is expected." He added that, "the general public will be in a position to purchase articles which were not available during the war. If it is to be a successful Christmas for everybody concerned, all Christmas mail should be well on its way by December 15."

MATCHING AVAILABLE WORKERS WITH AVAILABLE JOBS

By Ray Mobley, Public Relations Counsel, Louisiana Division of Employment Security

The Louisiana Division of Employment Security is often asked why a large number of unemployed workers are receiving unemployment compensation and the labor market statistics show a large number of job openings.

It is not always possible to match the available worker with the available job, is one reason why many of these unemployed workers are receiving weekly benefits.

Labor market statistics are often misleading, especially in a reconversion period such as we have now. To get the true picture, you must not only look at these statistics but also look behind them. The fact that a job is open means nothing until you know what the job is, what the wages and working conditions are, and what qualifications a worker needs to fill that particular job. The fact that a man is available for a job means nothing until you know what he can do, how good he can do it, where he can work and under what conditions.

To a large extent, the labor market has a round-peg-square-hole characteristic. Workers who have lost their war jobs are not always qualified for the jobs that are open. Many war workers went into industry from trade and service industries and are not fitted by temperament or physique for heavy labor. They simply cannot meet the physical standards required for many of the available jobs. Many of these workers went into war work from so-called white collar jobs and have now been released. In the peacetime fields for which these men are qualified—office work, etc.—job openings may be limited.

Another answer to this question is that employers since VE and VJ-Day are more exacting as to the type of worker they employ. They are examining more closely the applicant's qualifications, both as to efficiency and physical ability. During the war years many workers were employed who now, under these stepped-up requirements on the part of the employer, no longer will be hired.

The records of the Louisiana Division of Employment Security show that 45 per cent of all claims for unemployment compensation are being paid to women. These women entered war production plants and became welders, riveters, burners, munition workers, and were trained only to do that particular job. These jobs no longer exist.

In many instances it is found that geographical restrictions prevent the unemployed worker from taking a job that is open. The job opening may be many miles away from his home and transportation to and from the job is not available. This is particularly true in rural communities, where transportation to war workers was furnished by war production plants and transportation no longer exists.

A close investigation of job openings often shows that the wages and hours for this particular job are so low as to make it impossible for the worker to live and support his family on the "take home pay" he receives.

These and other factors answer the question as to why unemployed workers are receiving unemployment compensation when there are job openings.

Unemployment compensation is designed to make it possible for the worker who is unemployed through no fault of his own to receive a weekly benefit check to take the place, partly, of the weekly check he earned while working. While he was working, contributions were paid into the Unemployment Compensation Trust Fund to insure this weekly benefit check. The records of the Louisiana Division of Employment Security show that a large number of unemployed workers receive these weekly checks only a short length of time. They find themselves another job or one is found for them by the United States Employment Service Office.

So it is a question of "Matching the available worker with the available job."

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

Our Thanks

Thank God!
Two words; but oh, the heart is full;
The lips shake with their gratitude,
The eyes swim with the visioned Peace,
And in its grace and magnitude!

Thank God!
Yea, thank Him ten times o'er
That He has healed war's awful scar;
Thank Him that in the sweet white Peace
The Victory banners beckon far.

Thank God!
Yea, thank Him for the silent guns,
For safety where our ships may roam;
Thank Him for faith of those who fell—
And for our boys who're coming home.
Thank God! Thank God!

The above poem was written on November 28, 1918, by Sara Beaumont Kennedy. At that time we were quite sure we had "saved Democracy," and that wars would be no more. Have we learned our lesson, or will we follow the same road to another war?

Much will depend upon the women of the world. We must be willing to study and to make our wishes known, for it has been said that "if the women of the world want peace, they can have it."

* * *

New Society

On November 7, a Woman's Society of Christian Service, with seventeen charter members, was organized at the Unity Methodist church, on the Raleigh charge, Jackson district.

The district secretary, Mrs. W. B. Fazakerly, was assisted in this very happy service by Mrs. Alvis McNeill and Mrs. Otho M. Brantley.

* * *

News from Tennessee

We recently received a letter from Mrs. Grady May, formerly of Electric Mills, Mississippi, and now living in Oak Ridge, Tenn. We remember the very splendid work which she did in the Meridian district, especially with the Children's Work.

Mrs. May says: "I've read a lot about Oak Ridge since the secret of the atomic bomb came out, but none of it really tells what the city is like. One comes in contact with all kinds of people from every state in the Union." She, of course, is working in the Methodist Church and really seeing the opportunities for "the Church among uprooted Americans."

* * *

The Memorial Chapel

Has your church sent its gift toward the Memorial Chapel to be built at Lake Junaluska, N. C.? This is one of the projects which the president of our Jurisdiction W. S. C. S. has asked that we push. We are not to give the money from our society, but from our church.

We are all interested in making this a beautiful building. Remember the little story of the rich woman who went to heaven, and was disappointed in the house which had been prepared for her? And the guide told her it was built with the material she sent? When we go to Lake Junaluska and see the chapel, built in memory of the Methodist boys from the Southwestern Jurisdiction, who fought for religious liberty, it will be just as beautiful as we helped to make it.

Check with your pastor to see if your gift has been sent. The suggestion was that it average two dollars for each name on your service flag.

* * *

Malmaison

When we were studying "The American Indian," Mrs. Nellie Boyd, of Lexington, Miss., sent us a very interesting account of the burning of "Malmaison," the home of Greenwood LeFlore. It also gave a brief history of this beautiful mansion, from which we quote:

"Around Malmaison clung the memories of the transition of Mississippi from Indian territory to its present status. It was LeFlore, as chief of the Choctaws, who signed the Treaty of Dancing Rabbit Creek, which provided for the Choctaws ceding their lands to the United States and moving to Indian Territory, now a part of Oklahoma. LeFlore remained in Mississippi on his estate, which at its greatest comprised 15,000 acres.

"In 1854 there came to Mississippi from Georgia young James Harris, an architect and builder. LeFlore had dreamed of a wondrous manor house, and in Harris he found his builder. The haughty chief of the Choctaws had been a lifelong admirer of Napoleon Bonaparte, in whom he saw the same indomitable spirit, the ambition for power, and love of great achievement that he himself possessed. When Napoleon divorced Josephine, LeFlore's admiration for the emperor changed to disdain, but Josephine continued to be his heroine of romance.

"When the planter sought a name for his manor house he decided on the name of the French chateau, where the unhappy "Widow Beauharnais" lived and died. So, the great house was called Malmaison. It was the largest dwelling house ever erected in Carroll County and it was still an imposing edifice, with its wide galleries, many balconies, lofty chambers, spacious halls, and beautiful hand-carved oak paneling.

"Most of the furnishings were brought from France. The silver, glass, and china, imperial in its magnificence, came in sets of 12 dozen pieces. The furniture was made by special order.

"The mansion was occupied by LeFlore until his death, in 1865, and by his descendants until it was burned on March 31, 1942. A small amount of furniture, a silver coffee pot, a silver pitcher, and a few glasses were saved, but the historic pictures, draperies, etc., were destroyed.

"One carriage shed was burned, but the carriage in which LeFlore rode to Washington from Malmaison for his historic visit with President Jackson was saved.

"Malmaison perpetuated the glory of the ante-bellum times. It maintained the legends which are history. But, the shrine is gone and only the old carriage house and the LeFlore family graveyard mark the site."

* * *

Action by Division

The Woman's Division in September went on record again opposing peacetime conscription, and requesting the United States to work for international control of the atomic power.

We are asked to write to our Congressmen and Senators, expressing our conviction on these matters.

"Senators and Congressmen will act in the light of public opinion generated back home among their constituency.

"The United States must not become the 'Big Stick' among the nations. Highpowered force and a secret atomic weapon in the hands of the United States will not generate confidence among other nations! Nationalism must give way to international cooperation!"

* * *

The Research Committee

1946 will be election year for the Woman's Society of Christian Service of the Mississippi Conference. It has been agreed to stagger elections, so at the coming annual meeting in March, 1946, the following offices are to be filled. President, recording secretary, secretary of Christian Social Relations and Local Church Activities, secretary of Student Work, secretary of Children's Work, secretary of Spiritual Life.

Mrs. R. E. Rollings, 617 Main Street, Hattiesburg, is chairman of the Research Committee. The women of the local societies are asked to send to this committee suggestions for nominations. The members in the districts are: Mrs. C. E. Mullins, Mrs. Wm. Weathersby, Mrs. Jesse H. Graham, Mrs. Gordon Patton, Mrs. John Cirlot, and Mrs. P. E. Cunningham. Names may be submitted to any member of the committee.

* * *

Wesleyan Service Guild Corner

A New Guild

A unit of the Wesleyan Service Guild has been organized in the Gloster church. This unit has already begun its work in a splendid way by observing the Week of Prayer and Self-Denial with an offering of $22.

Interesting Study

The Guild of the East End Church, Meridian, has completed the study of "Families in a New World," taking it in three sessions. While they cannot receive credit, they really put enough hours of study into it—not four sessions. They packed a Christmas Package for overseas families—one for a baby.

1946 Handbook

The 1946 Wesleyan Service Guild handbook, price 10 cents, will be off the press about December 1. This handbook should be in the hands of every member of the local Guild, so enough copies should be ordered immediately. We are sure each member will gladly give her ten cents, for the handbook carries local unit information, program suggestions for each month, and projects.

The pledge cards, which are free, should also be ordered now.

Each member of the Guild should be a subscriber to the Methodist Woman, for it carries a Guild page each month.

When a pessimist comes to the parting of the road, he figures that both [illegible]



WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. M. E. ARMSTRONG, EDITOR, JONESTOWN, MISSISSIPPI

Aberdeen District W. S. C. S.

This has been a year in which our spiritual lives have been deepened, and many of us have had to lean heavily upon Him for guidance during the living of these days. We have pressed on and have come to the end of the year feeling that we have accomplished things to which He can say, "Well done."

During the year we have enrolled 110 members, and we have 23 subscriptions to the **World Outlook** and the **Methodist Woman.**

The following are some of the contributions sent to the Conference treasurer: World Day of Prayer offering, 4 adult Life Memberships, Scarritt College Associate offering, $28.20; China Relief, $5; Refrigeration for Methodist Orphanage, $25, and our regular Conference pledge, and Week of Prayer offering.

The Week of Prayer was observed in four programs. On Monday afternoon the program on "Home Missions" was given; on Tuesday afternoon "The Foreign Missions;" on Wednesday afternoon the special Retreat, with communion service. The Wesleyan Guild observed the program on Monday night. The offering was $57.86 from the W. S. C. S. and $24.85 from the Guild, making a total of $82.71.

The pledge of our Youth Fellowship is $70, and is being met promptly.

Some of the local church activities have been funds for district parsonage, repairing furniture at local church parsonage, funds for delegates to Missionary Conference, for Negro woman to Leadership Training School at Holly Springs, refreshments for Youth Fellowship each Sunday night and for subdistrict meeting, for children during Vacation Bible School.

Five hundred garments were donated to European Relief and 4 Christmas boxes were sent to children of the Philippine Islands, valued at $20.

During the year a number of social activities were featured—a tea given by the society, honoring Mrs. Jack Hager, of Chicago, daughter of Rev. and Mrs. W. B. Baker, and a luncheon given the executive committee during the third quarter. Our annual Christmas "Fellowship and Good-will" meeting will be given in December, at which time circles will be drawn for 1946 and Life Memberships will be presented.

The total amount sent to Conference treasurer for the first three quarters was $418.05, and spent locally $181.86. With the addition of the fourth quarter quota, we will have met our $830 budget in full.

The following officers have been elected for 1946: President, Mrs. L. L. Broyles; vice-president, Mrs. R. M. Boyd; recording secretary, Mrs. Mildred Treas; corresponding secretary, Mrs. Paine McMillan; treasurer, Mrs. James Acker; Wesleyan Guild president, Mrs. E. M. Sharp; Missionary Education, Mrs. H. G. Howell; C. S. R., Mrs. Floyd Bradley; Student Worker, Mrs. Hal Heard; Children's Worker, Mrs. W. T. Browning; Literature & Publicity, Mrs. J. Binford; Supplies, Mrs. Wallace Jorgenson; Spiritual Life, Mrs. R. A. Tucker.

Our reports for the year have brought us to the realization that during these days we have truly been "workers together with God."

MRS. H. G. HOWELL, President.

* * *

The Wesleyan Service Guild, Aberdeen Methodist Church, 1945

The Wesleyan Service Guild is composed of 41 business and professional women. Of the 41 members, 36 are active. We meet twice per month, with an average attendance of 28. Our programs are those planned by the Woman's Division. All officers and committees are active. All members are enthusiastic, willing workers.

The following are some of the outstanding activities of the year:

1. Participation in all activities expected of us by the local W. S. C. S., such as furnishing flowers for the church and serving the Youth Fellowship each Sunday night during three months of the year, presenting the programs for the society twice during the year, serving refreshments for the children one day during the Vacation School.

2. We have given into our treasury $240.90. We have sent to the Conference treasurer $130, spent locally $51.33. The local work includes love gifts, in cash and gifts, flowers for sick and sorrowing members, gift for child with T.B., and refreshments for Youth and Children.

3. Our Supply work has been to send the Religious Educational Journal to four missionaries, $5 to China Relief, and a Christmas box to children in the Philippines.

4. We have had four showers in our social hours at different meetings during the year.

5. We have plans for at least three Life Memberships before the year is over. We cooperated with the society in the observance of Week of Prayer with our offering of $24.85. With $59.97 in the treasury, and two months to go, I have no doubt but that we will accomplish all our plans.

MRS. E. M. SHARP, Chairman.

* * *

Aberdeen W. S. C. S. Luncheon

On Thursday, September 20, from 12 o'clock noon until 2 p.m., Aberdeen's resident Conference officers of the W. S. C. S. of the Methodist Church, Mrs. E. M. Sharp, president; Mrs. R. M. Boyd, secreatry; Mrs. R. A. Tucker, chairman of Nominating Committee, and Mrs. H. G. Howell, local W. S. C. S. president, entertained the executive committee, Study leaders, and circle chairmen, with a luncheon at the parsonage.

The dining room was beautifully decorated with late summer flowers, and the center piece of pink roses and baby pompon dahlias with coral vine was most artistic. The menu consisted of chicken salad on lettuce, hot buttered rolls, potato chips, pickle, olives, cheese straws, fudge cake and tea.

Immediately after the luncheon, Mrs. Howell called the meeting to order for a business session. Plans were made for the fourth quarter's work and reports made of the third quarter's work and sent the Conference officers.

The following ladies attended this meeting besides the hostesses: Mesdames John Binford, T. A. Richardson, W. T. Browning, Wallace Jorgenson, C. M. Kolb, Rushton Smith, W. L. Stockton, R. W. Flynt, Harry Brewer, J. M. Acker, Ben McFarland, Floyd Bradley, W. B. Baker, W. N. Reed, the Misses Myrtle and Annie Lee Bond, and Mrs. C. L. Tubb, a visitor.

The Rev. E. M. Sharp and Rev. W. B. Baker attended the luncheon.

MISS TYLER MARRIED

Miss Anne Nelson Tyler, daughter of Dr. Robert Z. Tyler, executive secretary of the Board of Missions and Church Extension, and Mrs. Tyler, was united in marriage on November 3 to William H. Sutcliff, Jr., son of Mr. and Mrs. William H. Sutcliff, of Miami, Fla. The wedding was performed by Dr. Tyler in the chapel of Riverside Church, New York City. Mr. and Mrs. Sutcliff will reside in New York City until February, when they will take post-graduate work at Duke University; from Duke, Mr. Sutcliff will enter Harvard to take a Ph.D. degree in marine zoology.

NATIONAL METHODIST STUDENT CONFERENCE

Completion of program plans for the third quadrennial National Methodist Student Conference, scheduled for December 28, 1945, to January 1, 1946, at Urbana, Illinois, have been announced.

Among those scheduled to address the Conference are the following: Bishop G. Bromley Oxnam, president of the Federal Council of Churches; Dean Walter Meulder, of the Boston University School of Theology; Dean Harvie Branscomb, of the Divinity School of Duke University; President Benjamin Mays, of Morehouse College; Dr. Georgia Harkness, of Garrett Biblical Institute; Dr. Albert E. Day, of the New Life Movement; Dr. T. Z. Koo, of the World's Student Christian Federation; Dr. W. A. Smart, of Emory University; Dr. Roy Burkhart, pastor of the Community Church of Columbus; Bishop Ralph S. Cushman, of the Saint Paul Area; Bishop James C. Baker, of the San Francisco Area; Dr. Edmund Heinsohn, of Austin, Texas; Don Holder, formerly interned in Manila; and Professor Eddy Asirvatham, of Madra University.

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WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

Edited by The Executive Committee of Louisiana Conference

By Mrs. Glenn Laskey, Recording Secretary

Retreat Held at Mid-Year Executive Meeting

Opportunity for inspiration and for deepening the spiritual life was given those who attended the soul-searching Retreat conducted by Deaconess Grace Gatewood, of First Methodist church, Shreveport, during the recent mid-year Executive Committee Meeting in West Monroe. Miss Gatewood used as her theme "The New Life," and began the worshipful service with quiet music, "Still, Still With Thee," followed by the singing of the hymn, "Spirit of God, Descend Upon My Heart."

Purpose of Retreat

Mrs. J. B. Pollard explained the purpose of the Retreat, saying it was for the deepening of the spiritual life, for revitalizing the spirit through fellowship, prayer, and meditation.

Divine Compulsion of Church

Mrs. G. W. Dameron spoke earnestly on the "Compulsion of Conditions." The people called Methodists have not felt compelled to reach out and become aware of conditions. Some have said, "The church is a nice club," while crime is becoming more prevalent. She startled her listeners by reporting that for every two Methodists there is one criminal. Over 600 times more money is spent on crime in the United States than Methodists ask for the relief of the world. Alcoholism is on the increase, with $7,500,000,000 spent on alcohol during 1944, or $140 per capita for the United States. Alcohol is the largest contributor to crime and insanity. The church and its members has not taken a firm stand on the vital issues of the day, but have compromised with conditions about them. It is time to realize that the church is under divine compulsion to do something to right these conditions. We, as leaders, must be willing to take a firm, courageous stand.

Explanation of New Life Movement

The Crusade hymn, "Set Us Afire, Lord," was sung as a solo by Mrs. David Tarver, then in unison by the group, followed by a period of self-examination and repentance. A litany of confession, directed by Miss Gatewood, was followed by an explanation of the "New Life Movement" by Mrs. Lee Tidwell. Mrs. Tidwell explained that the movement was organized by Dr. Clarence Day, and he is its sponsor. She urged that we become a part of this great movement and consecrate ourselves to the high purpose of service, and not to purposeless, meaningless "business."

The hymn, "Courage of Christ," was sung by Mrs. Tarver and the group, after which Miss Grace Gatewood talked on the vitality of the prayer life. She said we do not need to learn more about prayer, but we need to pray more.

Power and Its Manifestations

Mrs. Glenn Laskey spoke on "Power and Its Manifestaitons," saying we have been mystified and terrified by the new atomic power, but we have at our command the power of God that is as dynamic as the powers of nature. God can channel this life-giving force into our lives, and through us influence others to become Christians. This spiritual refreshment is available if we, as Christians, open the channels of our souls to let God's abundance flow into our lives, and the lives of others.

Establishing More Christian Homes

Mrs. David Tarver sang the hymn, "Thou Art the Way," after which Mrs. L. B. Kilpatrick spoke on "Christian Homes." She enumerated the forces that are disrupting home life, and making for unstability in marriage. She emphasized the necessity for the wife and mother to be a Christian, for it is she who sets the tone of the home, and plants the seeds of truth and love in the hearts and minds of the children. She closed her talk by giving the "Ten Commandments for a Happy Home."

This is the Life

Against the background of the world's great needs, and its depth of suffering, Mrs. W. M. Ledbetter emphasized the necessity of the church, and its members, making Christianity a living force through transmitting moral and spiritual power to the vital issues of the day. Her talk was closed with the group singing in unison, "A Charge to Keep I Have."

Our Resources

Climaxing the discussion was Miss Gatewood's inspiring talk on "Our Resources." Giving as an example Jesus' greatest trial, Gethsemane, she analyzed the methods by which he called upon God's resources for help. So we, too, can, in difficult situations, utilize all the resources of God. These resources may be made ours in the following ways:

1. Through worship.
2. Through communing with nature.
3. Through communing with friends.
4. Through love of people.
5. Through communion with God.

We are without power and without resources because our sins have separated us from God.

A deeply-moving service of consecration, with the group kneeling about the altar, closed the Retreat.

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"DICK" BAKER GOES TO JAPAN

The Rev. Richard T. Baker, assistant editor of **World Outlook**, is en route to the Orient where, with the approval of the War Department, he will visit and report from Japan, Korea, and probably eastern and northern China. His articles and pictures will appear in **World Outlook** and in other publications of the Methodist Church. He has the status of a "staff correspondent" assigned to foreign service, and has the approval of General MacArthur, as commander of the Asiatic theater.

Mr. Baker recently returned from West China where—on furlough from the staff of the Board of Missions and Church Extension—he served as a professor of journalism, training Chinese students in a government-sponsored school of journalism.

BISHOP, SECRETARIES, BACK FROM AFRICA

Bishop Newell S. Booth, of Elisabethville, Belgian Congo, Africa, and Secretaries Sallie Lou MacKinnon and Raymond L. Archer, of the Board of Missions and Church Extension, have returned from a series of Annual Conferences and visitations in Central Africa during recent months. The secretaries were also in Liberia and North Africa. They report a wide-open door for the Christian gospel, for schools, and for medical care among the people of Africa. Following the annual meeting of the Board of Missions in December, all three plan considerable speaking engagements in this "Africa year" in mission study groups and institutes.

CONSTRUCTION BEGUN ON PAINE COLLEGE LIBRARY

A contract for the construction of the new Warren A. Candler Memorial Library building at Paine College, Augusta, Ga., has been signed by the Board of Trustees and the Coe-Stinson Construction Company of Charlotte, N. C. The construction cost, including heating, plumbing, and provision for an air-cooling system, will be $114,250. Construction has begun, and it is hoped that the building can be completed and be ready for use at the beginning of the 1946-47 school year.

This new library building will provide shelving space for over 50,000 volumes and seating space in two reading rooms for approximately 150 people. When completed and fully equipped, it will represent an investment of approximately $200,000. The college now has an excellent collection of approximately 20,000 volumes, with $15,000 worth of equipment, including shelves, tables, and other reading-room necessities.

The building is to be a memorial to the late Bishop Warren A. Candler, of Atlanta, Ga. The college largely owes its existence in the early, difficult years, to the courage and constructive help of Bishop Candler who, at the founding of the institution in 1882, was pastor of St. John Methodist Episcopal Church, South, in Augusta, Ga. About half of the funds for the construction of the new library building were contributed by his friends, both Negro and white, principally in Georgia.

Only a clear brain can think God's thoughts after Him. Only a steady hand can [illegible] the Divine Carpenter. Only a [illegible] ried by artificial stimulants can [illegible] its love to Christ and humanity.

—Frances R. [illegible]



MILLSAPS COLLEGE—1892

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

(Copy for this page failed to reach us.—Editor).

CRUSADE FOR CHRIST TODAY—NOT TOMORROW

By W. C. Beasley

"And now, Lord, what wait I for?"—Ps. 39.7.

Another Annual Conference of the North Mississippi area has been made history. Important machinery for the ensuing year has been set in motion. Two major tasks were laid upon the heart of the Conference as objectives, viz: Evangelism and the strengthening of our worthy institutions in the state, with priority given to evangelism. Two strong, capable men have been appointed to direct these objectives. These men shall need the cooperation not only of the pastors of the Conference but the last man and the last woman in the Conference to make these objectives successful. But at the outset I should like to ask at least one question in the language of the Psalmist: "What wait I for?"

I have heard it stated publicly more than once recently, and seemingly on good authority, that there are certain areas of our state where less than 30 per cent of the peopel belong to any denominational church whatsoever, let alone being active in the church. Mind you, these figures are not quoted from some remote sections of our state, but in areas such as Corinth, Tupelo, and others. These figures present a rather depressing situation. Certainly the machinery set up at Conference looks forward to our Conference participating in the Church-wide campaign to add our share of the million members to the Church during the Crusade for Christ. But why wait for the button to be touched and the machinery set in motion by remote control? One pastor has been quoted as saying: "I'm just waiting to hear from headquarters to begin my campaign." If a house were on fire and people were in the house, would that pastor wait until he heard from headquarters before undertaking to rescue the perishing? "What wait I for?" Isaiah saw a sickening, disheartening situation with the people of his day; he saw himself a part of this conglomeration; he then saw the Lord and said: "Here am I, send me." Why wait? Sam Jones is quoted as saying, "To start a revival we must build a fire under the pulpit." This Crusade cannot succeed until our pulpits are on fire. A Negro woman, lecturing some school teachers, said to them:

"You can't no more teach that you don't know than you can go back where you aint been." It is consoling that we can be followers of Christ, for if it were not for that truth we would be out of the race, for some of us will never catch up with the procession.

Yes, the mechanics of this Crusade are good, but Spurgeon once said: "When we rely upon organization, we get what organization can do; when we rely upon eloquence, we get what education can do. . . . Nor am I disposed to undervalue any of these things in their place." But added impressively, "When we rely upon God, we get what God can do." A young minister of the Aberdeen district stood on his feet a few weeks ago in a pastors' meeting and made our hearts glow as he told of the victories he had had during his summer revivals—90 additions to the church, 60 on profession of faith; finances in full. With him, the Crusade for Christ has already been on for over a year, and you can put it down in your little book that he will be in there pitching again this year while others wait to hear from headquarters and simultaneous campaigns. "What wait I for?" "The fields are white unto harvest." Who said this matter of winning men to Christ is a spasmodic campaign? Certainly, mass psychology is a tremendous force, and good can be obtained by the use of it, but the New Testament plan is a one-to-win-one. Mr. Moody said on the same subject: "Go get them." Jesus and John the Baptist said: "Repent, for the kingdom of heaven is at hand." Men were thrilled by Pat. Henry's great speech in the Virginia Legislature, but when George Washington—no great speech-maker—in that same period simply said: "I will raise an army of one thousand men, equip them at my own expense, and march on to Boston," things really began to happen. What a force would be turned loose in the world for good if some layman should organize an army and march against the strongholds of evil, as George Washington did against Boston. "What wait I for?" Someone has said: "If resolutions would save the world, the Methodists would have saved it long ago." Our world is crazy because God is so little in the thoughts of men. Our real enemy is not economic or materialistic; it is spiritual. Our fight is not against Communism, Fascism, or Nazism; It is against paganism. Jesus gave the only workable peace plan this world has ever had offered when He said: "Go disciple all nations." Do we believe it? Will we have courage to try it?

Samuel Johnson paid a high, but unintentional compliment to John Wesley when he said of him, "His conversation is good, but he is never at leisure. He has always to go at a certain hour. This is very disagreeable to me, a man who loves to fold his legs and have his talk out as I do." Yes, John Wesley's legs were unfolded most of his ninety years. Shall we, who bear the name Methodist, do less? "Today is the day of salvation." "The night cometh when no man can work." It is Christ now, or chaos now. Which will it be?

Tupelo, Miss.



THE WONDROUS CROSS

By Rev. H. B. Urquhart

When conscience smites the guilty soul
(The Holy Spirit's quick'ning lash),
Sin's horrid nature is revealed
Unbearable; and, overpressed
Beyond endure, must perish man
When by compassion unsustained.
Here now compassion intervenes,
And pointing high to Calv'ry's mount,
There, luminous, the world's bright light,
Man's symbol of security,
The wondrous Cross of Christ proclaims,
Behold, the Lamb of God is slain;
And justice, law and mercy meet
That man deliverance may find
From with'ring and oppressive guilt
And conscience pangs insuff'rable.
'Tis peace, 'tis hope, 'tis rest, sweet rest,
To fully know your sins forgiven.
Come, Christians, tell the world around
What full deliverance you have found;
Come, tell of Him who died that man
By faith might live, of hope assured,
Through sacrificial blood divine;
Come, tell the hope that lures you on
In confidence, and fills your life
With joy and peace and perfect rest.
Go tell the sinner 'tis no less
For him, that blood of divine hope,
When yielding wisdom leads him on
To heed redemption's call and live;
Tell of impending destiny—
Of perished hope; the vacant soul;
The outcast cast away from God,
Dishonored, and, alas, disowned
Immortal breath of most high God,
Thy destined end the highest heav'n,
Imperil not thy rich estate,
Ah, lest by hell thou'lt be misowned.
Why dally with thy fate while grace,
So rich, so full, so free, abounds
To open wide the heart to faith,
Suffused with penitential tears?
Behold the wondrous Cross of Christ
Proclaims the Lamb of God is slain,
The purchase price of perfect hope,
The periled man's security.

Palestine, Texas.

Those vested with governmental authority are not the owners of it; they are trustees of it for the benefit of the public.

—Harold H. Burton.

The knowledge that a young man drinks destroys his reputation for trustworthiness. On the other hand, a total abstainer is admired for his stand even by those who drink.

—Henry Ward Beecher.

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THE CHRISTIAN FIRESIDE

UNIBUS

With the passing of days, the Pastor did miss from the pew of regular worship one whose wont was to be present. Then did the Preacher have great fear for the health of such an faithful one. As the day dawned on the second day of the week, the preacher made haste to the abode of the absent one, saying, I was afraid with a great fear that you or yours were sore sick. Then did the Layman answer and say, In the years I have worshipped with such regularity, that I now think I can rest. And the Preacher did meditate on the teaching of the Great One in the Parable which saith, Soul, take thine ease, in that the latter end of the satisfied one was the loss of his soul.

MARVELS

By Vivian T. Pomeroy

When I was a boy, I went to a school in London. We had a drawing teacher who belonged to a family with a famous name in the world of art. His suit always smelled of tobacco and Scotch moors. Those of us who took drawing lessons liked him very much; for he regarded most of us as a hopeless lot, and usually—when his artistic mind was not in extreme pain—treated us in an easy manner and let us do things in class which were most agreeable.

One day the teacher said: "Now, boys, each of you this afternoon must draw what you imagine to be a marvelous creature. You understand. Any remarkable, astonishing, and almost incredible creature."

That was fun, and we went at it with a will. At the end of the hour the teacher gathered up the thick papers, and said: "Next week I will tell you who got the prize, if there were a prize, which, I regret to say, there isn't."

When the lesson-time of the next week came, we all trooped in, and our drawings were hung round the wall with thumbtacks. I had done an impressive dragon with a very fiery mouth. Another boy had achieved a unicorn with a gigantic single horn. Another portrayed a splendid and terrific eagle with a human face bearing some resemblance to our headmaster. There was also a fearsome sea-serpent with a tail winding all over the place, and there were other freakish and monstrous creatures. Last of all, there was a horse, quite beautifully drawn and very much alive, but just a horse, an ordinary horse, a cart horse it was intended to be, I think. And some of us said to ourselves: "There's nothing wonderful about that. That won't be counted."

The drawing teacher said: "Almost all are pretty bad. Some are better than others. But you have expressed yourselves with energy, and this is good. Pomeroy Minor, for instance, has put into the mouth of his dragon all the fire and fierceness he would like to show himself. But the prize, if there were a prize, goes to Renwick Major for his horse."

We were staggered. We murmured.

"Not at all. Not at all," said the teacher. "There was no catch. First, I wanted to get some drawings from you, and got them. And second, I wanted to find out how many of you understand that to an artist the real things are always more remarkable than the unreal. A real mother is more astonishing than a fairy godmother: your fathers heroically put up with more than any unicorn could do; a faithful dog is far more wonderful than a dragon; and your own courage will take you further than an eagle's wings."

I never learned to draw; but that is one lesson I do remember. And I think now that the teacher was helping us to have eyes unblinded by familiarity and to see beautiful surprises among the things of common earth.—Reprinted by special permission of the author and the Christian Leader.

WASKETI

By Charles J. Stauffacher, M.D.,
Inhambane, Portuguese East Africa

"I hear. . . . I do."

For thirty years, Wasketi has thus answered the calls of the needy by day and by night. The answer is short; but he does the job with all that is in him.

I have never heard the word "Tired" coming from Wasketi's lips; never saw a case too dirty for him to treat; never smelled a smell that he could not endure; never saw danger that he would not lead the way; smallpox, influenza, sending their thousands to eternity—but Wasketi was in the thickest of the fight.

Thirty-two years ago he came crawling to me, covered with foul sores due to the sins of his parents. For two years we grappled with the disease. Sometimes we thought it a losing fight, but finally we conquered. He was not an imposing fellow physically; small in stature, ugly in features and deformed, not an intellectual giant. He can scarcely read, but I defy anyone to find a bigger heart and a more willing hand.

Let us follow him around for a day. At sunrise, when all gather for prayers in the church, you can see him hobbling across the campus. As soon as this service is over, he goes to the hospital, puts on his gown, takes his hypodermic needles, and is off to the lepers to give their injections for the day. Returning, he sterilizes the needles and his hands, then rushes over to the circumcision camp, dresses them; then back again to make up the surgical trays and follow me in the wards. Nine o'clock there are chapel exercises for all patients, and all work except emergency is stopped. Here he is again found telling the story of the loving Christ to many who have never heard it. Then follow general work, dressing sores, fever cases, dysentery, sore eyes, extracting of teeth, minor operations almost every ill known to man. At eleven o'clock he treats men's diseases and tubercular cases until twelve o'clock. Then, giving orders to his helpers to clean up and the care of patients, he goes home and about one o'clock he sits down to his first meal for the day, consisting mostly of corn mush and peanut gravy. If all goes well, he rests until two o'clock, then back to the operating room helping to get ready and to care for the patients. He makes his last round about nine o'clock. If danger is near, he never leaves his post, although it often means an all-night watch. If death comes, Wasketi is generally there to point the patients home, to say the last prayer, and to close their eyes for that long sleep. This accomplished, usually the physician is relieved; but not so with Wasketi; he becomes the undertaker, the grave-digger, and oft-times the preacher. For superstition and ignorance will allow no one to touch the dead except blood relatives—and many die here with no friends near.

Last night in the prayer meeting, where Wasketi led us to the very throne of God and one could just feel the presence and the power of God in his words, I cannot tell you the joy I experienced when I saw my pagan young man (Wasketi) of 32 years ago, now standing as a giant in the spiritual realm. Yes, the Gospel of Jesus is a gospel of high explosives. When it wends its way into humanity it blasts away superstition, ignorance, and sin, and gives men and women a new life, a new confession, and a new faith in God. Not only has the Gospel of Jesus dynamic power to restore broken bodies and soiled souls, but it infuses in the individual a power to fight a victorious life.

When I think of Wasketi's life, how he answers every call, night or day, rain or shine, with that cheery, "Right-o" I cannot help but feel when the summons comes for him to cross the bar, he will answer to the Master of us all in that same cheery way, "Right-o." And then Wasketi, in truth, will be numbered with the immortals.

"Well, Doctor, how am I?"

"Very well; your legs are still a bit swollen, but that doesn't disturb me."

"Sure, Doctor; if your legs were swollen it wouldn't disturb me, either."

—Watchman-Examiner.

Now Many Wear
FALSE TEETH
With Little Worry

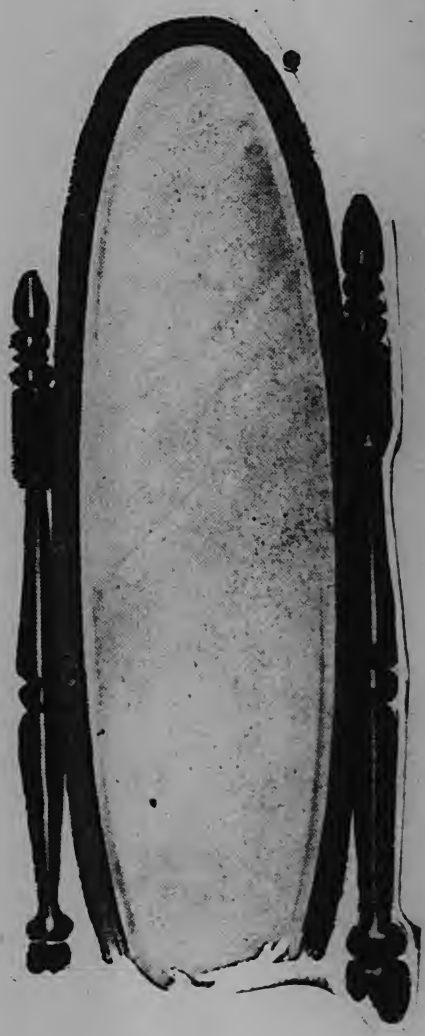
Eat, talk, laugh or sneeze without fear of insecure false teeth dropping, slipping or wabbling. FASTEETH holds plates firmer and more comfortably. This pleasant powder has no gummy, gooey, pasty taste or feeling. Doesn't cause nausea. It's alkaline (non-acid). Checks "plate odor" (denture breath.) Get FASTEETH at any drug store.

Beware Coughs
from common colds
That Hang On

Creomulsion relieves promptly because it goes right to the seat of the trouble to help loosen and expel germ laden phlegm, and aid nature to soothe and heal raw, tender inflamed bronchial mucous membranes. Tell your druggist to sell you a bottle of Creomulsion with the understanding you must like the way it quickly allays the cough or you are to have your money back.
CREOMULSION
For Coughs, Chest Colds, Bronchitis

Because of increased burdens on all church members, NOW IS THE TIME to REDUCE your church expenses. Let us show you how you can reduce your insurance cost.
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Hardly a perfect fit!

It would be interesting to see how this man's new suit looks on him after it has been altered. It certainly was not made for him.

"Stock" teaching materials prepared by independent suppliers for use by Sunday schools of all denominations are just as ill-fitting in many church schools. And they can't be altered.

The lesson materials created by the official publishing house of your own church group are custom-made to fit your particular needs. Being *of* your church, your own publishing house knows your likes and dislikes, knows what to accent, is interested solely in a well clothed, happy, harmonious, *effective* constituency. Its creations are not designed for any other group: they are made for and look best on *you*.

Put it another way: Your church and the other churches of your group are engaged together in the publishing business. It is a cooperative enterprise. Is it not unwise, then, to buy outside "stock" literature when you can have "tailor-made" — with greater economy?

PROGRESS through COOPERATION

A joint appeal from the publishing agencies of thirty Protestant groups for the use by each local church of its own official teaching materials in a united mission of instruction

toward a Christian world

Write to The Methodist Publishing House serving your territory for latest styles and prices of Methodist Church School literature

New Orleans
CHRISTIAN ADVOCATE

Methodist
Crusade
Christ

THE LIVING CHURCH

Around his path shall glance and glide
A thousand shadows false and wild;
Oh! lead him to that surer Guide
Than sire serene, or mother mild,
Whose Childhood quelled the age of pride,
Whose Godhood called the little child.

—John Ruskin.

THE PRAYER-ROOM TODAY

I thank Thee, my Lord, for the Communion of Saints, for the reinforcement of my weak faith by the remembrance of those whose faith is now lost in sight. I thank Thee most of all for those whom I myself have known and loved, in whom Thou still dost speak to me, by whose memory I am made bold to bring my own poor life to Thee, that Thou mayest do for me and in me what in and for them Thou hast so wonderfully done. Thou who wast their Saviour, be my Saviour, too, that they and I may one day together praise Thy holy Name. Amen.

Vol. 92. No. 47.

NEW ORLEANS 12, LA.,
THURSDAY, NOVEMBER 29, 1945.

The Fourth "R" in Education

Religion is the fourth "R" in education. And it is by far the most important one. We write that without wishing in any way to minimize the need for thorough training in secular subjects. Our advice always is: Learn as much as you possibly can. But the fact remains that intellectual attainments belong to the class of things seen and temporal. Whether they will be worth anything in eternity, we do not know. We do know that saving knowledge of Jesus Christ guarantees a glorious eternity. Many a saint in glory could not write even his own name. But he did know Jesus Christ to be his Saviour. And that is what the fourth "R" in education tries to drive home.

The best way of teaching the fourth "R" is by tying it up directly with the entire educational program. The Christian day school does that. We have repeatedly urged parents to avail themselves of this opportunity, if they have a chance to do so. In the Christian day school religion is not merely taught as a separate subject; it undergirds and permeates all instruction.

The Church has other ways of teaching the fourth "R." We call attention to the Sunday School and to catechetical instruction prior to confirmation. These are provisions which parents, intent upon having their children learn "the One Thing Needful," will faithfully use.

But what the Church does and tries to do is not as important as what the parents do in the home. There, first of all and unceasingly, the fourth "R" must be taught. Parents cannot escape this responsibility by letting the Church do everything. The Church simply cannot do that. At home there must be teaching of religion by precept and example. So a foundation is laid on which the Church can build more securely and substantially.

Fathers and mothers, teaching religion to your children is your job. Ask God to give you grace and strength to do that job well.—The American Lutheran.

WALLET OF THE WEEK

AN ANCIENT SICKLE, said to be eight thousand years old, has been found at Hassuna, four hundred miles north of the ancient city of Ur. It is made of carved flints held together by bitumen, and it is still sharp enough to cut grain. The archaeologists think that it is a first sign of civilization and that it antedates by five or six thousand years the Christian era. It is believed to be at least two thousand years older than any other relic ever found. Hassuna houses are said to have been built of mud brick and were of three or four rooms.

* * *

THE LIVES LOST in World War II are said to total two hundred and one thousand three hundred and sixty-seven. This figure includes deaths in all theaters of operations and is almost equal to the death toll in all the previous wars in which our country has engaged. The tabulation is based upon a report recently made by General Marshall. Whatever other meaning the disclosures may have, they should incline us to think peace and to hate war. A loaded gun is by no means the symbol of safety, nor is a trained soldier a guarantee of national peace.

* * *

GOVERNOR SALTONSTALL, of Massachusetts, through a commission, reported on March 7, 1945, that the annual cost of alcoholism to the state of Massachusetts is sixty-one million dollars. This includes the costs of crime, the care of the insane, the care of the dependents of inebriates, and all other things chargeable to alcohol. Against this is a total of liquor taxes, state and municipal, of $13,139,266, or a net loss to the Commonwealth of more than fifty million dollars annually, not to mention the industrial inefficiency caused by drink. Perhaps arithmetic has no place in the saloon.

* * *

THE MEXICAN JUMPING BEAN is a triangular-shaped bean with a convex side. The shape is due to the growth of beans in a globular pod. It is an object of curious interest because of its motion which is seemingly due to its own automotive capacity. The motion is caused by the movement inside the bean of the larva hatched from an egg laid in the blossom by a small mottled gray and brown moth. Heat causes the moth to shift its position inside and in some instances the movement causes the bean to jump as high as an inch. It is always the larva that causes the bean to move.

* * *

THE LONDON MISSIONARY SOCIETY had more than one hundred missionary personnel, including thirty children, who were liberated from internment camps at the fall of Japan. When it is remembered that this is but a fraction of the total missionary force in that country, one begins to see the extent of the disruption of missionary work caused by the war. The story of missionary suffering will probably never be fully revealed as the gathering of data will be next to impossible for years to come. Many of those interned did not live to tell the story of their sufferings and many others have forgotten the prison horrors in the desire to resume their labors.

THE PROTESTANT EPISCOPAL CHURCH recently staged a pageant in Chicago in which twenty-five religious orders of the Episcopal Church in the U. S. were represented. The turbans and regalia were a strange sight to those unfamiliar with the stream of high church show and ceremonial which issued from British monasteries four hundred years ago. The monasteries were closed by order of Henry VIII. The orders were not resumed until 1845 and the Chicago pageant was part of the centennial celebration of that event.

* * *

PROTESTANT PROMOTION of the reconstruction of the religious life of Germany was expressed in a recent gift of one hundred and eighty thousand dollars. The money came from various denominational sources, and the step was taken at the moment when Confessional Church leaders took over religious control in Berlin. The money is a mere token payment on the sum which will be necessary for the reconstruction and restoration of Germany's religious life. More important still will be the out-and-out anti-Nazi character of the new religious leadership.

* * *

AT THE NAVY RECEIVING STATION at the Mine Disposal School one will find a terrace bearing the letters "M. D. S." with a border, all of growing shrubs. On the top of the terrace is what was once a deadly mine. It has been robbed of all that made it the agent of destruction and has been transformed into a flower pot. The lovely flowers greet the passerby with a message of peace and good-will. Let us hope that the harmless mine with its cluster of blossoms may be prove to be a symbol of the years ahead—a symbol of the good-will which shall supplant the fury of war.

* * *

"CAPSULE COLLEGE COURSES" is an idea of education which disappoints rather than equips the returning soldier for constructive living. It is said that the veterans are not inclined to take a full college course. This will not seem to those who measure education in terms of enlarged powers to justify the smattering courses which can only end in disappointment and bitter complaining. Education should be education and the standard set for the veteran should not affect its intrinsic worth. Any veteran may be allowed to measure himself, but he should not be permitted to restrict the opportunities of others.

* * *

JAPANESE PROTESTANTS IN 1942 numbered two hundred and nine thousand out of a total population of nearly seventy-three million. There were about one hundred and twelve thousand Catholics and forty-two million Buddhists. In 1934 there were two thousand foreign Protestant missionaries in Japan, as against twenty-two who remain on the field at the present time. There are about two hundred and ninety foreign Catholic priests who remain in Japan. The Protestant situation is made more difficult by the fact that its work has been committed to the United Japanese Church—a church controlled by native Japanese leaders.

New Orleans
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C. MILTON CHALMERS, Publisher
Associate Editors: ALFRED P. HAMILTON, H. T. CARLEY, D. D., B. P. BROOKS, HUGH N. CLAYTON (In the Service)

EDITORIAL

REMOTE CONTROL RELIGION

President Taft was once facetiously referred to as a "large body surrounded by men who know what they want." Many times in these days one wonders if such is not too true of our political leadership, or if government is an exhibition of personal direction, or a reflection of remote controls. This is not, however, something which affects political leadership only. It is a factor in Christian leadership also. It may not be evidenced by a crude opportunism, and it may have marked personal variations, but the common denominator is apt to show the supervening influence of remote controls.

Remote control is normally a part of the promotional approach. The missionary understands the necessity for the approach through language and culture. Brainerd translated the Scriptures into the speech of the Algonquins, and the recognition of primitive cultures is accepted as a condition of missionary success. But these are only approaches, the scaffolding by which we gain access to the pagan mind and the man of alien speech.

There is what we could call the control of personal conceit. It is often touted as scientific, or as super-piety, but is more often a deadly injection of a personal conceit. We know a man who punctuates his discourses with, "They say that I am a heretic, but I am a scientist and I have to be honest." The fact is that he is oftener a reactionary in his interpretations, and his introduction merely labels his personal conceit. He fixes the mind of his hearer upon things that may be unsound and causes him to miss the obvious treasures of the passage under discussion. He sets his hearer to looking for mudholes and causes him to miss the stars.

But the remote control which is always disastrous is sin, no matter what its nature or how it may be defined. Jesus said, "If therefore the light that is in thee be darkness, how great is that darkness!" He meant that when remote controls turn the mind and heart into the way of error, or turn the feet into ways of unrighteousness, the end is inevitable disaster. One of the severest anathemas that we ever heard was from a man who had been disappointed and humiliated by a Christian leader. He said that the man had lessened his regard for Christian leadership and had actually reduced the stature of the human race. Not many of us would be capable of such withering invective, but no Christian should forget that infidelity to the holy ideals of Christianity always has that effect upon others.

If, as we said last week, our Christianity "rests upon basic facts, experiences, expectations, and commitments," it is no less true that men judge it by the conduct which proclaims its controls. Jesus said, "By their fruits ye shall know them," because the fruit registers the life controls. Neither the conventions, nor the ethics of Christianity have power within themselves. It is always the spirit that giveth life, and in that, and that alone, is centered the evangelistic potential of every life.

THE REVOLT AGAINST PAGANISM

Dr. Fosdick has long been a target for the critics of "modernism," but up to the present, we have not joined in the protests. We saw, however, in **The Christian World** (London), issue of November 1, an article from his pen with the caption of this comment for its title. The article seems to us to be impossible, more for what is implied than for what is stated directly, as an interpretation of either historical or practical Christianity, and we feel that it is one of the loosest productions which we have seen from him.

In pressing the social responsibilities of Christianity, Dr. Fosdick makes a statement which in effect we think means that Christianity in its origin and essence was a human-led revolt against the social practices of the first century. Such a view robs Christianity of the divine authority which makes it timeless and universal. He then discusses the revolt against Christianity and accounts for it in these words: "The reasons for that are easy to see. The ignorance that in the name of religion clung to pre-scientific ways of thinking and insulted the intelligence of men, the mistakes and futilities of sectarian Churches, the trivial moralisms that alienated even children in our households, and fears that scared them half to death with the terrors of hell, and along with this the rise of a powerful materialistic science that promised to solve all human problems without the help of any God—it is easy to see why, during the last fifty years, there has been a revolt against religion." He further illuminates his idea of the "pre-scientific way of thinking" by the use of such words as "perversions and obscurantisms."

In all this, Dr. Fosdick appears to us to be making himself the ally of the "materialistic science" which he admits has failed, leaving us exactly where the ancient world was when it first confronted Christ—in need of salvation. We have the further feeling that he accords

to a reactionary and a fanatical type of religion an influence out of all proportion to what is warranted by the facts, unless he means to include in that classification those who believe in the Atonement and the other fundamental teachings of the Christian Church.

He speaks, somewhat patronizingly, we think, of the "recovery of the spiritual values" for which Christ stands, and of the need of "salvation." But even that gesture of benevolence is robbed of significance by the implication that those values are processed in the crucible of human thought and personality. His use of Aesop's fable, The Lion and the Goat, makes salvation a matter of social tolerance on the lowest and most selfish plane, for their drinking together was inspired by the sight of the expectant vultures circling above them. The very same fable might be used to suggest that rhetorical nonsense might have a part in causing the vultures of doubt and atheism to circle above the Christian Church.

Might it not be true that the "obscurantism" of which Dr. Fosdick writes could be a parallel influence upon men with intellectual obsessions to the "hell" with which an ignorant generation scared their children "half to death?" Is it fantastic to imagine that there might be an "obscurantism" of rhetoric as well as of religion? Dr. Fosdick shows an understanding of the psychology of a situation by basing his plea for a religion of social ethicism on the background of war-wreckage and social ruin, but he seems to us to sink the iron of Christian authority, without which faith has little meaning, under tides of ambrosial speech. Without that authority, we believe that Christianity must be "a songless egg"—never become a lark.

We are not interested in a religion which begins and ends in a revolt of men. The process of revolt could have foisted upon our generation the practices and the "perversions and the obscurantism" against which he now, in effect, invokes rebellion. The same course of history would make the eons ahead a series of perpetual revisions of the basic paganisms of two thousand years ago. Frankly, we refuse to accept any substitute for the authority of the Eternal God who gave his only begotten Son to save men from **sin.** We have less fear of religious fanaticism than of an ethic rooted in the earth-bound soil of man's revolt.

Announcement!

With this issue of the New Orleans Christian Advocate, the name of Chalmers as publisher appears on our masthead for the last time. Mr. C. O. Chalmers took over the publishing of the New Orleans Christian Advocate in December, 1905. He was succeeded by his son, C. Milton Chalmers, in 1929, who has published the paper since. Mr. Chalmers is retiring from the printing business and as publisher of the New Orleans Christian Advocate.

Lt. Sam Ballard, USMCR, has purchased the plant as a going concern and with it the goodwill of the establishment, and he will take over with the next issue, when further details will be given.

MORAL FLABBINESS

To be good is to be good for something. A considerable section of nearly every community seems to have the notion that goodness and spinelessness are synonymous terms. That to be good is to be agreeable under all circumstances, inoffensive. There was a time when being a Methodist meant something. It meant, for one thing, that a man had certain convictions. And if that should mean that he was different from a good portion of his community, he did not lose sleep over that fact.



Dr. A. P. Hamilton

Our fathers talked about "the world," and "worldly-mindedness." A worldly-minded person was just the opposite of a Christian. To be worldly-minded was to be pagan and unChristian. It was looked upon with horror by them. But, the Methodist Church was looked upon with wholesome respect, at least, in those days.

The modern trend is to level down differences in creed as in everything else. Today it is almost impossible to tell the difference between the member of one church and that of another. It is undemocratic to be different. To be popular is the **summum bonum.**

We mouth fatuously and sentimentally the words:

"There is so much bad in the best of us,
And so much good in the worst of us,
That it ill behooves the best of us
To condemn the worst of us."

To talk such twaddle is to descend to the lowest depth of imbecility. It is the abdication of reason. As a consequence, it has become bad form to condemn sin, or even to recognize its existence. "Sweetness and Light" are the order of the day.

We have lived to see the day when men can actually argue the fact of a moral order. Nicholas Murray Butler said several years ago: "The moral foundations of society are being swept away." Why? Because our convictions are flabby.

Nothing shocks us anymore. We cannot be bothered about anything. We countenance things in both pew and pulpit that once would have caused upheaval in the Church. We are cursed with a moral flabbiness that seems to be spreading like creeping paralysis through the ranks of society. The Church cannot afford to lose its sensitivity to moral delinquency. Moral indignation is the hall-mark of the prophet.

A. P. H.

SPARE-TIRE RELIGION

It has been said that some people's religion is like a spare tire on an automobile—used only in an emergency. Of course, there is advantage in having a spare tire, for emergencies may and often do arise, and the driver feels a sense of satisfaction and security when an extra tire constitutes a part of his equipment. But we doubt that the analogy between religion and spare tires holds good for a religion that is meant only for an emergency is not likely to prove sufficient when the emergency arises. Religion is not a mere convenience, not something that can be attached to or detached from one's life to meet

lar circumstances. And if one does not religion a useful thing under normal umstances, he is not likely to find it ble under abnormal circumstances. Re-ion is an integral part of life, not a thing juggle with. It would be quite illogical a man who is a natural coward to pick a supply of courage when circumstances anded it. If one lacks courage when the shines, he will be lacking in courage en the storm breaks. So it is with re-ion. It must be an all-weather reality or can be at best only a make-believe that ll dissolve into nothingness when true ith is most needed.

—Editorial in Religious Telescope.

BOOKS

The Light of Faith, An Outline of Religious Thought for Laymen," by Albert W. Palmer. The Macmillan Company, New York, pp. 156. Price, $1.75.

Dr. Palmer, for the past fifteen years esident of Chicago Theological Seminary, ers herein messages for the practical idance and strengthening of laymen in rticular. He seeks to lift those whose ith has been shaken by war, or whose be-fs have been hurt by "the acids of modern-," to a level of understanding which shall lp to re-establish them in Christian faith d loyalty. The author approaches the udy of the much-controverted beliefs of hristian theology upon a basis of practical valuation—not in any sense in a spirit of epudiation. Some of these he spiritualizes an extent that every person might not ccept, but even then there are suggesting ads for those who would have a firm grip pon the things which they believe. In the st chapter, Dr. Palmer presents a number f creeds which show the extent to which fe and vocation find expression in the uni-ersal format of Christian belief.

The Antique Cat," by Bianca Bradbury, drawings by Dora Thorne and Connie Moran. The John C. Winston Company, Philadelphia, Toronto. Price, $2.

This is one of those fascinating children's ory books for which the authors and pub-hers are justly famous. In this beautifully strated book, Solomon, a ragged, di-veled, and lean alley cat, becomes an tocrat and ascends to the place designed an Angora or a Persian. He discovered Miss Ruth a friend who introduced him the office and its manager and, despite his invasions and escapades, he developed feline impressiveness of which he gave tle promise at the moment when he literal-strayed into fame.

Essentials of General and Scientific Latin," by George W. Curtis, Ph.D. Chapman & Grimes, Inc., Boston, pp. 177. Price, $1.25.

The author of this specialized study of e Latin tongue was formerly professor of reek and Latin in Birmingham-Southern ollege, and later at Millsaps College. He is classical scholar of such experience and bility as to arouse interest in the work ide from its unique and practical special-ation. The book consists of Part I which ntains a concise grammar and word-lists signed to make its special purpose avail-le for those with limited knowledge of s language; and Part II consists of selec-ns from classical scientific Latin with re-ted vocabularies. It will be useful in the dy of literary Latin, but it will be par-ularly valuable to students in medicine, pharmacy, nursing, biology, and other sciences.

"Higley's Sunday School Lesson Commentary-1946." The Higley Press, publishers, Butler, Indiana. Price, $1.25.

This 1946 Commentary is based upon the International Uniform Lessons. The editorial staff is made up of Robert D. Higley, H. E. Wisewell, Dr. John Paul, and Dr. J. A. Huffman. The producers of this commentary are representatives of conservative theological beliefs and stick to the time-honored interpretations of the Word of God. The printed text is followed by a complete exposition of the passage for the week and a fund of collateral material which further illuminates the message and aids in its presentation to the class. Each lesson concludes with helps and suggestions designed to assist the teacher in the preparation and presentation of the lesson, and to give it a wider application through suggested "seed thoughts."

"The Snowden-Douglass Sunday School Lessons, 1946," by Earl L. Douglass. The Macmillan Company, New York, pp. 378. Price, $1.50.

The Snowden-Douglass Sunday School Lessons is now off the press and is available. This volume completes a quarter of a century of what has come to be perhaps the most popular and widely used exposition of the Sunday School lessons available to the American public. This volume of lesson expositions, now edited by Dr. Douglass, is up to the standard of those which have preceded it. It is in no sense stereotyped, but rather gives a complete exposition of the lesson text, which makes it valuable for all classes of Bible students, ministers, and laymen, as well as teachers. The suggested questions at the end of each lesson encourages the user to find wider and more practical applications than the interpretation itself might suggest, while the hints to teachers offers clues to alert and wide-awake teachers. After it has served its purpose in lesson interpretation it will find a place in the library of any Bible student and will continue to speak in future years.

"The Church in Our Town," by Rockwell C. Smith. Abingdon-Cokesbury Press, New York, Nashville, pp. 184. Price, $1.50.

Dr. Rockwell C. Smith, a New Englander by birth, is associate Professor of Rural Church Administration and Sociology at Garrett Biblical Institute. He is a Methodist minister whose pastoral experience was had on small rural charges and in connection with his University work. In this his first published volume, he presents what is described as the "first systematic treatment of the responsibility of the church to the rural community to be published." While it does present in some detail the task of administering the community, or rural church, it is more a survey of the potentialities of rural life and the larger problem of community organization. This is preceded by a thoroughgoing survey of the factors of rural life all the way from the land to the door of the ministering church. One will not find in every community all the problems discussed, but he will find the variations and a philosophy of building a helpful and fruitful ministry to our neglected areas.

"The Minister Teaches Religion," by Frank A. Lindhorst. Abingdon-Cokesbury Press, New York, Nashville, pp. 125. Price, $1.

From the Far West, College of the Pacific, comes this teacher who is a specialist in Christian education. As a man of wide experience in teaching and in the development of programs of religious education, he believes that the pastor himself needs sound guidance, and to that end he has summarized the educational principles and practical procedures which he feels will be helpful. Along with a statement of educational principles which must be taken into account, Dr. Lindhorst offers a digest of approaches and methods for the guidance of the minister to the end that he may invest himself to the greatest advantage in the field where he labors.

THE INVASION OF THE CHURCH

By Milton Jay Peden

Scripture Lesson: II Chronicles 20:1-15.

Our text is the fourth verse: "And Judah gathered themselves together to ask help of the Lord; even out of all the cities of Judah they came to seek the Lord."

The little kingdoms of Israel and Judah had the fortune—or misfortune—to be surrounded by what were then the world's great powers.

To the east were the Assyrians and Babylonians; to the north were the powerful Hittites, while to the southwest lay Egypt, the mighty empire of the Pharoahs. From the very dawn of history the little land has been a convenient battleground for its more powerful neighbors. Again and again it had seen the approaching foe and heard the tread of invading armies. Besides these great powers around them, there were other states —less powerful but, to the kingdom of Judah, still foes to be dreaded. There were the Edomites, the Moabites, and the Ammonites—blood brothers—but not less enemies on that account. On the west of Judah stood the cities of the uncircumcised Philistine, who waged continual warfare against them for centuries. Along the southern border were the wild tribes of the desert—the Ishmaelites and the Amalekites —whose raiding bands again and again swept over the border to plunder and destroy. Beyond Galilee on the north stood Damascus of the Syrians, a grim foe whose hatred seemed implacable.

So it was nothing new in the history of Judah for the land to be invaded. The fact that it had occurred before did not make it any more desirable. As the burnt child dreads the fire, these people knew and feared the onset of the invaders.

No wonder that King Jehoshaphat was alarmed. The news came that an invading army was on its way. Moab, Ammon, and Edom had formed a combination. They had already crossed the border. With nothing to check their progress, they were already marching on. Judah was alarmed; the capital was in tumult. The land had suffered an invasion!

It is easy to see a parallel in the history of Judah and the history of the Church. I am no pessimist, endlessly inquiring why the former days were better than these but, before us, too plain to be denied, there lies the evidence that, even as Judah, the Church has suffered an invasion of outside forces.

Our fathers drew a sharp distinction between the church and the world. It was a distinction that had a Biblical basis. St. John wrote: "We know that we are of God and that the whole world lieth in wickedness." We do not need to idealize the primitive church to know why he could write

(Continued on page 9)

CONFERENCE NEWS AND PERSONALS

New Orleans Christian Advocate

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W. C. NEWMAN.....Church School Lesson Writer
MRS. E. L. DIAMOND.....Editorial Secretary
C. MILTON CHALMERS.....Publisher

Rev. Seamon Rhea has been received with great cordiality by the people of Aberdeen, Miss., and he feels that the prospects for a good year are excellent.

Rev. E. W. Ulmer, who was appointed Conference Director of Evangelism for the Mississippi Conference, is now located at 240 Clairmont Street, Jackson, Miss.

Mrs. W. B. Smith, Canton, Miss., writes that she has found the New Orleans Christian Advocate a source of inspiration for years and she hopes to have it as long as she lives.

Rev. Roger Cameron reports his work at Leakesville, Miss., as coming along fine. The church is in good condition and the finances have been almost doubled over last year.

Miss Claudine Curtis, sister of Dr. V. C. Curtis, says that she is back at work in the quartermaster's office at Keesler Field and is living at 171 Seashore Methodist Assembly, Biloxi, Miss.

Rev. C. Wesley Baley is now located on Route 1, Como, Miss., having decided not to take work this year. Bro. Baley was retired three years ago for reasons of health and has been serving the Mount Pleasant charge as retired supply.

Thanksgiving services were held in the Methodist churches of New Orleans for the various sections of the city. In our section, the service was at First Church, and Rev. Don Risinger was the preacher. A good congregation was present for the service.

Rev. J. O. Dowdle reports that he has reached Charleston, Miss., his new charge, and is pretty well unpacked. The people have given him a cordial welcome and good congregations greeted his initial services. Naturally, he is looking forward to a good year.

Chaplain A. M. Ellison, writing from Goldsboro, N. C., says that he has not been released from the service and he is now at Seymour-Johnson awaiting re-assignment. Mrs. Ellison will join him in his new assignment and they hope to be back for work in the Conference in 1946.

Mrs. W. M. Martin reports for the Shongaloo, La., charge that they gave Rev. and Mrs. R. L. Elmore a miscellaneous shower in appreciation of their services for the past year. Presumably the shower was given by the Evergreen church, which is now a part of the Sibley charge.

Rev. J. E. Gray, who asked for the retired relation at the recent session of the Mississippi Conference, has moved to Crystal Springs, Miss., where he expects to build his home for the years of his retirement. At the time we talked to Bro. Grey, he thought it probable that he might remain at Magee, Miss.

A dedication and memorial service at the vesper hour was held at the Methodist church, Lexington, Miss., on November 20. Mrs. J. C. Herbert, Sr., was the general chairman. The program consisted of patriotic and memorial songs and the memorial tribute by Mrs. Robert Gwin. Rev. A. Y. Brown is the pastor.

The editor of the Advocate and his wife acknowledge the receipt of an invitation from Mr. and Mrs. Charles William Cooper to the marriage of their daughter, Margaret Anne, to Dr. Eugene Moreau Murphey III. The wedding will take place at the St. Charles Avenue Baptist Church, New Orleans, at 8 o'clock, on the evening of December 6.

Mrs. James H. Felts, the name of whose late husband is as ointment poured forth in the North Mississippi Conference, passed through New Orleans last week on her way for a visit of several months with her eldest son, James H., Jr., on the West Coast. She honored the editor and his wife by spending a day and a night in our home. Her address is 1401 W. 154th Street, Gardena, Calif.

Rev. A. S. J. Neill, retired member of the Louisiana Conference, who served the Fisher charge last year as a retired supply, was not given work at the recent session of the Conference, and he has moved to Springhill, La., where he and Mrs. Neill will be with their daughter, Mrs. E. S. Wright. Any district superintendent who may wish to get in touch with him may do so at his Springhill address.

Ex-Justice W. D. Anderson, of Jackson, Miss., recently gave expression to his feelings regarding military training. We take the liberty of publishing this expression from his letter: "This training would mean, of course, developing skills in the best methods of destroying our fellow man. With such a system, in 25 years the military would dominate this country politically and every other way. We would be hunting for wars instead of trying to avoid them."

Every church should support two pastors—one for the thousands at home, the other for the millions abroad.—Jacob Chamberlain.

HOMEFOLK WELCOME REV. AND MRS. WALTER M. CAMPBELL, RETIRED

West Point, Miss., Nov. 19, 1945.

Rev. Walter Campbell,
West Point, Mississippi.

Dear Brother Campbell:

Speaking out of my own heart and, I believe, out of the hearts of all the good people of West Point, I want you to know that we are most happy to welcome you back to your boyhood home.

While it was not my privilege to know you in your early days, I have heard much of the great work you have done and are doing in the Lord's vineyard. And I know it is a source of great satisfaction to you and your fine wife to be able to come home at last for a rest.

We feel honored that you have chosen West Point for your home, and we hope you will never have cause to regret the move. If ever there is anything you want within the gift of the good folk of West Point, you need only to make your wants known.

In closing, may I congratulate you and your lifelong companion on "fighting the good fight" and leaving your mark on each and every community for righteousness in a long and most successful career.

Cordially and sincerely,
R. C. DAVIS, Mayor.

ABERDEEN DISTRICT STEWARDS'-MINISTERS' MEETING

The district stewards of the Aberdeen district met at Tupelo, Miss., Tuesday, November 20, at 10 a.m. W. H. Sumner was elected secretary, who, with the aid of our district superintendent, Rev. W. B. Baker, dispatched the business in a very brief and able manner. Bro. Baker had much of the work already prepared and the representative of every charge seemed pleased with his apportionments. Thanks to Bro. Baker for this splendid work.

Among those who made brief speeches were: Miss Sue McCormick, Conference Director of Youth Work; H. L. Beasley, District Director of Evangelism; A. C. Bishop, Executive Secretary Board of Education; W. V. Stokes, Conference Director of Evangelism.

After a wholesome luncheon, served by the members of the W. S. C. S., the preach-



ers of the district met and organized. The following officers were elected: President, W. C. Mattox; vice-president, W. C. McCay; secretary, R. T. Hollingsworth. The chairman, W. C. Mattox, appointed the following program committee: J. E. Stephens, J. W. Gibson, and H. L. Beasley. This committee will serve in preparing the program for the January meeting, which will be held in Calhoun City on January 8. The chairman of this committee, J. E. Stephens, will in turn select a committee to serve in preparing the program for the February meeting.

The December meeting will be held jointly with the district missionary meeting.

R. T. HOLLINGSWORTH, Secretary.

A WORD FROM BUCATUNNA, MISS.

Dear Dr. Duren: I am sending a few words from Bucatunna Church and shall appreciate publication in the Advocate, if you have space.

We are happy to have our pastor, Rev. J. H. Dillard, back with us for another year. Bro. Dillard has a deep experience of grace in his heart and preaches with power. His members are receiving great joy and inspiration from his sermons.

One feature of the pastor's program for the church this year is to put the New Orleans Christian Advocate in the church budget, which will mean the church paper in every Methodist home.

Under the direction and guidance of Bro. Dillard during the year our Church School has had a fifty per cent increase in membership. Mr. R. M. Fisher is our Church School superintendent. He has been in the service of our country for the past two years, and returned home recently with an eager desire, putting it in his own words, "to be a better man," and with a desire to serve his church in any way he could be used.

Under the leadership of pastor and Church School superintendent, we are expecting the greatest year in the history of our church at Bucatunna. A MEMBER.

SILVER CITY METHODIST CHURCH, VICKSBURG

Silver City, Miss., Nov. 20, 1945.

Dr. W. L. Duren, Editor,
New Orleans Christian Advocate.

Dear Editor:

This is a brief message from a retired supply. Three years ago, acting under the provision of our Discipline of the present day, I asked for and was granted the retired relation. I have no reason to regret taking that action at the time I did. We selected Jackson as our place of residence. It was my privilege to listen to Dr. C. G. Chappell preach almost every Sunday for six months. Then some preacher would get sick, or need a substitute for a few Sundays; hence, for the past two years I have been kept rather busy as a preacher. The first of August, 1944, I was asked to supply Prentiss Station till Conference. I did that and enjoyed the work.

At the Conference a year ago, because of the lack of active pastors to supply all the charges, I was appointed to D'Lo and Braxton. I served that charge for three months. Then, because one of the young pastors went as a chaplain, the young pastor who was in charge of Leavell Woods church, where they had no parsonage, was transferred to Homewood, the place made vacant, and I was asked to serve Leavell Woods until Conference. For eight months I lived in my own home and served this new church, which was only six miles from me.

Very few of my active years in the ministry made as fine a showing as I was able to make in those eight months. More than doubled the membership, receiving twenty by vows and baptized 14 children.

Since they needed a church building, I felt like a young man should assume that responsibility, and so Bro. Connor was appointed to the Leavell Woods church. I thought surely Mrs. Alford and I would be free to take life easy this year.

When Bishop Decell asked me, on Saturday before Conference adjourned, if I would serve Silver City this year, I told him that it would necessitate a move, and that we did not want to move. But Monday morning, when I read the appointments and saw that Silver City was still without a pastor, Mrs. Alford and I decided we would come rather than have this charge without a pastor.

My appointment to Silver City was officially made on Monday night after Conference adjourned. I can truly say that we have never met with a more hearty welcome than we received here.

Last night we had the first meeting of the Board of Stewards. Every steward—eight in number—was present. Without a discordant note, they set the budget above what it was the preceding year and accepted the full asking handed us by the district stewards.

Then they did the unusual thing. They took up a collection among themselves, and when they counted it, we found that at this first meeting they had paid one-twelfth of the total budget for the year. They have also decided to have butane gas put in parsonage and church as soon as the dealer can get the work done.

We are not sorry that we moved once more, and by our moving we furnished a home for Rev. Eugene Ulmer, who is to lead our Evangelistic campaign this year. I think he is also glad that we moved.

The Methodist preacher's life and work is wonderful indeed.

L. E. ALFORD.

PALMER CREEK CAMPGROUND—

Latest Camp Meeting

Palmer Creek Campground is in the Seashore district, located four milest east of Wortham, Miss. Since the organization of this camp in 1883, the tents have been destroyed by fire twice and damaged by storm once, being rebuilt each time.

Palmer Camp Meeting was held this year beginning September 9 and running through September 16. Rev. J. H. Moore, from Coalville, and Rev. G. A. Broadus, from Saucier, were the preachers in charge. Rev. James Smith was the evangelist and brought soul-stirring messages. A deep spiritual feeling prevailed throughout the series of services and many came for prayer, professing faith in God. Bro. Broadus, assisted by Mr. Eugene Havens, led the singing. Rev. J. L. Neill, our district superintendent, spent one day at the meeting, holding conferences for Coalville and Saucier charges.

At present there are seven tents and a spacious tabernacle that can seat several hundred people comfortably. The grounds are well-kept and beautiful oak trees afford ample shade, while Palmer Creek supplies water to meet every need.

There is still a growing need for camp meetings, and we trust that as the years go by this sacred spot on "Palmer Creek" shall continue to live and grow as a camp meeting place and an assembly ground for young peoples' meetings.

First Camp Meeting

Palmer's Campground is in the Whittington circuit, Seashore district, Mississippi Conference, some eighteen miles interior and north of Mississippi City. A new campground, near the banks of Palmer's Creek, deep, clear, and beautiful and cool enough this hot weather we have just had for refreshing drinking and abundant enough for the Crescent City. The long mosses and grass float in its clear waters, beautiful as the hair of women trembling in the breeze.

There were eight large tents, with twenty families in them. Many rested in carriages and wagons and cloth tents. Bro. J. J. Coward donated the ground and much lumber. The tabernacle, 40x50 feet, was comfortably seated. The tentholders were "given to hospitality," and on the Sabbath dined all or near a thousand persons. Excellent order prevailed. It began Thursday evening, September 27, and closed Tuesday morning, October 2. Bro. Rayner, presiding elder, though indisposed, rendered valuable service. Bros. Nicholson, Downer, Weems, Gillespie, pastor in charge, and your correspondent, represented the traveling preachers, and Bros. Evans, Goff, King, Jordan, and Scarborough the local preachers. God blessed these generous people with a gracious revival. Up to Monday noon, forty-five had professed faith and there were still many penitents. We had good preaching, fervent praying, sweet singing, joyful shouting, and happy conversions. The place bids fair to be a power for good in the years that are to come. Its cost so far has been some $1,200.

J. B. WALKER (New Orleans).

—New Orleans Christian Advocate, Oct. 11, 1883.

(Joseph Nicholson, R. B. Downer, J. M. Weems, C. F. Gillespie, B. S. Rayner, W. G. Evans, S. D. Goff, James King, L. R. Jordan, and A. Scarborough are the ministers mentioned in the article).

Everything vital to the missionary enterprise hinges upon prayer.—John R. Mott.

Wherever the kind man goes he brings into being priceless things—golden sympathies, radiant faces, glowing and grateful hearts.—Dr. Herbert A. Keck.

In seeing or hearing the beautiful, there is sometimes an almost unconscious realization of the presence of God. . . . We tend to become that which we admire.—Blashfield.

I suppose that it is in the nature of mankind to look for mystical and magic things. Too often we look for the royal road which is the easiest to traverse in reaching a given objective. There is no royal road, however, in appraising our individual obligation to the cause of freedom and free enterprise in this country. It requires only an intense conviction plus a certain clarity of vision plus the humble effort of every citizen, wherever he may be and whatever his sphere in life may be. A single man in a community who quietly but sustainedly devotes a portion of his time to the preservation of those things which lie at the very bottom of the greatness of this country can do an immense amount of good. Suppose in every community in the land just a few men who felt the light of conviction on this matter quietly but persistently raised their voices, what an avalanche of sentiment they could really create.

PERSONAL NOTES AND INCIDENTS

Rev. C. M. Ray, accepted supply of the North Mississippi Conference, has been appointed to the Chester charge, where he is looking forward to a great year in Christian service.

Rev. W. L. Blackwell, retired member of the Mississippi Conference, has moved from Kilgore, Texas, and his present address is Fairbanks, Texas, according to request for change of his paper.

A letter received on Friday of last week reports that Mr. John E. McClurg remains critically ill at his home in Vaiden, Miss. In addition to the cause of the disease, he is quite advanced in years and that militates against his recovery.

Rev. W. V. Stokes wishes to inform the pastors of the North Mississippi Conference that his address is Fairwood 511, Grenada, Miss. Bro. Stokes says that he is ready to begin making plans for the evangelistic efforts of the coming year.

Rev. A. L. Davenport, who has been returned to Noxapater, Miss., charge for the second year, is getting off to a good start and expecting a great year with his people. He starts his Advocate campaign with a bang—21 subscriptions within 3 weeks after the adjournment of the Conference.

Mrs. C. H. Wasson, who was the sister of the late Dr. George S. Brown, died last week and was buried on Sunday afternoon. She was a member of the Presbyterian Church and was one of the choice women of New Orleans. She is survived by two children, Miss Alice Wasson and H. Linday Wasson.

James Douglas Bond, age two years and ten months, died in Natchez, Miss., on November 23, 1945. He was a bundle of sunshine and a bud of earth has been plucked by the divine hand to bloom in Heaven. Funeral services were conducted in the Oldenburg Presbyterian church by Rev. Robert E. Alsworth, assisted by Rev. P. E. Young, pastor of the Baptist church.

INAUGURATION OF PRESIDENT-ELECT JOE J. MICKLE

President-elect Joe J. Mickle will be formally inaugurated as president of Centenary College, January 20-21st. The ceremonies will open with a union church service in the Municipal Auditorium, Shreveport, Sunday night, January 20, at 7:30 p.m., with bishops of the South Central Jurisdiction participating. The inaugural ceremony will be held in the physical education building on the campus of Centenary College Monday, January 21, at 10 a.m.

A Chamber of Commerce Recognition Luncheon, in honor of President and Mrs. Mickle and distinguished guests, will be held at the Washington-Youree Hotel at 12:30 noon on January 21. An alumni banquet will be held at 6 p.m., and a city-wide reception honoring President and Mrs. Mickle will be held in the evening from 8 to 10 o'clock. Methodists of the state are cordially invited to be present for the inaugural program.

DANA DAWSON,
Chairman Inaugural Committee.

The missionary enterprise is not the church's afterthought but God's forethought.
—Henry van Dyke.

MUDDY SPRINGS CHURCH

Dear Dr. Duren: Since our splendid revival meeting at Muddy Springs church, which was held the third week of July, we have organized a Methodist Youth Fellowship with 32 members, and we are divided into two groups, and a different group has charge each Sunday night with a very interesting program.

We also have our Church School, Sunday evening, at 7 o'clock, forty-five minutes ahead of the Methodist Youth Fellowship service, with good interest and attendance.

The attendance has been good at all the church services, and we are looking forward to more inspiring services in the new Conference year which lies ahead of us.

We were all delighted to have our pastor, Bro. Hilary S. Westbrook, returned to us for his fourth year on the Osyka and Fernwood charge. He is a visiting pastor and a fine gospel preacher. He is a good, true man of God, and our people all love him.

Sincerely,
MRS. MARVIN LENOIR,
Reporter.

METHODISM MOVES FORWARD IN CLINTON, MISS.

In the past three years the Clinton Methodist church has made much progress. It has largely been a mission church through the years, but last year it was strictly on its own. Every obligation was paid in full, with the exception of a small amount on the Crusade for Christ, and that will be paid soon. During the past year the Christian Advocate and the New Orleans Christian Advocate have been going into every home represented in the church, and into the homes of some people of other faiths.

Below is the picture of the beautiful brick home that was purchased last year for the Methodist parsonage. It is a little more than half paid for, and the people hope to be able to liquidate the balance of the debt on it before very long.

The Rev. M. E. Burnett, pastor, who has recently been appointed for the fourth year in Clinton, reports that the outlook for the new year is very encouraging. The people are showing a very fine spirit of cooperation in the work.

Great Spirit, help me not to judge another man until I have walked two weeks in his moccasins.—Sioux Indian Prayer.

CONFERENCE CLAIMANTS

To the Conference claimants dissatisfied with quarterly payments of their allotments:

At the recent session of the Louisiana Annual Conference, I moved that the action of the Conference of 1943 in accepting the recommendation contained in Report No. 1 of the Board of Conference Claimants, Annual of 1943, page 31, giving them the right to pay claims quarterly be rescinded. Owing to parliamentary usages and much speaking, I was deprived of opportunity to state same facts that the Conference should have had before they voted to retain the present plan of quarterly payments. So I take this method of getting these facts to the members of the Conference and to the Church in this state. It is a well-known fact that the money is allotted to the claimants at the Annual Conference following, therefore, money raised for the year 1944 is to pay claimants for the ensuing year. I contend this money thus proportioned according to years of service is the property of the individual claimants and should not be held back and doled out quarterly.

If a man dies during the year (and we all will) the Board does not send the balance of his money to his widow, or estate, but puts it somewhere else, paying the widow, if there is one, the amount that falls to her according to her service years and on a 70 per cent basis. This is one of the reasons why this method of payment is unsatisfactory to the claimants. One superannuate died this last Conference year. His widow had to go to the hospital and the bills were more than had been expected, and it was necessary for her to be returned to the hospital and consequently she needed all the money that she had, she wanted her allotment as soon after Conference as possible. I think it is a false conception of the Board to think that the claimants need guardians. If a man gets less than $100 he can put it in the bank without paying the penalty of being a poor man. And again, if one of the claimants should want to go into some business, he is hindered for the lack of funds.

I want the personnel of the Conference of 1946 to think on these things, for it is of personal interest to every preacher who expects to stay until superannuation comes to him if this method is not changed.

R. V. FULTON.

No one is useless in this world who lightens the burdens for someone else.
—Dickens.



METHODIST PARSONAGE, CLINTON, MISS.

THE INVASION OF THE CHURCH

(Continued from page 5)

like that, nor is it because we are natural pessimists that we assert that the church has been invaded by the world.

Consider the way that church people accept the practices of the world. I do not know a single evil which exists in my community that some of the members of my congregation are not involved in it. I cannot name a single sin being committed in the community in which I live that I cannot also name a church member who has committed the same sin. I am told in the histories of Methodism that the first Methodist service conducted in America came about because a godly woman broke up a card game and threw the cards in the fire. If I could gather up all the cards, and other gambling devices, in the homes of Methodists today and toss them into the fire, you would have a bonfire large enough that even as cold natured as I am, I could get warm by it. This is but typical of many other evils. Do the people of the world drink? So do some of the members of the church. Are the people of the world dishonest? So are some members of the church. Are the men of the world unclean—in speech, deeds, or thoughts? I can name some members of the church who are equally so. Yes, when we consider the practice of the church, the church seems to have been invaded by the world.

Consider the attitudes that lie behind these practices. Again and again our people betray the fact that many have absorbed the attitudes of the outside world. I remember that in a Sunday School class the question of the use of the atomic bomb came up. One said, "You know what they ought to have done? We ought to have kept on dropping those things on every city and town in Japan until there wasn't a single Jap left." Of what advantage is it to be the Nazi, if we are to become worse than the Nazi? I know that we have suffered, some of us very much indeed; but not even the suffering through which we have passed can excuse us in adopting the attitude of the world. When our people can, even under the stress of the moment, talk like that, the church has been invaded. I am proud of the stand the Methodist Church has continually taken against the liquor traffic. I applaud the work against that enemy of mankind by any group of Christian people. But a few days ago I saw in a paper published for Christian people a suggestion that the various churches would do well to encourage a better type of people to go into the liquor business and thus reform it from the inside! When any group of professed followers of Christ can even for a moment play with this suggestion, the church has been invaded.

Consider the acceptance of the teaching of the world. This ill not be the popular part of this talk, but it is a necessary one. I remember sitting at lunch with a Methodist minister (I suppose that it is the Pharisee in me that makes me add that he was not of this Conference), and in the course of our discussion someone raised the question of Deism. Knowing that I had a little knowledge along that line, he asked what that movement had taught. I answered positively by giving Lord Herbert's Five Points: "That there is one God, that He ought to be worshipped, etc." He considered it a moment and then remarked: "Well, I don't see any difference between that and Christianity." Not a word about the Lord Jesus Christ; not a word about His redemptive mission in the world; nothing about the Book of God; nothing about the divine purpose of the church, and he supposed that this was Christianity! I insist that when a Methodist minister can mistake infidelity for Christianity, the church has been invaded.

I notice one thing that must have added to the confusion of the king and people. We are told that "all Judah stood before the Lord with their little ones, their wives, and their children." The thing that causes me the most personal concern is the presence of the children.

I learned to hate the liquor business with all my soul when I was a child, largely through the Methodist Sunday School. It has been confirmed by experience and observations since then. I hope I am not presumptuous when I say that I think the time when I would be hurt by it is past. But when the radio blares out its suggestive words, the newspapers and magazines have an attractive advertisement on every page, the movies add their part, I wonder. The voice of the world is bad enough, but then the hated enemy finds his apologists within the church, and a Methodist woman admits that she has cocktails in her home. I do not worry about what it may do to me. I shudder when I think of what it may do to my children.

For myself, I do not dread the spiritual coldness that prevails in so many of our churches. The lack of religious vitality in the congregation will not destroy my faith. I am alarmed to think of its influence on my children.

We face then the invasion of the church. It has been invaded in the past; it will be again in the future. The question before us is what should be done about it.

The answers come pouring in. One tells that we need to adopt strict rules and turn out those who do not conform. Now, rules have their place. I believe in them; but when one seriously proposes this as a solution for our difficulty I become very doubtful. It reminds me of the pictures I used to see in the fifth grade geography of the Great Wall of China. It was built to protect China from the Manchus, Mongols, and Tartars on the north. For mile after mile the great wall stretches out over mountain and plain, constituting one of the great marvels of the world. Did it keep out the invaders? No; they came repeatedly. The Romans built a similar wall to protect their conquests in southern Britain from the Picts. The wall stood, but the time came when no Roman Legion stood to guard the wall, and it was useless.

There are other proposed remedies. Many believe in the universal military training plan. They say, give all our people proper teaching and that solves the problem. Now, I do not know what you think of universal conscription, and I am not arguing the matter one way or the other. I cannot, however, keep from noticing the absurdity of some of the arguments used. I hear people say every day that it will be a guarantee that our land will never be invaded. Rot! France had universal military training, and the Germans came in just the same. The system offers us no better guarantee now. Neither does the universal training of the church, valuable though it is, guarantee us that these invasions of the church will cease.

Our text tells us that King Jehoshaphat and his people sought and found a remedy. They sought help of the Lord. The almighty power of God, manifested in the life-giving presence of His Spirit, is the only effective way to rout this enemy. The thing we need to do in this great crisis is, above everything else, to seek the help of the Lord. He Himself, and He alone, is adequate for this situation.

Did you notice the words, "even out of all the cities Judah?" The situation I face is one that Christians all over the land are facing. Let us together seek the remedy. One of the things that thrills me about the Crusade for Christ is that all of us—the whole body of Methodists—as one body have seen the danger and are seeking the Lord.

To those who sought the Lord that day there came a word of encouragement. The prophet declared: "The battle is not yours but God's." I believe the same word of encouragement applies to us.

God is involved. This is His cause in which we are engaged. We fight not merely for ourselves but for the cause of God. We need to see the whole sweep of the moral conflict. I may be beaten back here. My plans may meet with disaster. The defeat is temporary; the victory is certain.

"On far-off reefs the breakers
Recoil in shattered foam,
While still the sea behind them
Its forces urges home;
Its song of triumph surges
O'er all the thundrous din.
The wave may break in failure,
But the tide is sure to win.

"The reef is strong and cruel,
Upon its jagged wall
One wave, a score, a hundred,
May beat and broken fall;
Yet in defeat they conquer,
The sea comes flooding in,
Wave upon wave is routed,
But the tide is sure to win.

"O mighty sea! thy message
In clinging spray is cast
Within God's plan of progress
It matters not at last.
How wide the shores of evil,
How strong the reefs of sin,
The waves may be defeated,
But the tide is sure to win."

Remember, brethren, we have a promise of victory. Sometimes we fail to keep our promises, but God always keeps His. Do not let some partial view of things obscure your view of the promise of victory. I am told that when the troops of Wellington and Napoleon were approaching each other at Waterloo, anxious watchers along the coast of England and ships in the Channel kept in constant touch with each other and with those on the shores of France. Suddenly a ship began to relay by signals a message to the watchers on the English shore. They read: "Wellington defeated," and then the fog closed in so they could no longer see the ship. The words spread all across England, carrying gloom wherever it went. Then the fog lifted and the ship began to spell out the message again. This time it read: "Wellington defeated the enemy at Waterloo." If you are discouraged and news from the field causes you to despair, then remember it is only a partial report you hear. God is involved and the victory is His.

Out of all the cities of America let us seek the Lord, with the assurance that He hears and He answers.

Christian fruitfulness is not the root character, but Christ is the root of Christian character and of fruitfulness.

—Thomas D. Berns

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

"To Know Him and to Make Him Known"

O, Heavenly Father, in this day of confusion and distress, deepen in us the belief that we are one human family created through Thy divine will. Strengthen our faith that the nations of the earth can be united and Thy Kingdom come below as it is above. Touch this our World Federation of Methodist Women making it a holy instrument to bring Thy saving health to the nations and the knowledge of Thy love to all Thy children everywhere. Hear us and grant us our prayer, O God, in the name of Jesus Christ our Lord and Saviour. Amen.

—World Federation of Methsdiot Women.

* * *

Extra! Extra! Extra!

Mrs. R. E. Rollings, Conference secretary of Supplies, writes:

"Cablegram tells of call from Geneva office of the World Council of Churches to all churches to concentrate **immediately** on relief.

"With the coming of winter, the situation is tragic. In some European districts no child born in 1945 is still alive! Millions of Europeans expected to die this winter.

"Belgian children receiving 900 instead of 2,900 calories of food. Death of perhaps a million in war-produced famine in Bengal province, India. Death of millions through starvation in China.

"Clothing, shoes, children's stockings, and bedding are needed.

"Instruct all persons to sprinkle woolens with moth flakes.

"Ship to either United Service Center, New Windsor, Maryland, or United Church Service Center, Modesto, California.

"On the boxes put the name of the church making shipment.

"Call the groups in your church together —the Sunday School, the Woman's Society of Christian Service, the Youth Fellowship, the Children's Division. Write letters, issue special news bulletins, organize a telephone brigade to enlist immediate support for the drive. Remember, the winter cold will not wait, and who can sleep at night knowing of the suffering of others!

"Ship materials as fast as collected. **Prepay express or freight.**"

* * *

Let's Cooperate

Mrs. Bertha R. Grant, chairman of Juvenile Protection for the Mississippi Congress of the P. T. A., has arranged a contest in which students of every community in the state are asked to participate. If there is no P. T. A. in your community, you should contact the high school principal. Mrs. Grant writes as follows:

For a long time it has been my aim to offer you some definite piece of work, something concrete, that you and I could be proud of. Now we have it! Our state president has approved a plan for a contest which will be a job for the P. T. A. that is obviously worthwhile and which may set out far-reaching goals. We are sending you an article reprinted from **Reader's Digest,** November, 1945, entitled "Those Vicious Kangaroo Courts." Please read it very carefully, and after you have read it, do these things:

1. Contact your high school principal and tell him, or her, about our contest. Subject: "Juvenile Protection in.....County.

2. Subject material to be based on care of delinquent or potentially delinquent girls and boys of your own county.

3. Papers not longer than 600 words.

4. Must be submitted to me by January 1, 1946.

5. Contestants must be high school or Junior college students.

Here are some suggestions which may be helpful:

Read Vera Connolly's article, "Get the Children Out of the Jails," in **Reader's Digest,** February, 1945.

Discuss any one or all of these points:

a. Are children in your county ever tried by a justice of the peace?

b. Where should they be referred according to law?

c. Where are children held pending trial?

d. Are there any supervised detention rooms in your county?

e. Does your county have a trained probation officer? Truant officer? Visiting teacher?

f. Have you ever visited inside a jail? Give your impression of cleanliness, sanitation. Are children separated from adult prisoners? How?

g. Any discussion of the new Children's Code Commission and its aims will be gladly received.

h. Suggestions for remedies of present conditions.

The Mississippi Association on Crime and Delinquency has also approved this contest. They are offering a $25 War Bond for the best contribution submitted. Judges for the contest are: Judge William Haralson, President of Mississippi Association on Crime and Delinquency, Hattiesburg, Miss.; Mr. George Ditto, Superintendent of Schools, Biloxi, Miss.; Mr. Martin Garner, County attorney, Tunica, Miss.

If your town or community has no high school P. T. A., it is your duty to contact the person in authority, so students of **every** high school and junior college may compete.

Write me for further information. Be sure your school is represented in this contest. You may send in the winning paper.

Sincerely yours,

MRS. BERTHA R. GRANT,
Chairman Juvenile Protection.
306 Marks-Rothenberg Bldg., Meridian, Miss.

* * *

Officers' Training Day

Now that the officers for 1946 have been elected, there should be held in every local society an Officers' Training Day, so each officer may become familiar with her duties before going into office January 1.

We suggest that each society order from Literature Headquarters the "Officers' Letter File," price 20 cents. This is a folder containing a personal letter from each officer of the Woman's Division of Christian Service directed to the corresponding officer in the local society, setting forth the working plans for attaining the goals. A "must" for every society in planning the year's work.

A Prayer

Because it did something for us, we give below the prayer offered to the people of America on Thanksgiving Day by Gen. Jonathan Wainwright, hero of Corregidor, who spent his first Thanksgiving Day in the United States in five years:

"O God, our Father, today we give Thee thanks for the things we take for granted, for freedom, for security of life, for food and shelter, and the presence of loved ones. We thank Thee that men long denied these blessings have through sacrifice and pain once more attained them.

"We thank Thee that once again men may have hope, opportunity to work and plan for a better future, a chance to secure peace, an ampler life for themselves and their children.

"Keep us humble in the day of victory, make us wise in the presence of great problems, strong and brave in face of any danger, and sympathetic and generous as we face the appalling need of a war-torn world.

"In gratitude for all those who paid the price of victory, we now ask Thy guidance as we dedicate ourselves to that cause for which they gave their last whole measure of devotion.

"Lord God of Hosts, be with us yet, lest we forget! Amen."

* * *

Wesleyan Service Guild Corner

Will the Guilds please send us some news for this corner?

RELEASED TIME DISRUPTS SCHOOL PROGRAM SERIOUSLY

From San Gabriel, Calif., comes the news that the school board has denied the Alhambra District Inter-Faith Committee permission to conduct released time religious training classes this year. The school superintendent wrote to the preacher who is chairman of the church committee, that "it was the consensus of the board that dismissing part of the students to leave the school ground was so disrupting to the program that regular class work was not possible for the remaining pupils. Consequently, from a teaching standpoint, this amounted to one hour lost out of the regular school day." He assured the churchmen that the school board heartily supports religious training, but feels that such training should be carried on outside of regular school hours.

"Everything comes to him who hustles while he waits."—Thomas A. Edison.

What men first expect of religion is not to make them happy, but to tell them the truth.—Jacques Maritain.

—Selected.

In God's world, for those who are in earnest, there is no failure. No work truly done, no word earnestly spoken, no sacrifice freely made, was ever made in vain.

—F. W. Robertson.



WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. M. E. ARMSTRONG, EDITOR, RULEVILLE, MISSISSIPPI

Important Announcement

Due to the recent North Mississippi Annual Conference appointments, the following changes of addresses of Conference officers have taken place: Mrs. E. M. Sharp, Conference president, New Albany; Mrs. E. L. Jernigan, Life Memberships, Itta Bena; Mrs. M. E. Armstrong, editor of Woman's page in New Orleans Christian Advocate, Ruleville.

When sending correspondence to any of the above, please remember to use these new addresses.

* * *

Conference Rural Work

Soon after the war ended, the Ordnance Plant at Prairie closed, and the Executive Committee decided to move the Rural Work to the Greenwood Springs circuit. There are eight churches on this charge, and it has not been possible for the pastor to do all the visiting needed or to have the organizations that should be in each church. There was only one Youth Fellowship on the charge and no active Woman's Society of Christian Service.

A group of women in several of the churches were ready to have a Woman's Society of Christian Service is someone took the lead, so we soon had organizations at Pleasant Grove, Quincy, Gattman, and Riggin's Chapel. In each of these organizations we expect to have the cooperation of Baptist women.

At Pleasant Grove there is a fine group of young people, but they had no youth organization, the only one on the charge being at Greenwood Springs. Our Sunday evening services are worshipful and inspiring, and one night almost every week we meet at the church or school house for wholesome recreation and fellowship. We had a beautiful candle-lighting service for the installation of our officers and are now planning a Thanksgiving pageant. We are a part of the sub-district organization and it is meaning much to our young people.

At Quincy the young people are in the process of organizing a Youth Fellowship. Local leaders are available and are willing to carry on this work with a little help from the pastor and deaconess, so we feel that an organization will soon be formed that will meet the needs of this group.

During the past year many improvements have been made to the buildings on this charge. A new brick church has been erected at Quincy by the Methodists and Baptists; the church at Pleasant Grove has been painted inside and out, and many improvements have been made at the parsonage. Plans are under way for the building of Sunday School rooms at Pleasant Grove.

Rev. I. E. Johnson was appointed to this work at the Conference at Greenwood, and as we go into this new year we are trusting that it will be the best year this charge has ever had. We hope that the evangelistic program may be so planned and carried out that Christians will be strengthened and that many may be won to Christ.

CORA LEE GLENN, Deaconess.

* * *

Booneville Zone Meeting

The zone meeting of the W. S. C. S., including the societies of Baldwyn, Booneville, Guntown, and Saltillo churches, was held in the social hall of the Booneville Church on Thursday, November 15, at 1:30 p.m., with Mrs. H. E. Jones, of Saltillo, zone chairman, presiding and Mrs. Baxter Thomas, Booneville, acting as secretary.

All the societies were represented, and Rev. W. S. Selman, pastor of the Guntown Church, was a visitor. Mrs. Harry Boyd, of Walnut, district secretary; Mrs. L. K. Carlton, Conference secretary of Supply Work, and Mrs. Clyde Hall, Youth secretary, both of New Albany, were introduced.

The opening worship, the theme of which was "Channels of God's Spirit," was led by Mrs. W. S. Selman, of Guntown.

A very interesting and informative talk, "Yesterday, Today, and Tomorrow," was given by Mrs. Leonard Burns, of Saltillo, setting forth the scope of the organization, its field of work in the past and the present, and its plans for the future.

Mrs. T. D. Greene, of Baldwyn, and Mrs. Carlton spoke on Supply Work, giving plans and suggestions for this important phase.

Mrs. Baxter Johnson, of Booneville, presented Mrs. Clyde Hall, who gave a discussion of Youth Work.

Mrs. Jones conducted a quiz on the Constitution and By-Laws of the W. S. C. S.

Mrs. Harry Boyd addressed the meeting, setting forth the advantages the Corinth district has in the W. S. C. S. set-up and giving valuable suggestions for the work of the following year.

Mrs. Jones, with a challenge to those present to re-dedicate themselves to the service, presented Mrs. Fred Marrett, who sang with feeling "We Thank Thee, Lord."

The program closed with the singing of the hymn, "I 'Love Thy Kingdom, Lord," after which a social hour was held, sandwiches and tea being served by the hostess society.

MRS. BAXTER THOMAS.

* * *

Greenville District

Duncan

The Duncan W. S. C. S. has had a very successful year during 1945. Reports have been sent off in time, and all obligations have been met in full. There are only fourteen members, but attendance at all meetings is good. The suggested Mission and Bible studies have been given, as well as Christian Social Relations programs. A Negro woman, who is the president of the local Negro Methodist W. S. C. S., was sent to the Leadership School at Holly Springs in July. The Alligator W. S. C. S. and the Baptist W. M. U. met with the Duncan W. S. C. S. for the World Day of Prayer program. Week of Prayer was also observed. Over a hundred per cent of the membership subscribe to the **World Outlook** and the **Methodist Woman.** Supplies have been sent to the correct places, and a cash amount was sent to the Methodist Orphanage at Jackson. Flowers have been placed in the church during the year, and work in the church and on the grounds was done. Two Baby Life Memberships were given, one to Jeffery Allen Collins, and one to Sandra Holcomb. One Adult Life Membership was given to the president, Mrs. John R. Miles, because of her excellent work with the W. S. C. S. over a period of many years. With the help of the Alligator W. S. C. S., new curtains, new dining room furniture, and several odd pieces of furniture were added to the parsonage.

At a recent business meeting, the following officers were elected for 1946. (Chairmen of the various committees will be appointed at an early date): President, Mrs. E. L. McMurchy, Sr.; vice-president, Mrs. F. E. Alford; secretary-treasurer, Mrs. Frank B. Wylie, Sr.; secretary Mission and Bible Study, Mrs. Oscar O. Wolfe, Jr.; secretary of Supplies and Orphan, Mrs. C. E. Griffin; secretary Literature and Publications, Mrs. W. Frank Erwin; secretary Christian Social Relations and Local Church Activities, Mrs. J. R. Miles.

MRS. OSCAR O. WOLFE, JR.,
Reporter.

IF WE ARE TO BELIEVE MR. H. G. WELLS

T'was the year nineteen fifty-five;
Only one man was yet alive.
And he in a plane of atomic power,
Was circling this globe three times per hour.

He thought not of home, or fireside,
For future hope had long since died.
Around he sped with atomic toy,
Seeking something to destroy.

We could have told this lone last man
To carry an extra fuel can.
But as he pulled aside for the moon to pass
Down, down he came, all out of gas.

Was it China, Europe, America fair?
I do not know; I was not there.
I've only heard of the jolt he got
And I've heard them say, it was very hot.

Two old monkeys sat on a limb;
They blinked their eyes and looked at him.
Trixie said, "Well, what do you know, Rover;
We've got to start this whole thing over."

—K. E. Clark, Pastor Methodist Church, in Baldwyn, Miss., **Weekly News.**

We can learn nothing finer than the art of affirmative living and thinking.

—Herbert Barnes.

Either we must abandon the ideal of freedom or we must educate our people for freedom.—Robert M. Hutchins.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

Edited by The Executive Committee of Louisiana Conference

(Copy for this page failed to reach us.—Editor).

SHALL WE RETREAT?

By G. H. Corry

In the recent session of the Louisiana Annual Conference the report of the Board of Temperance and Social Service included a resolution that the Conference go on record as opposing compulsory peace-time military training for American youth. I was one of a small minority who voted against this resolution.

In the first place, let me say I am opposed to preparing for war, but I am in favor of preparing for the eventuality of war. Just because we keep prepared for that eventuality is no indication that we invite war any more than the fact that when a policeman carries a weapon he is desirous of having to use it.

The Federal Council of Churches of Christ in America and the majority of our leaders in the Methodist Church seem to be stoutly opposed to peace-time conscription. This fact is hard for me to understand. It would seem that our unpreparedness in World War II and the consequent losses we sustained in being caught unawares would lead us to favor unanimously following the counsel of our military leaders who saved us from utter disaster. I do not think the Axis powers would have been so keen to launch a world war if America had been in a position to manifest her war strength in the beginning as she did at the close.

Is it not true that our unpreparedness has been one of the greatest factors that has invited war? Would England have begun the War of the Revolution in 1775 if she had doubted her ability to put down the "rebellion" of her colonies? In 1914 would William II of Germany have considered her solemn treaty merely as a "scrap of paper" if he had supposed htat Germany was going to meet with successful resistance? Moreover, do we suppose that Hitler in 1939 would have been so ready to provoke another world war if it had been evident that his potential enemies possessed the same military equipment as did he?

Some claim that great harm will be done to all other nations if our idealistic America should adopt a compulsory program, that they will conclude that America has fallen from grace and has decided to adopt the same policy as Germany and the other Axis partners had before the war. Personally, I fail to see the analogy. Germany and her colleagues specialized in building up their military with the purpose in view of aggression, while it is an open secret that America has never sought aggression and, I believe, will never seek it. We fought one war for our independence; one to abolish the enslavement of one section of our population; one to relieve the oppression of one of our island neighbors; one to free an oppressed section of Europe; and one to relieve oppressed sections of both Europe and Asia. God grant that, if she is ever called upon to answer the call of the downtrodden again, she may be able to act speedily and effectively.

Again, it is claimed that every nation that has ever adopted a compulsory military program has gone down. That may be true. But is it not also true that every nation that has done this has done so from the selfish motive of aggression? But I contend that America and other peace-loving nations, doing it from a motive of keeping the world peace in justice and freedom for all, will be something new under the sun. And if we continue to put our trust in God and do His will and use the wisdom He has taught us, He will continue to be with us through every crisis of the future.

I know that war is terror, and if our adopting such a policy meant that we were sharpening our swords for our brothers of other nations, we would all be ready to throw up our hands in despair of reaching a solution of a good world order. But it will not mean this. It will mean that the people who love justice, freedom, and right for all peoples, enough to offer up their lives and possessions to preserve them, stand now ready to do it again and again if these things are threatened by any future bully nation. We must love all our neighbors and put forth our utmost efforts to win them to our Christ. But let us be realists and not shallow, wishful thinkers. Let us not go back and repeat the same colossal mistake we made after World War I. It would be fine indeed if all nations could be trusted to the extent that we would never have any more need of military preparation and could totally disarm immediately. However, most of the world is not Christian. So long as there are potential world criminals, we must have a well-trained police. We dare not again to jeopardize the highest costly values of our civilization.

In short, the issue before us today is this: Have we learned the lesson that we ought to have learned from our past experiences? Or are we like the ostrich—still so optimistic that we are persuaded that the deeper we stick our head in the sand the safer will be our protection? There will be one more big chance. If we have failed to learn our lesson, America, next time being the first target of the push-button controlled rocket planes, atom bombs, and other intricate devices yet to come, is headed for the end. America gave the world the first lesson in a strong constitutional free government of the people, by the people, and for the people. America is now challenged to lead out in preserving these values, by not only manifesting love and unselfishness toward all other peoples but also by showing her wisdom in firmness. Let us not again suffer the delusion that if we pretend that we are done with war forever regardless, that every other nation will forthwith abandon all aggressive ambitions. Some of them did not the last time. Some of them will not the next time.

Oak Ridge, La.

WHEN IN NEW ORLEANS
SHOP AT HOLMES
New Orleans Oldest and Best Department Store
CANAL STREET - - - - N. O., LA.

SHOULD YOU GO FIRST

By R. S. Lawson
(In memory of his wife)

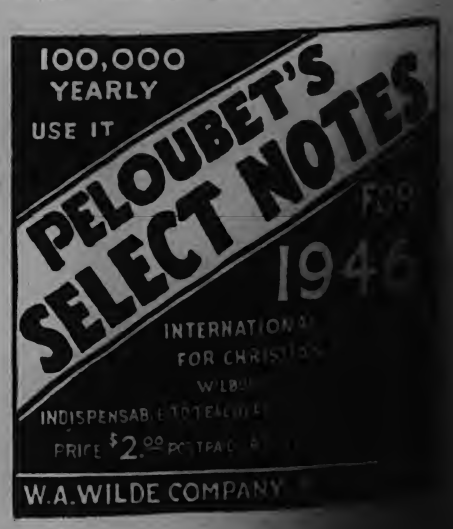
Robert—
Should you go first and I remain
To walk the road alone,
I'll live in memory's garden, dear,
With happy days we've known.
In spring I'll wait for roses red
When fades the lilac blue.
In early fall, when brown leaves call,
I'll catch a glimpse of you.

Mary—
Should you go first and I remain
For battles to be fought,
Each thing you've touched along the way
Will be a hallowed spot.
I'll hear your voice, I'll see your smile,
Though blindly I may grope,
The memory of your helping hand
Will buoy me on with hope.

Robert—
Should you go first and I remain
To finish with the scroll,
No lengthening shadows shall creep in
To make this life seem droll.
We've known so much of happiness,
We've had our cup of joy
And memory is a gift of God
That death cannot destroy.

Mary—
Should you go first and I remain
One thing I'd have to do,
Walk slowly down the path of death,
For soon I'll follow you.
I'll want to know each step you take,
That I may walk the same,
For some day down that lonely road
You'll hear me call your name.

—In an old Vermont churchyard is a plot of five graves—four corner grave and one in the center. On each of the corner graves is a marble pedestal with a carved hand, the index finger pointing to the center grave. On each hand is carved: "Our Husband."
—Milton Bacin in CBS Broadcast.





MILLSAPS COLLEGE—1892

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON, DECEMBER 2, 1945

THE CHRISTIAN AND HIS ECONOMIC RELATIONS

Lesson Text: Deut. 8:17, 18; Psalms 50:7-11; Mal. 3:8-10; Luke 12:13-21; 18:18-24; Acts 2:41-47; James 2:15, 16; 5:1-6. (Printed Deut. 8:17, 18; Lu. 12:13-21).

Golden Text: A man's life consisteth not in the abundance of the things which he possesseth.—Luke 12:15.

The wide range of Scripture passages which form the basis of this lesson presents a commentary upon a man's relation to wealth based upon the elemental teachings of the Scriptures. In these passages we have a survey of the origin and purpose, the gathering and the use, and the peril of wealth. "Money" is here and always the symbol of material wealth because, as the universal medium of echange, it is at once the common denominator and the standard of material values and, by a perversion of the idea, too largely the measure of other values as well. Men are so accustomed to measure things in monetary units that we are prone to think of life itself in terms of money. It has achieved a dominating influence in determining our desires and in fixing the moral quality of every life. In the plan and purpose of God, all values relate to the needs of men and the power to minister to their legitimate satisfactions. But often money, instead of revolving within the orbit of human interest, takes a vagrant course and is made the agent of personal and selfish ends.

The Origin and Purpose of Wealth

Our study of man's economic relations as here presented is that God is the Author or Creator of all values and that, in a secondary sense, the ability to amass wealth is equally His gift. This means that man, in his economic relations, is under direct obligation to God both for the existence and the use of wealth according to His purpose. No man can comprehend the design of God in the creation of values which aim to serve the universe, and money, in its proper place, is a visualizing of the resources of God for meeting the needs of the human race—the human symbol of values which are divine. Money, reflecting what might be styled the philosophy of God, is a bond for guaranteeing a fair standard in the distribution of the resources of God. It makes man the agent of God for the distribution of His material provision for men. It is clear that it cannot be regarded as a commodity in its own right, but only as a symbolic representation of values. The idea of a "reserve" basis for money seeks to incorporate in the monetary unit a value of its own and in that way tends to divorce it from its legitimate function of serving as a convenience for distributing the abundance of God.



The Misuse of God's Resources

In the selection from Luke, our lesson takes an abrupt turn from a discussion of values as being the creatures and the agents of God, to their perversion. There we have two separate approaches, both anchored in a selfish purpose. The first man heard the discourse of Jesus concerning the providence of God upon the backdrop of property rights which had been denied him. His selfishness was so great that he broke into this high discourse with the demand that Jesus descend to the level of being an arbitrator in a cause which was really a clash of purely selfish interests. It is easy to think harshly of that man, but the very same thing happens again and again today. Many years ago, a banker, who was a member of our congregation, told us that he sat in his pew revolving a plan for financing a business enterprise, and that he was oblivious of all that we were saying until we chanced to say, "Anarchy lives in a rented house." It was a case exactly parallel to that of the man who spoke out in the congregation of Jesus upon this occasion. Our friend had heard only what was directly down his alley, the alley of selfish thinking.

The second approach is given in the parable of "The Rich Fool." The case of the man who, finding himself possessed of a great harvest, deliberately cut himself loose from both God and men in a word which meant, "I do not owe anything to anybody and I do not need anybody." He proposed the complete insulation of his self-centered life, overlooking the fact that his presumption of "many years" was a contingency which cut the heart out of resolution. We had an experience at Brown's Wells, Miss., which parallels this story. We met a man who told us that he had slaved his life away in the effort to make a fortune and retire, and at the moment when the goal was in sight, his health gave way. He was then going from place to place, "drinking water," and spending what he had amassed in the effort to live. He was a modern version of that epicure whose presumption elicited from Jesus the sentence, "Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided?"

Perhaps it is not too much to say that the interpretation of Jesus includes in its warning values which are personal and social, which might become a screen between the individual and God—a wall which breaks the relation with God. We sometimes wonder if we do not make God's word a talisman to the extent that we sometimes become the agents of an utterly selfish communism. Surely whatever diverts affection from God, whether property or social interests which grow out of property, may in the end divorce the soul from God, the Author and Giver of life.

Danger of Misinterpreted Relatiors to Wealth

The background of the Mosaic teaching about the origin and control of property was the manna by which a destitute and helpless race had ben saved. Jesus said: So is he that layeth up treasures for himself, and is not rich toward God." God would have us know that the person, who arrogates to himself the sole credit for the gathering of what he has and the right to its control for his own unshared pleasure, treads a dangerous path. He yields to the feeling of superiority and self-sufficiency which are inseparable from selfish thinking and planning. At the same time he loses the personal humility and the graciousness of sharing which go with the recognition of stewardship in the things which he holds as a trust from God. So is the man who "is not rich toward God."

A BUSINESS SECRET

"As I was idling in the streets one afternoon," a writer in The New York Tribune tells the story, "a hawker's cries assailed my ear. The man had a truck filled with paper and envelopes, and in a loud voice he yelled:

"'Here y'are! Box o' paper an' twenty-five envelopes on'y one dime!'

But suddenly his yells were drowned by louder ones, and another hawker, crowding the first out of the way, jostling him rudely, shouted, as he pushed along a bigger truck:

"'Five cents—on'y a nickel—box o' paper an' twenty-five envelopes! Only one nickel!'

"The trucks came near colliding. The two men glared at each other. The spirit of competition ran high, and the people, drawn by the shouts, hurried from their houses.

"Finding that the two kinds of paper were identical, the people bought the cheaper sort hungrily. I was amazed to see the business that the nickel man did. As for the dime man, poor fellow, he shouted on lustily, but it seemed that the louder he shouted the more of his rival's stock the people bought.

"Finally the sales ceased. Everybody had bought enough paper to last a year.

"The dime man departed first, and the nickel man left a few minutes later. I followed to see a repetition of the rival sales in the next street.

"The dime man, to my amazement, was waiting around the corner, and as he piled a lot of his stock on the other's nearly empty truck, I hear him say, with a chuckle, 'It works fine, Bill, don't it?'"

—Religious Telescope.

THE CHRISTIAN FIRESIDE

UNIBUS

In those days, one did appear unto the Preacher and say unto him, I am sore disturbed for that of the Holy Word which seemeth beyond understanding to me. I fear unless understanding come, I cannot believe. When the Preacher did understand that he did speak concerning the whereabouts from which Cain did obtain a wife, or some such, the Preacher did speak with patience while he did think within himself, Great must be his sins, that even an unknown, unnamed woman disturbeth his peace of mind. And then he did say, Tell me thy sin, and I will give thee the answer to thy problem.

SYMPHONY IN PATCHES

By F. J. Worrall

There are two ways in which we can view the giraffe. We see him at the zoo as a freak of nature; on the other hand, if we regard him as a lovely, delicate creature of the wilds, we find him in his natural haunts under sunny African skies. There he roams in graceful freedom among the colorful mimosa trees and over sandy plains in complete harmony with his surroundings. The giraffe is usually to be found in groups, feeding contentedly in the company of the striped zebras.

Known once by the ancients as the Camelopard because of his beautiful leopard-like coat and his camel-like gait and habits, this name of the common species is still preserved in scientific archives as Giraffa camelopardalis.

The most striking characteristic of the giraffe, of course, is his great size. Being the tallest animal in the world, he attains a height sometimes of eighteen or nineteen feet, the female a foot or two less. Long legs and neck account for his extra inches. He has a short, broad body with prominent shoulder-blades and the forelegs are longer than the hind legs, which slope gradually to the tail. The neck carries a short, upstanding mane and the head is delicate and fine, with dark eyes fringed with long lashes. Short thick horns spring from the high forehead over the eyes, peculiar in that they are covered with skin, tufted at the tips with dark hair. These are really not horns at all, but bony prominences which later become part of the skull.

His wide nostrils are of distinct use to an animal living among the blinding sandstorms of the desert, for they can be closed at will. His ears are large and pointed.

Fitted for his trek through the desert are the broad cloven hoofs, and nature has also endowed him with a tough hide with which to force a passage through the well-named "wait-a-bit" thorn which grows profusely throughout his native land. By means of his long, sensitive tongue and upper lip, he reaches to the tree-tops and gathers in the acacia leaves of which he is so fond.

The giraffe, like the camel, is capable of traveling long distances without water for months at a time. Some naturalists claim that he finds moisture in the succulent watermelons which grow at certain seasons in the desert. However, the fact remains that the giraffe can go waterless for weeks at a time. When drinking or grazing they spread their forelegs widely apart, in order to reach the ground.

Being of mild and pleasant temper, the giraffe is the most harmless of creatures, but he is by no means defenseless. Exceptionally wary, keen of eye and ear, he is ever on the alert at the merest hint of danger, and if in need of a weapon, he will lash out with his powerful hoofs as a horse does. He is also capable of delivering a smashing blow with his head, which he uses like a croquet mallet, by a swing of his powerful neck.

The giraffe is one of the finest examples of camouflage in the world. His dappled coat blends perfectly with the lights and shades of the mimosa trees and, tall as he is, he is almost invisible.

—Our Dumb Animals.

EIGHT MISSIONARIES ARRIVE IN INDIA

A cablegram from India to the Board of Missions and Church Extension gives the news that a number of Methodist missionaries, new to the field or returning to India after furlough in the United States, have arrived safely. The party includes Dr. Murray T. Titus, who takes his new post as secretary of the National Christian Council of India; the Rev. and Mrs. Donald F. Ebright, of Cawnpore; Mrs. Harry A. Hanson, of Lucknow; the Rev. Sankey L. Sheets, of Lahore; Mrs. Arthur W. Howard, of Lucknow; Miss Allie May Bass, of North India; and Miss Elizabeth P. Overby, who is beginning service in India as a public health nurse.

The Upper Room

and

"The Year of Evangelism"

The January-February-March issue of *The Upper Room* has been prepared especially with "The Year of Evangelism" in mind. The daily devotions are written and arranged under such topics as

"Lost People Everywhere"
"The Great Texts of Redemption"
"The Christian's Concern"
"White Harvest Fields"
"The Gospel at Work"
"God Needs Laymen"
"Human Sin and Divine Forgiveness"

All pastors as well as laymen active in carrying out the program of "The Year of Evangelism" can use *The Upper Room* effectively in these three ways:

(1) Urge all your families to use The Upper Room in family devotions.
One of the major goals of The Crusade for Christ during "The Year of Evangelism" is daily devotions in every Methodist home.
(2) Place a copy of The Upper Room in the hands of each person upon your Constituency Roll.
(3) Give a copy of The Upper Room to every family uniting with the church.
Urge them to use The Upper Room to help develop their devotional life as individuals and as family groups.

IMPORTANT: Be sure your church has enough copies of The Upper Room to carry out this full program. If your regular order needs to be increased, order additional copies immediately. We will be glad to send them, in lots of 10 or more to one address, on consignment at 5 cents each for all copies used, with the privilege of returning unused copies for credit.

THE UPPER ROOM • Medical Arts Bldg. Nashville 3, Tenn.

IN MEMORIAM

On Saturday morning, October 20, 1945, the sad news reached Rochelle, La., that Randolph Wilson had been crushed by the falling of an oil derrick near Trout, La.

He was rushed to the Baptist Hospital at Alexandria, La., but expired a few minutes after arriving there.

Randolph was born on June 18, 1916, and when just a boy united with the Methodist Church and was very faithful to the Church.

After he married, he moved to Tullos, La., and was connected with the H. L. Hunt Oil Company as foreman of production. He did not move his church membership from Rochelle. His funeral was conducted from the Rochelle Church by Rev. A. D. George, pastor of the Tullos Church, assisted by the writer.

A beautiful musical selection of comfort was rendered by Mr. and Mrs. Leo Day and the body was laid to rest in the Georgetown Cemetery beneath a floral tribute that spoke in no small way of the esteem in which Randolph was held by all who knew him.

We extend our love and sympathy to the bereaved family and all the loved ones.

T. W. STODGHILL, Pastor.
Rochelle Methodist Church, Rochelle, La.

JOHN MARSHAL BROWN

Life has its joys and pleasures for a season which are intermingled with sorrows and tragedies, for—

"Death rides on every passing breeze,
And lurks in every flower."

One by one our loved ones and friends are passing from this earthly stage of action and in their passing leave behind lonely and sorrowing loved ones to mourn their departure; but such is life.

John Marshal Brown suffered a heart attack several years ago and gradually declined in health and finally "entered into rest" as a result of "classical heart failure" on his sixty-second birthday, June 9, 1945, at his home, Belcher, La.

He was born on June 9, 1883, in Washington, La, son of the Rev. J. M. Brown, a cultured, efficient, and beloved member of the Louisiana Annual Conference of the Methodist Episcopal Church, South, and his wife, Virginia Wren, of Minden, La., both of whom preceded him to the heavenly home a number of years ago. John was, therefore, a product of the Methodist parsonage and proved to be a worthy son. He united with the Methodist Church at an early age and was a devoted member the remainder of his life, serving as Sunday School superintendent, Bible class teacher, and steward for a long period of time;

"Traveling home to God,
In the way our fathers trod."

He was also an active member of the Belcher Masonic Lodge, being the first certificate member and served in all the stations, from Tyler to Worshipful Master.

John was united in marriage to Miss Susie Belle Peak (who survives him) at Locust Ridge, La., home of the bride's parents, on August 3, 1924, Rev. A. D. George officiating.

I consider it quite a privilege to pay this tribute to his memory, having been pastor of his noble father and two sisters, as well as of himself and his wife. I therefore join heartily with another former pastor, Rev. Guy Hicks, D.D., in saying: "John Brown was a fine Christian gentleman in every way. He loved his Church and always supported the program of it in every way he could. He was indeed a good, loyal Methodist. He lived a clean life and was devoted to his Saviour and was a true friend to his pastor."

We will meet him again in the heavenly home.

A. S. J. NEILL.

A TRIBUTE

"Leaves have their time to fall,
And flowers to wither at the North wind's breath,
And stars to set;
But thou hast all seasons for thine own,
O Death!"

In the passing of Mrs. Frances Arnold White, we have lost a good friend, for she possessed many noble attributes of character—her heart was a playground for love, kindness, and charity, the higher ideals of life were predominating. She had graces and accomplishments of true womanhood.

Coming to Columbus from Pickens, Miss., many years ago, she at once endeared herself to the people of our town and attended the I. I and C., now M. S. C. W., and was held in high esteem and friendship. Having been connected with the Methodist Church over a long period of years, she began working in our church, of which she was a loyal and consistent member, and it was her pleasure to discharge any trust or obligation imposed upon her and filled the niche well, and she was the leader and teacher of the Wesley Class, and everyone enjoyed listening to her words of intellect and beauty; also she was devotional leader for Circle No. 2, and found the good that was in everyone and took an interest in the Woman's Society of Christian Service. She claimed membership in one of the literary clubs of our city, the Reading Circle, and was district chairman, and her reward was a plaque of honor for her services. She was reared in a Christian home, imbibing lovely constituents of character. Many loved Miss Fannie, as she was affectionately called, and she was unselfish, and the world was better for her living in it and passing through. Socially, she had a charm of manner and was vibrant with life and radiated sunshine.

"I will not say she is dead; she is just away.
For with a smile and a wave of the hand.
She has wandered into an Unknown Land,
and left us dreaming,
How very fair indeed it must be
Since she lingers There."

Mrs. White, though past an octogenarian, was young in spirit and departed this life on the 22nd of July, 1945, after six weeks of illness. Her memory is engraved on many a tender, loving heart and ineffaceable as ivory.

I only know that, calm and still,
She sleeps beyond life's woe and wail;
Beyond the fleet of sailing clouds,
Beyond the shadow of the vale.

I only know that, tired and worn,
I halt upon the highway bare,
And gaze with yearning eyes beyond
To fields that are supremely fair.

JULIA MEEK GERETY
Columbus, Miss.

BISHOP BAKER INTERVIEWS EMPEROR HIROHITO

Bishop James C. Baker, of Los Angeles, Broadcasting this past week-end over Radio Tokyo to America, labeled as "utterly ridiculous" the idea that Japan does not know she is defeated. "Many speak of what has happened as a liberation and an opportunity for new life which has come to Japan," he said.

The four churchmen, of whom he is one, who, with the approval of President Truman and General MacArthur, are here to study relief and rehabilitation needs of the churches of Japan, were each granted interviews with Emperor Hirohito last week. Hirohito spoke appreciatively to Bishop Baker of the service rendered Japan and to the world by Christian churches and institutions of learning. The Emperor referred to the visit of the deputation of American churchmen as being of the utmost consequence to the Japanese people.

Describing in his broadcast his travels by air and rail during the past 18 days, including flights over the atomic-bombed cities, Bishop Baker said: "Everywhere I have seen the unbelievable devastation and ruin of Japan's great cities. The realization of defeat grows sharper every day. There is increasing resentment against the shameful behavior of the military leaders of this country."

No stranger in Japan, Bishop Baker, now Methodist Bishop of the California Area, for four years (1928-32) supervised his denomination's work in Japan and Korea and has made frequent return trips. Foreseeing trouble on his visit here a few months before Pearl Harbor, he joined with Dr. Ralph E. Diffendorfer, of New York, mission board secretary, in ordering Methodist missionaries home. Bishop Baker, on this current trip, represents the International Missionary Council, of which he is chairman.

How To Relieve Bronchitis

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MUSTEROLE

The warm welcome of old friends and new has deeply stirred the deputation, Bishop Baker reported. "Almost everyone has told us that Japan's crying need is for inner reformation for the individual as well as for the nation," he said. "Thoughtful leaders say that we must discover the resources and power for developing moral and spiritual character. Kagawa and others have emphatically asserted that this is the time of times in this stricken nation for the teaching, preaching, and practice of the gospel of Jesus Christ."

Dr. Walter W. Van Kirk, of New York, another member of the delegation, on whose regular NBC broadcast, Religion in the News, Bishop Baker spoke, described the persecution which Japan's 350,000 Christians have endured. "During the war, and long before," he said, "this colony of Christian believers was surrounded on all sides by the military police, the "thought police," and those who sought to lay traps for their confusion and ultimate undoing. Their congregations were dispersed, their hymnals and Bibles were burned. There were, of course, a few defcetions. Some charters of educational institutions were amended by striking out reference to Christian ideals, but, by and large, the Christians survived the storm. They are here, ready to lay the foundation for a new Japan."

NORTH MISSISSIPPI CONFERENCE

Aberdeen District—First Round

Sherman, at Sherman, Dec. 2, a.m.
Verona, at Verona, Dec. 2, night.
Smithville, at Antioch, Dec. 9, a.m.
Amory, Dec. 9, night.
Vardaman, at Vardaman, Dec. 12, a.m.
Toccopola, at Thaxton, Dec. 16, a.m.
Pontotoc, Dec. 16, night.
Greenwood Springs, at Friendship, Dec. 19, a.m.
Tremont, at Mt. Olive, Dec. 23, a.m.
Fulton, at Fulton, Dec. 23, night.
Nettleton, at Nettleton, Dec. 30, a.m.
Okolona, Dec. 30, night.
Mooreville, at Allen's Chapel, Jan. 6, a.m.
Tupelo, Jan. 6, night.
Salem and Friendship, at Salem, Jan. 9, a.m.
Buena Vista, at Boone's Chapel, Jan. 13, a.m.
Prairie-Strong-Hamilton, at Prairie, Jan. 13, night.
Woodland, at Woodland, Jan. 20, a.m.
Calhoun City, Jan. 20, night.
Algoma, at Algoma, Jan. 27, a.m.
Derma, at Big Creek, Feb. 3, a.m.
Pittsboro and Bruce, at Pittsboro, Feb. 3, night.
Shannon, at Brewer, Feb. 6, a.m.
Houlka, at Houlka, Feb. 10, a.m.
Houston, Feb. 10, night.
Becker, at Paine Memorial, Feb. 17, a.m.
Aberdeen, Feb. 17, night.

W. B. BAKER, D. S.

It is better to light a candle than to curse the darkness.—A Chinese Proverb.

Only a clear brai can think God's thoughts after Him. Only a steady hand can glorify the Divine Carpenter. Only a heart unhurried by artificial stimulants can be loyal in its love to Christ and humanity.

—Frances E. Willard.

"I am very depressed about the state of the world in general and of Europe in particular. Love and Christianity and culture and all the decent virtues of life have gone. If only the world would realize that the teachings of Christ are right, that there is no other way to live than by following His example, we might get somewhere. The evil spirit that is abroad is much worse than all the atomic bombs and much more dangerous."—Letter from a British Officer.

There are no times in life when opportunity, the chance to be and to do, gathers so richly about the soul as when we suffer. Then everything depends upon whether we look to the lower or the higher source of help. If we look to God, the hour of suffering is the turning hour of life.

—Phillips Brooks.

The church is not a dormitory for idlers and sleepers, but an institution for workers. It is not a rest camp; it is a front-line trench.—Daniel A. Poling.

We are endowed with profound instincts and yearnings and capacities which are fitted to receive and entertain the divine pre... and these eternal powers are feeling ... eternal as for their vital bread. Offer ... the world's feast, and they are hungry ... It is like offering stones for bread. ... things are not big enough. The soul ... for God, for the living God.—John H. ...

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Christ

THE LIVING CHURCH

The only way in which a new social order can be born is that multitudes of individual men and women should find a new specific vocation in the dedication of themselves to the service of God in the sphere of citizenship.—Dr. Joseph H. Oldham.

THE PRAYER-ROOM TODAY

Saviour, suffer me not to be content with less than Thou art able and willing to do within me. As Thou hast reconciled me to God by Thy death, so let me be saved by Thy life. Change my nature into Thine, my absorption in this passing world into Thy swift sense of things unseen, my selfishness into Thy generous care for others. Change these unhallowed fires that so often leap up within me into Thine own pure flame of holy love. So shall I become indeed Thy Father's child, renewed in the likeness of Thyself, His beloved Son and my Saviour. Amen.

Vol. 92. No. 48.

NEW ORLEANS 12, LA.,
THURSDAY, DECEMBER 6, 1945.

The Sun and the Stars

The sun and the stars in the heavens united in radiance shine,
Their light like a mantle of glory descends as a blessing divine.

Let the nations whose banners are waving the sign of the stars and the sun,
Give light to the earth and its people united in purpose as one.

Though clouds in their darkness may gather, and ages in turn pass away,
Unaltered as laws of creation the lights of the firmament stay.

Let the nations whose banners are waving these emblems of beauty and light,
Stand firm for protection united, as follows the day and the night.

Though language and customs may differ, though kingdoms their course have run,
Though races and peoples have altered, o'er all shine the stars and the sun.

Let the nations whose banners are waving the symbols that never shall cease,
Insure for the earth and its people the blessings of safety and peace.

—From Everyland.

WALLET OF THE WEEK

THE GENERAL ASSOCIATION OF BAPTISTS in Missouri, in its one hundred and eleventh annual session, went on record as urging President Truman to discontinue the unofficial representative at the Vatican. The reason given for the action was that the practice endangered separation of church and state. Governor Phil M. Donnelly was commended by the Association for his campaign against gambling houses. The Baptists of Tampa, Florida, joined the Methodists in a protest against prison conditions in that state.

* * *

THE WILD RICE of the upper Mississippi Valley is said to be the best wild grain crop known. It grows in Minnesota, Wisconsin, and Michigan, and is gathered for the market by the Indians who discovered it and called it by the Algonquin name, Menominee. The beaks, or pods, in which the rice grows are one and one-half inches in length and the hulled kernels are about one-half inch long. The crop grown in Minnesota and Wisconsin amounts to about five hundred thousand pounds and it nets the Indians from twenty-five to thirty-five cents per pound.

* * *

THE PRESBYTERIAN BOARD OF NATIONAL MISSIONS has established a large farm of cultivatable land in Swannonoa, N. C., where they plan to give clergymen a full year as dirt farmers as a preparation for rural pulpits. The classes are scheduled to begin next June and the entrance requirements will be either college or seminary training. The institute bears the name of the founder, Dr. Warren H. Wilson, one-time chief of the Board's rural work. Dr. Wilson's theory was that the rural minister must sow the seed alongside his neighbors while he ministers to their souls.

* * *

COAGULATION AIDS in surgery have long been a problem which has been only partially met. Recently a member of the faculty of Vanderbilt University told the Southern Medical Association that he had used tiny gelatin sponges soaked in thrombin with satisfactory results. The thrombin, which is the clotting component in blood, was secured from cows. Two Baltimore physiologists reported the successful use of X-rays against hemophilia. Still another reported the discovery of an unidentified substance in the roots of the common morning glory which holds promise for securing blood coagulation.

* * *

THE HAWAIIAN GECKO is said to be of Asiatic origin. It is a nocturnal lizard which spends the day in any crack or crevice and comes out at night to prey upon the insect life of the Islands. It has a camouflage coloring which is a protective endowment. It is particularly effective in mosquito extermination. Although it has the more or less repulsive appearance of a reptile, it seems to be harmless. The inhabitants of the Islands know of the presence of geckos by the faint squeaks which come from the rafters of the houses.

WARTIME SCIENTISTS are said to have blasted the textbooks which say that there are only ninety-two elements. The researchers split the uranium atom into two elements—neptunium and plutonium. Later another one of the same group announced the discovery of microscopic quantities of two more elements and it is guessed that one or two more unknown elements may be nearing discovery. The four already found bring the total known elements to ninety-six, filling in some of the gaps in the periodic law of chemistry.

* * *

A NEW SYNTHETIC DETERGENT is now on the market which, according to the chemists, is better than soap for laundry and other household uses. It works equally well in either hard or soft water, requires little rubbing, and does not cause fabrics to shrink or colors to fade. It cleanses china dishes without leaving a film, and both china and glassware dry without the dull and lusterless look left by ordinary soaps. The dishes can be left to dry without wiping. This should take some of the drudgery out of laundering and dishwashing.

* * *

THE WORLD'S DEATH TOLL, says the **Holiness Mission Journal,** is fifty million persons per year, or one hundred and thirty thousand per day. One-fourth of the world's population dies before the age of seven years. Out of every thousand only six reach the age of sixty-five, only two reach the age of eighty, and only one reaches the age of one hundred. If these figures be correct, they show that the life span is still surprisingly low, and that the science of health has still much to achieve before the race may reach what should be a reasonable maximum of years.

* * *

SEVENTY-SIX CHAPLAINS with the American forces were killed in battle, according to War Department tabulation. Twelve, aboard unmarked Jap prison ships, were sunk by Allied guns and bombs. One was killed by Allied bombings while moving from prison to prison in Germany. Three died in Japanese prison camps. Those who left the battle front wounded number two hundred and thirty-three. In the chaplaincy service, fifteen hundred and ninety-five military decorations were awarded, eighteen of them second only to the Congressional Medal of Honor, the Distinguished Service Cross. Three hundred and nine received the Purple Heart.

* * *

THE INDIAN JEWS of Mexico are said to have been driven from Spain by persecution. The leader of the largest Mexican Jewish colony died at the stake in 1589, and his followers fled into the wilderness around the city which they helped to found, Monterey. They intermarried with the Indians and their faith absorbed the Christian and pagan symbols. About five hundred of these Indian Jews are now together again and have a synagogue in their community on the outskirts of Mexico City. There they teach the Hebrew language and have their own native rabbi.

New Orleans
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C. MILTON CHALMERS, Publisher

EDITORIAL

ZIONISM AND THE FUTURE OF THE JEWS

One of the amazing reactions of the Jews to their war-time experiences is a lack of diplomacy and the bitter ingratitude which they now exhibit toward the nations and peoples who achieved their liberation. Instead of acknowledging their debt to England and the United States, certain elements seem to be determined to have what they demand even at the cost of perpetuating war throughout the world. It appears that the Zionists are in the forefront of the agitation against the friends without whom they would have been doomed to destruction.

The Allies are denounced for a condition of the liberated Jews which is no better than that which they endured under Nazi tyranny. Efforts are made to smuggle Jews into Palestine in violation of British restrictions and when they fail, the Jews, according to reports, proceed to incite riots and attack with violence the very government to which they owe most. The Jews in America continue to buy Palestine land in defiance of British restrictions, and they stop at nothing, legal or illegal, which promises to keep strife alive, apparently in the hope that their end may be achieved thereby.

One of the Zionist leaders said of President Truman's recent declaration regarding Palestine: "His declaration on Palestine is nothing less than an abdication by the American Government to the treacherous British imperial policy." He said of Mr. Bevin and the joint committee of inquiry: "It is intended to be used as an instrument for the perpetuation of a minority status for the Jews in Palestine and the eventual liquidation of the commitments to the Jewish people in the Balfour Declaration and the Palestine Mandate." He summed up his incriminations thus: 'In all this there is a deliberate attempt to reduce the problem of Palestine to a simple question of relief and humanitarianism and to remove it once and for all from the political agenda of the world."

Such impeachments of the integrity and the sincerity of the leaders of Britain and America can hardly serve productively the cause of the Jews throughout the world. We deplore anti-Semitism, but we cannot think of a more effective way for its promotion than is to be found in the bitter and unwise words of this Zionist leader. We cannot see why the unwisdom of such attacks might not have been too obvious to have permitted their use. No one questions the horrors to which the Jews have been subjected, but it should not be forgotten that the Jews were peculiarly the beneficiaries of the struggle which crushed Nazi tyranny. Right-thinking people are already asking why the lawless attitude and the attacks upon their friends. That same question will continue to be asked with increasing emphasis, and not without an unfavorable effect upon the future of the Jewish race.

PEARL HARBOR AND AFTER

The unconvincing investigation of Pearl Harbor, with its charges and counter-charges, is being dragged across the front pages of our newspapers from day to day. Sometimes the witnesses grow denunciatory and partisans inject charges of an intention to "smear." All this is no more informative than were the documents of the first report ,sealed from public view and denied to the country which had a right to know the facts, if not at the time, certainly now. Public doubt has reached a stage which will not yield readily to the oral testimony of interested parties, whether partisans or possible participants in the responsibility for the disaster. That situation has been made all the more acute by reason of the fact that this is the third investigation of the case.

We have no interest in "smearing" anyone, living or dead, but we are interested in knowing the whole truth in the interest of the living and the dead. If the President, Mr. Hull, or the commanders were derelict in any degree, they should take the consequences. If they were not remiss in the discharge of their duty, the documentary evidence in the case will go further toward clearing their names than anything else. For that reason, we have insisted from the beginning that the American people are entitled to have the documentary evidence and should reach their own conclusions. That applies to the Belgian Bulge as well as to Pearl Harbor.

We had relatives in both of these engagements and we believe them absolutely, up to the limit of their opportunity to know the facts. Frankly, we are not satisfied. The investigation keeps to the fore the official information and orders, but nothing is being said about the oft-repeated charges of drunkenness as a factor in both disasters. We do not expect a full airing of the liquor factor. The liquor situation is too much of a national disgrace for those chargeable with subjecting the armed forces and the people to exploitation, to wish a full disclosure of the story. But we shall continue to demand that the truth be told, no matter who may be hurt by it. If the people may not know the facts about any war, then we are not sure but that the time has come

for placing restrictions upon those who now have the power to declare war.

A CHANGE IN PUBLISHERS

Exactly forty years ago, Mr. C. O. Chalmers took over the task of publishing the New Orleans Christian Advocate, and upon his retirement sixteen years ago he was succeeded by his son, Mr. C. Milton Chalmers. In all that time the Chalmers', father and son, gave a service as honorable as it was devoted and continuous. Out of our own eleven years' association with Mr. C. Milton Chalmers, we can truly say that we have never been associated with a man whom we believed in more sincerely or trusted more unreservedly, and that same feeling applies to his honored father, with whom we have had less intimate association for a quarter of a century. The Advocate owes a debt to these men which it can never fully discharge.

The new owner of "The Chalmers' Printing House," Lieutenant Sam Ballard, is a veteran of the Marine Corps, with a service record in the Pacific combat arena, and was formerly a newspaper publisher at Houma, La. He takes over the plant, the contract obligation with the Advocate, and the good will of the Chalmers' Printing House. He is young, energetic, and understanding, and we look forward to the association with him with full confidence and trust. His responsibility, like that of Mr. Chalmers in the past, will be that of the mechanical production of the Advocate and getting it into the mail on its journey to our wide circle of readers. We know his family connections and we look forward to our association with him with the anticipation that it will be mutually pleasant and profitable.

Elsewhere we publish the valedictory of the retiring publisher and the salute of the new, each over his own name. From here out, if anything should happen in the composing and press rooms, whether good or bad, it will be a case of "Tell it to the Marines."

SMALL CHURCHES

Not long ago an interested layman said to us that he had come to believe in small rather than large churches. That has long been our own feeling based upon pastorates of all kinds. When we left St. Mark Church, Atlanta, we told Bishop Moore that we preferred not to have another church of such size that we could not be intimately acquainted with every member of it. We feel that the pastoral relation loses much of its value when such acquaintance and fellowship is not possible. Where pastoral contact is lacking, there will be many who will lag in enthusiasm and devotion. When that is the case, it can only mean that the church is not functioning effectively and there is an unnecessary waste of manpower. There is a glamor about great churches, but we question whether an audit of their work in all aspects would be favorable. It has been our experience that every face lost in the crowd represents a heart lost in kingdom service and it often means a heart impoverished by neglect. A great church, measured by membership and budget and by an imposing structure, may give to its members a feeling of importance, but does it do for each and every member on its roll all that a smaller church and a closer personal relation might? If it does not, its value is open to question.

REFLECTIONS ON DEATH

With the passing of our dear friend, L. H. Roberts, we of this community, have lost a good neighbor, a Christian gentleman, a faithful steward in the Church, an expert craftsman who for thirty years gave to Mississippi State College an unselfish service. He was a workman who never needed to be ashamed. He was endowed by nature with a keen mind, a gentle spirit, and a loving disposition. All these he consecrated to the service of his fellow-man and to the Master's use. Not only was he appreciated for his intrinsic worth, but for his splendid traits of character, which endeared him to those with whom he labored so long and so faithfully.



B. P. Brooks

Death to those who are God's children is the end of all travail, the door of desires, the gate of gladness, the port of paradise, the beginning of eternal felicity. Death is but life to a true believer; it is not his last day, nor his worst day, but in the truest sense his best day and the beginning of his better life.

What is life? What is death? We look out of our window in the springtime and see a beautiful, verdant nature, a world clothed in robes of living green. In a few short months, all will be gone. The leaves have fallen; the flowers have faded, the grass has withered, and we say that they are dead. What is life? What is death? We see a baby born into the world: He lives, and grows into happy, buoyant boyhood, into splendid, stalwart manhood, into beautiful old age, and then—the hand becomes pulseless and cold; the eyes become misty; how pale, how silent the body! And we say he is dead, and there is the end.

But, just as we know in the springtime, the tiny blades of grass will again spring up from mother earth, flowers will bloom again just a little sweeter, nature will clothe herself in a living verdure grander than before; so it is with our loved ones who we proclaimed were dead. In the morning of the resurrection they, too, will arise with a new, more wonderful, a more glorious, an eternal life.

"Alas for him who never sees the sun shine through his cypress trees;

Who hopeless lays his dead away" But we, thank God, have the glorious promise of a beautiful immortality.

Here was Mr. Robert's philosophy, whether he ever put it in words or not. In his unselfishness, perhaps, he didn't know he had such philosophy:

"I would be true, for there are those who trust me;
I would be pure, for there are those who care;
I would be strong, for there is much to suffer;
I would be brave, for there is much to dare;
I would be friend of all—the foe, the friendless;
I would be giving and forget the gift;
I would be humble, for I know my weakness;
I would look up, and laugh, and love, and [illegible]

A LAST WORD

To sever the ties of forty years is not a simple matter. Especially is this so when the association dates from one's childhood and has grown steadily through the years.



C. M. Chalmers

My first remembrance of the Advocate was in the fall of 1905, and I was too young to remember many of the details, but I do remember the enthusiasm of my parents and the impression of the occasion has lingered with me through the years.

My father had been working nights on the old **Daily Picayune** as a typesetter. In launching his new venture, he invested his life's savings as a down payment on equipment for a modern printing plant. The future of the enterprise to which he was about to give himself was problematical, for there was Mother, now with the angels, and four children. At the beginning, there were some mortgages, a contract, and the personal determination to succeed. His task was to publish a religious newspaper for his Church, which was then at a low ebb—at such a low ebb that the price for his services was made contingent upon his success. The paper was owned then, as now, by the Methodists of Louisiana and Mississippi, an editor was engaged at a nominal salary, and the Publishing Committee pledged the moral support of the Conferences. Upon that insecure foundation, Dad launched out, feeling that it could not fail.

Such was my introduction to the Advocate. In the years that followed, I spent the hours after school and Saturdays learning the printing trade. In 1919, after my discharge from the Army in World War I, I became Dad's assistant, in which capacity I remained until his retirement in 1930, when I was elected business manager and publisher.

With the issue preceding this, that long and happy association came to an end. With the approval of Dr. Duren, Editor-Manager, and Mr. J. W. Reily, chairman of the Publishing Committee, I have sold the physical assets and goodwill of the Chalmers' Printing House, and assigned the publishing contract for 1945-46 to Lt. Samuel Ballard. He is an energetic and capable young man, with journalistic training and an excellent background otherwise. He has recently been separated from the Marine Corps, having served most of his term of enlistment in the Pacific Combat Area. I commend him to the Advocate constituents.

Many loyal friends with whom we have been associated have been a blessing to me and I shall cherish the memory of their loyalty and friendship in all the years to come. The editors with whom I served include the following: Drs. Boswell, Meek, Carley, Harper, Bishop Decell, Drs. Raulins, and Duren. Each of them in his own way has helped to shape my life. Along with these are the faithful ministers and laymen of the Publishing Committee. They will ever have a place in my heart. I cannot name them all; many of them have long ago gone to their reward, but the steadying influence of those good men upon my life abides. Among the members of the Publishing Committee, I mention only Dr. J. T. Leggett, who was on the Committee when I came into the Advocate family. He was ever a sympathetic counselor and friend.

I cannot conclude this valedictory message without mention of the employees who played a large part in whatever success we achieved. Henry Leon, mailer, joined the staff forty years ago and is there as we leave. William A. Holmes, linotype operator and pressman, came ten years later, and he, too, continues his labors. In recent years, Mrs. E. L. Diamond, Advocate secretary, has been most helpful. Among other names are: Verret, Schmidt, Moss, Fuller, and Swanton. It was hard to notify our employees that we were at the parting of the ways. All of them have a place in my heart.

Last, but not least, I pray God's richest blessings upon the thousands of ministers and laymen of the patronizing Conferences, and my thanks are tendered to the legion of friends for their generous and sympathetic support.

Long live the Advocate!

C. M. CHALMERS.

MESSAGE FROM MR. BALLARD

Dear Dr. Duren:

In purchasing the Chalmers' Printing House, I am very happy to find that I have



LT. SAMUEL BALLARD

fallen heir to the agreement to print the **Christian Advocate** each week and send it on its way to its many patrons. I am anxious for you to know that I will do everything in my power to carry out this responsibility ably and well, and will do everything possible to assist you and your staff in your efforts which over these many years have contributed so much to the moral life and civic development of our city and nation.

I do not feel, though, Dr. Duren, that this is the forming of a new friendship, but rather the renewal of a very old and good one. For, having been in the newspaper field for some years, your splendid work has already come to my knowledge. Moreover, your son, Willam Duren, was my mathematics professor in Tulane University back in 1935.

Here is every wish, Dr. Duren, for the continued success of your organization. It will be a satisfaction to feel that "The Ballard Press" in the future will have contributed to that success.

Sincerely,

SAMUEL BALLARD.

"HOW CAN THEY UNDERSTAND UNLESS . . . ?"

By Marion E. Fiske, Panama City, Panama

Some weeks ago, my daughter Betty and I had opportunity to visit the interior village of El Valle, seventy-five miles from Panama City, Panama, where a number of years ago a chapel was built.

For lack of workers, it has not been served for some time. Termites have been gnawing at its wooden parts until the doors are gone and one window is cut, while three still serve faithfully, but not for too long, perhaps. Only the termites know when the shutters will no longer serve! Best of all, there is a little group of folk who still cling to their faith, and live clustered about the forlorn chapel.

I did not know who they were, but on the Sunday morning I set out to find them. At the first house I visited, I found the oldest member sick and, while she told me where to call, she could not help as she had in the past. I visited the families on my way to the church, telling them to come at once as my time was limited. It was quite an experience finding a church I had never seen and hunting up a congregation I did not know on this Sunday morning. Of course, some folks were in the midst of tasks they could not leave, but others promised to be present.

On seeing the church, I promptly fell in love with it, although the dirt of ages was upon its floors and beehives and ant nests were in its rafters. There was only a bench and an old pulpit for furniture. But when we clanged on the suspended piece of railroad rail, a miracle happened! A woman came in with a broom and swept! A shy little boy brought a dust rag and went over the bench. Others came, bringing more benches. Still another lady brought an altar cloth. Four people brought flowers with which they decorated the altar, and, "presto change," it was lovely, attractive, and worshipful, because these ministering hands with loving service made it so.

Twenty-two attended the service. Among them was our oldest member—brought by an auto and carried into the church. Someone found her crying because she could not walk to church, and the auto was provided. She does not see to read the hymns, but she knows them all by heart and helped us sing them.

The little group had become discouraged because of the lack of a pastor and the decadence of their church. So I chose for my text, "What have you in your hand?" urging them to carry on and to make the most of what they had. Betty and a friend sang a duet, and we took an offering to go toward the repairs on the church. It amounted to $8. One man got up to beg for a preacher, which at present we cannot supply. We are trying Paul's method of a letter to the church which can be read in a service in lieu of a preacher.

When the service was over, the benches disappeared and carefully the people closed and locked the three windows and went home, not seeming to sense the incongruity of the situation with the doorless opening and the shutterless window.

They were happy. Had they not had the fellowship of a worship time? Had they not sensed the presence of their Heavenly Father?

Let prayer be the key of the morning and the bolt of the evening.—Matthew Henry.

CONFERENCE NEWS AND PERSONALS

New Orleans Christian Advocate

Publishing Committee:
Louisiana Conference—J. W. Reily, Chairman; B. H. Andrews, R. R. Branton.
Mississippi Conference—J. T. Leggett, Vice-Chairman; J. E. Gray, C. C. Clark.
North Mississippi Conference—V. C. Curtis, Secretary; A. T. McIlwain, S. E. Ashmore.

W. L. DUREN, D.D. .....Editor-Manager
HENRY T. CARLEY, A. P. HAMILTON and B. P. Brooks .....Associate Editors
W. C. NEWMAN.....Church School Lesson Writer
MRS. E. L. DIAMOND.....Editorial Secretary
C. MILTON CHALMERS.....Publisher

Rev. R. C. Mayo has found a very hearty welcome at Smithville, Miss., and has already made his plans for increasing Advocate circulation.

Mrs. H. C. Morrison, widow of the former president of Asbury College, died at 7:30 o'clock, November 8, at the Baptist Hospital in Louisville, Ky., after a long illness.

Mrs. W. T. Phillips, whose late husband was a member of the North Mississippi Conference, requests that we change her paper from Opa Locka, Fla., to Ruleville, Miss., Box 302.

Rev. B. M. Lawrance, who was sent to the Sumrall, Miss., charge at the recent session of the Mississippi Conference, reports a warm welcome and a hopeful outlook for the year ahead.

Bro. Claude H. Mayo, Lake Charles, La., has our thanks for his interest and appreciation of the Advocate. Bro. Mayo could not feel differently having had the splendid father that he did.

For her loyal service to the Church and the W. S. C. S. through the years, Mrs. J. A. Evans was honored last week by being made a Life Member of the Woman's Society of Christian Service, Bay St. Louis, Miss.

Mrs. J. T. Lockhart, whose late husband was a member of the North Mississippi Conference for almost forty years, is moving from Buena Vista to Aberdeen, Miss., according to a request for change of her paper.

Rev. Walt Holcomb, of the North Georgia Conference, spoke at Centenary College on November 27 to the faculty and student body. Dr. Holcomb was awarded an honorary D.D. degree at Centenary College in 1927.

Mrs. T. T. Robin and Mrs. Sam Whitfield (nee Dochterman), both former members of First Church, New Orleans, are now serving the Bay St. Louis, Miss., church as Sunday School superintendent and vice-president of the W. S. C. S., respectively.

The church at Bay St. Louis, Miss., Rev. Philip E. Pierce, pastor, has sent in a check for $752 on the Crusade for Christ fund to relieve hunger and distress in Europe and other war-torn areas. The amount raised for the Methodist Orphanage on November 18, was $35.67.

The Annual Conferences of the Jackson area (J. L. Decell, Bishop) have employed full-time directors of Evangelism for the Year of Evangelism: Mississippi—Rev. E. W. Ulmer, director, and Mr. Virgil L. McBride, associate; Memphis—Rev. Dan Overall, director; North Mississippi—Rev. W. V. Stokes, director.

Mrs. L. A. Watkins, Pelahatchie, Miss., expresses her appreciation of the Advocate, which went to her son in service, Pfc. Terrell D. McKay, who is now at home. safe and well after many narrow escapes. He has five battle stars and three medals, but above all a spirit of thanksgiving for his safe return.

DEATH CLAIMS JOHN E. McCLURG

John E. McClurg, lifelong resident and druggist of Vaiden, Miss., died at his home at an early hour on Wednesday, November 28, according to a message received at the Advocate office. He had been in failing health for many months and for several weeks his condition had grown rapidly worse. He was a member of the Methodist Church and was long connected with all civic and social interests. The funeral was held on Thursday afternoon.

CLARE C. HIGHTOWER CLAIMED BY DEATH

Clare C. Hightower, a member of Rayne Memorial Church, New Orleans, died Wednesday in a New Orleans hospital. He was a native of Sweetwater, Texas, but came to New Orleans twenty-four years ago. He had been in declining health for several months and his death had been expected for some time. He was a prosperous business man and was loyal to his church. He is survived by his wife, who was the former Miss Kathleen Brooks, and one daughter, Mrs. David Wardlow Moore, of New Orleans. He is survived also by three sisters and two brothers, all of Sweetwater, Texas. The funeral was held on Thursday afternoon, with interment in New Orleans.

WINES AND LIQUORS BANNED ON RADIO

Dear Editor:

We have in our files letters from the Columbia Broadcasting System, the Blue Network of the American Broadcasting Company, in which such statements as the following were used: "We do not even contemplate the advertising of spirituous liquors over our network;" "Our present policy is to ban hard liquor accounts;" "It has long been our opinion that the advertising of wines and liquors is not suitable network material."

Having expressed themselves that strongly, they are not likely to change. There is little doubt but that these great systems have turned down large offers time and again from the distillers and wine industries.

Now a little state law in Louisiana about beer would stop the radio advertising of this intoxicating product in our State. Is this little hint stimulus enough to get you to speak to your representative and senator about this bill? If you resent those beer programs coming into your homes, well, you can do something about it.

LOUISIANA MORAL & CIVIC FOUNDATION.

MISSISSIPPI METHODIST HOME SAYS THANK YOU

Dear Christian Friends:

It is our hope that this be considered a personal letter of thanks by all of you who shared, through your love offerings of money, clothing, and food commodities, in making the past Thanksgiving season a happy one for the children and the personnel of the Methodist Home in Jackson, Miss.

Yuo have responded in a splendid manner to our Thanksgiving appeal for material help. Truly God's great heart is pleased when He sees the mind of His Son Jesus Christ and His love exemplified in men as they express gratitude for their own prosperity in sharing their blessings with dependent and neglected children. We wish that it were possible for all of you to come to the Home and see for yourselves the fruits of your own goodness and generosity.

Official receipts have been mailed for all gifts which were received in the form of money. We hope that you will consider this letter a personal acknowledgment to all of you whose gifts consisted of clothing, food, and other useful items. We wish that it were possible for us to make separate acknowledgment to every contributor.

We sincerely trust that either the pastor or some lay member in each congregation will find it appropriate to read this expression of our gratitude to his people.

May God continue to prosper you all in material blessings, as you honor Him by sacrificial living.

Yours in the Master's service,
J. H. MORROW,
Supt, the Methodist Home.



CORPORAL HOLLIS C. ABEL

On Sunday, November 18, 1945, Cpl. Hollis C. Abel passed from this earth unto a better land. He was in the service of his country, and had spent 18 months in a German prison camp during the recent war. He was 34 years of age, recently married to Miss Estelle Walker, of Pine Bluff, Ark.

He was a member of Greendale Methodist church, of the Roxie charge, Mississippi Conference, and leaves to mourn his going his wife, father, five brothers, one sister, and a grandmother, as well as a host of friends.

The funeral was conducted from the home of his father, George Abel, R.F.D. McNair, Miss., and the body was laid to rest awaiting the coming of our Lord in the Smith Cemetery. Services were conducted by the pastor, Rev. R. E. Alsworth, assisted by Rev. Rayford Lee, Baptist minister of Gulfport, on Thursday, November 22, 1945.

DUKE ALUMNI LUNCHEON

The luncheon for the alumni of the Divinity School of Duke University was held at the Heidelberg Hotel on Saturday, Novemebr 17, during the session of the Louisiana Annual Conference in Baton Rouge, La.

This was the initial and organizational meeting for the Duke Alumni of the Louisiana Conference. The guest speaker for the occasion was Dr. Joe J. Mickle, president-elect of Centenary College. Dana Dawson, Jr., acted as toastmaster for the luncheon.

Those present were the Rev. and Mrs. R. R. Branton and daughter, the Rev. and Mrs. Jim C. Sensintaffar, the Rev. and Mrs. Benedict A. Galloway, the Rev. and Mrs. George Harbuck, the Revs. Harold B. Teer, Jack Cooke, Dana Dawson, Jr., Garland Dean, Wyatt D. Boddie, and Dr. Mickle.

Although he arrived twenty-four hours after the luncheon, we are pleased to welcome back to the pastorate a fellow-alumnus who has served well as an army chaplain, the Rev. David Tarver. Alumni in the Naval Chaplaincy are Chaplains Roland W. Faulk and Luther L. Booth.

This new Duke Alumni Organization, of which the writer was elected executive secretary, has been invited by George Harbuck, pastor of the Trinity Methodist church, Alexandria, to have its Conference dinner next year at the Trinity Church.

WYATT D. BODDIE.

REPORT NO. 2 OF THE BOARD OF TEMPERANCE AND SOCIAL SERVICE

"Compulsory Military Training in Time of Peace"

We beg our people to think soberly and prayerfully about Compulsory Military Training in times of peace for our 18-year-old children. The 18-year-old boy is not sufficiently matured for police service in America, let alone in a foreign land. If our eighteen-year-old boys are sent into foreign service we will have a moral problem that would not be possible if more mature men were sent with their wives and families. In the first two months following V-E Day in Europe, forty-three thousand seven hundred and fifty-two of our American boys in France and Germany had contracted venereal disease.

Our Federal Government should promise to take intoxicating liquor out of our military camps and clean up the moral condition around those camps, or we should not consent for our children to be drafted and placed in those places.

We should beware lest we be induced to bow down before the same gods which brought destruction to Germany and Japan. Nations which have used military conscription in times of peace have perished.

Compulsory military training will seriously interfere with the education of our youth. Especially will this hold true in the cases of those young men who are preparing for professional careers which require a great number of years of college and university training, like doctors and scientists.

Therefore, we, the Louisiana Annual Conference of the Methodist Church, meeting in its 100th annual session, in Baton Rouge, Louisiana, November 18, 1945, do hereby oppose national military conscription in time of peace and call upon every senator and representative of the State of Louisiana in the Congress of the United States to vote against measures establishing such conscription. Be it further

Resolved, that a copy of this report shall be sent to each senator and representative of the State of Louisiana in the United States Congress.

Note: This report was adopted by a very large majority after careful consideration and thorough discussion. A motion to reconsider this report was made and seconded at the morning session of the Annual Conference on November 19. This motion for reconsideration was tabled by an overwhelming vote.

LOUISIANA METHODIST
ANNUAL CONFERENCE.

HATTIESBURG DISTRICT NEWS

The Hattiesburg district is off to a good start on this year's work. All phases of the Crusade are being promoted. Prospects are good for an early payment of the remaining pledges on time. Plans are being made to enlist new members and teachers for the Church Schools. Our main emphasis this year is on Evangelism. The district is sponsoring a "Methodist Evangelistic Hour" on Saturday evenings. We are able to secure time on two small NBC Stations, one in the northern end of the district and one in the southern part, with a connection between the stations. The programs may thus be presented in either Hattiesburg or Laurel. Music is furnished by a chorus selected from the choirs of the city in which the broadcast is made. Ministers alternate in giving the messages. The hymns, special music, and addresses are all evangelistic. Dr. B. L. Sutherland, our district superintendent, is in charge of each broadcast and announces the program. This program has been received well by our people and the public at large. It is financed by an accepted apportionment on each church in the district. It is to be continued throughout the year.

A Union Methodist revival is being planned for Hattiesburg and surrounding territory, January 27 to February 10. Rev. Jack Shuler will lead these services. They are sponsored by all the Methodist churches in the territory.

The District Institute of Missions and Evangelism meets at Main Street Church, Hattiesburg, on December 3.

Rev. Don Lewis has been transferred from the North Mississippi Conference and appointed to the Petal Church by Bishop J. L. Decell.

A course on Evangelism will be presented by the churches of Hattiesburg in February. Rev. Thomas Carruth will teach the courses at Court Street Church.

L. D. HAUGHTON,
District Reporter.

LOUISIANA ANNUAL CONFERENCE

Condensed Summary of Financial Statement for the Conference Year 1944-45

RECEIPTS ONLY

For Ministerial Support

Bishops	$ 8,211.89
District Superintendents	51,342.74
Superannuates	37,184.93
Sustentation	7,011.86
Total	$103,751.42

For World Service

General	$ 87,105.44
Fourth Sunday	15,392.25
Total	$102,497.69

For Crusade for Christ

Cash	$289,362.20
Bonds	5,324.50
Vouchers	700.00
Total	$295,386.70

For General Administrative Fund	$ 1,143.50
Jurisdictional Conference Fund	1,689.81
Rally Day	1,979.07
Student Day	641.48
Race Relations	1,699.06
For Miscellaneous Items	14,028.62

Total—Cash, Bonds and Vouchers	$522,817.35

Of the World Service total, $40,999.08, or 40 per cent, goes to the General Treasurer; 60 per cent, or $61,498.61 is retained for Conference Benevolences. $56,000.00 of this was distributed as follows:

To the Board of Christian Education:	
For the Centenary College Bonds	$18.648
For the Budget	16.688
Total	$35,336
To the Board of Missions and Church Extension:	
For Missions	$10,304
For Church Extension	3,752
Total	$14,056
To the Memorial Mercy Home-Hospital	$ 4,312
New Orleans Christian Advocate	1,232
Board of Lay Activities	1,064

For the Crusade for Christ our Conference paid this Conference year in cash and bonds, $295,386.70. The alloted quota for the Conference was $279,280. We have paid, therefore, $16,106.70 above the quota.

ROBERT W. VAUGHAN, Treasurer,
Louisiana Annual Conference.

NEVER SAY DIE

By Melissa Grant

No matter what comes, never say die;
When friends about you forsake
And are untrue, never say die.
Lift up your head, and with a smile
Pick up the pieces, and begin anew—
Never, never say die.

New Albany, Miss.

PERSONAL NOTES AND INCIDENTS

Mrs. J. S. Rutledge, of Walker, La., says that she has been a reader of the Advocate for a long time. We appreciate the assurance of her interest, both in the paper and in what it is trying to do.

Mrs. Florence B. Jackson, of McComb, Miss., does what we think to be something as beautiful as it is thoughtful. She sends a year's subscription to her twelve-year-old grandson at Marks, Miss., D. Eric Williams, Jr.

Rev. E. M. Sharp, who was assigned to New Albany, Miss., at the recent session of the Conference, says that he has had quite a time getting established in his new charge along with getting moved and trying to edit the Conference Minutes.

Rev. E. L. Jernigan reports a very gracious reception at the hands of the people of the Itta Bena, Miss., church to which he was assigned at the last session of the Conference. We appreciate Bro. Jernigan's regarding our own ministry there many years ago. It was our first pastoral charge.

Rev. W. F. Ragsdale writes that he received a royal welcome from the people of the Angie, La., charge, to which he was reassigned by the Conference. He says that the Varnado church has asked for half-time and will raise the budget to meet their asking. Bro. Ragsdale is looking forward to a good year.

Mrs. Dana Dawson, Jr., was honored at a surprise baby shower by seventy-five ladies of the Eighth Street Church in New Orleans. Enough beautiful gifts were received to equip the Dawson babies for many years to come. Mrs. John Lincks, president of the Ladies Bible Class, was in charge of the arrangements for the shower.

MERIDIAN DISTRICT NEWS

The Meridian District Institute of Missions and Evangelism was held at East End Methodist church in Meridian, Miss., Friday, November 30. Rev. C. H. Gunn, district superintendent, presided. He also conducted the morning devotions and gave the concluding address, in which he urged the clergy and laity, all to cooperate affectionately in the promotion of evangelism during the current Conference year.

Rev. T. O. Prewitt, Conference Director of Missions, brought a forceful address on "Soldiers or Missionaries." He declared, with emphasis, that his conviction is that if we do not promote the missionary cause we will have another war in a few years.

Rev. H. C. Castles, district Missionary secretary, discussed the possibility of prosecuting a large, fruitful missionary program in this district this year, and invoked the wholehearted support of all the pastors in this work.

Mrs. F. Olin Stockwell, representing the General Board of Missions, used as the theme for her address: "All Roads Must Lead to China." She told of the varied experiences of herself and her husband in China. She said that many of the roads there are mere "cow trails," as we would say; that much of the travel must be on foot or bicycles; but the people are hungry for the Gospel, and she is anxious to get back there and help to give them the Gospel, and pleaded for a thousand missionaries for China.

Rev. G. L. Sigrest, District Secretary of Evangelism, declared that we must love people into the Kingdom of God, as well as preach to them and pray for them.

Rev. E. W. Ulmer, Conference Secretary of Evangelism, said: "God has us in a corner—it is do or die." He said he has found that "Home-Visitation Evangelism" is the most effective type of evangelism for today, and urged liberal use of this type of evangelism.

Mr. Virgil McBride, a consecrated layman from Laurel, Miss., who is assistant to Bro. Ulmer in the work of Evangelism, brought a stirring message from the laymen's point of view, and admonished all the laymen to assist their pastors all they can in promoting the Evangelistic Spearhead of the Crusade for Christ.

Miss Jennie Youngblood, representing the Conference Board of Education, urged all present to help bring Missionary and Evangelistic Education to the children and youth.

Bro. Castles had a liberal supply of literature for gratituous distribution. He also took subscriptions for the **World Outlook**, and orders for the study book, "Christ and Our Country."

The audience, by unanimous standing vote, adopted the following: "Resolved, that we have had a feast of good things today. We heartily thank all the speakers for their inspirational messages, which strangely warmed our hearts, and pray God's blessings on every one of them; and we pledge ourselves, as we go down from this mountaintop of spiritual ecstacy, to endeavor, by the grace of God, to bring into the Kingdom our quota of the Million Souls for Christ, the objective of the Board of Evangelism."

The meeting was closed with a consecration service led by the district superintendent. While the congregation knelt in silent prayer, Rev. M. H. Wells, pastor-host, sang softly, "Seal Us, Oh, Holy Spirit." Bro. Prewitt led the concluding prayer, and Bro. Gunn pronounced the benediction, while all remained on their knees.

All the pastors in the district, except one, were present. A large number of laymen and women attended.

At the noon hour the ladies of the host church served a delicious luncheon to all present.

T. J. O'NEIL,
Reporter.

SUMMARY REPORT, LOUISIANA CONFERENCE

The report of the statistical secretary for Louisiana Methodism shows 1,327 infants and 1,453 adults baptized, and 1,978 baptized children on the preparatory roll. Total active members are 72,739, and 16,396 inactive, or a total of 89,135. Six thousand three hundred and sixty-six were received on profession of faith, and the net gain for the year was 2,329.

The Church School enrollment for all departments is 43,731, with an average attendance of 23,049. All schools use the lesson material of our Church.

The W. S. C. S. report showed a total membership of 8,793 in 316 organizations, and total collections of $55,510 for local work, and a total of $57,045 sent to the Conference treasurer.

Total value of church buildings and property is given as $5,966,998, not including other property. The total indebtedness on properties is $81,931.

Total salaries paid pastors, $450,342, and total for all local church expenditures, $1,093,714. Collected for district superintendents, $50,730. Conference Claimants collections, $36,949. Benevolence collections, $101,579. District work received $2,717, and the Louisiana Moral & Civic Foundation $4,745. The grand total of collections for all causes was $1,811,622, not including expenditures on church properties.

Educational statistics show property holdings of $1,207,333, endowment of $471,514, with no indebtedness.

Children in orphanage, 125; expenditures of $83,185, property holdings of $300,000, $200,000 endowment and no indebtedness.

Camp properties amount to $29,000.

PRESIDENT LAUDS METHODIST MEMORIAL

President Harry S. Truman has commended the plan to build a memorial chapel at Lake Junaluska in honor of the Methodist service men and women from the Southeastern Jurisdiction.

In a personal letter to Dr. Elmer T. Clark, secretary of the memorial committee, the Commander-in-chief declared: "It seems to me particularly fitting that you are erecting on the assembly grounds at Lake Junaluska, North Carolina, a Memorial Chapel in honor of the Methodist youth from the Southern States who served in the armed forces."

"The Room of Remembrance," continued the President, "will indeed be a place of sanctuary particularly dear to the hearts of all those whose loved ones did not return. The Chapel itself will bear permanent witness to the high place which, as Americans, we accord to religion in our national life."

Dr. Clark has announced that work will begin on the Chapel early in the spring of 1946. Of the $75,000 needed for the Chapel and its furnishings, $40,000 has already been contributed by the churches which have sent the names of their service men to be permanently inscribed in the Room of Remembrance. Dr. B. A. Whitmore, of Nashville, Tenn., is treasurer of the fund.

THE MINISTRY OF MANHOOD

By Dr. Forney Hutchinson

"And a man shall be as an hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land."—Isaiah 32-2.

This verse, which I take as my text, is not only beautiful, from the standpoint of literature, but is also full of deep spiritual significance. It is the picture of an oasis in a desert, and that oasis, Isaiah says, is like the influence of a strong, consecrated personality in a desert-like world.

To begin with, then, let me say that we live in a weary land, especially so in our day. Perhaps there was never a time in the history of the world when there were so many broken hearts and frustrated lives.

That we live in a weary land is taught in the Bible. In the morning of creation the world was a beautiful garden, but sin entered; death and destruction followed. Now, it has all but wrecked the beautiful place that was intended for man's home.

History corroborates the teachings of God's word. The process by which the garden has been turned into a [illegible] been carefully recorded.

Human experience also confirms it. It is easy enough to find testimony to [illegible]. In unforgettable language, David [illegible] that I had the wings of a dove [illegible]

fly away and be at rest!" Similar testimony is available on every hand.

The text is made up of what is known in Hebrew literature as parallelisms; that is to say, the same thing is repeated in different language. Isaiah speaks of the wind, and a man as an hiding place from it. He speaks of the tempest and calls man a covert from it. There is a drouth, but men serve as rivers of water in a dry place. There are mighty drifts of shifting sand, but men serve as great rocks to break those drifts.

We know something of what a river means in the dry sections of our great Western world, but you have to know the East to get the full sinigficance of a drouth-stricken country, relieved only by the rivers of water that run through it. We know something, also, of the weariness, the monotony, the boredom that grows out of burden-bearing and heavy responsibilities. We can only be grateful for the great rocks that cast their shadows and furnish protection.

In the second place, while we live in a weary iand, God has provided some great rocks. These great rocks take the form of outstanding personalities.

We are grateful to George Adam Smith at this point for his interpretation. He says the desert is barren, not primarily because of lack of moisture, but because of drifts due to the shifting sands. Vegetation springs up, but is soon buried beneath the desert sands. Only on the leeward side of great rocks can vegetation survive. The rocks break the drifts and protect the vegetation.

In the Eighth Psalm we find this question, "What is man, that Thou art mindful of him, and the Son of man that thou visitest him?" Some have considered that an exclamation belittling man. They would make it read, "What an insignificant thing is man that God should be mindful of him!" But that is surely a false interpretation. The author is magnifying man. He says God made him a little lower than the angels and crowned him with glory and honor. What wonderful creature is man that even God visits with him!

Of course, not all men qualify as great rocks. Some personalities are pitifully small, merely a pebble. The shadows they cast are lean and narrow. Some are even baneful and positively poisonous. Great souls cast great shadows. The shadows are in proportion to the personalities they represent. Like the mighty oak, they shadow they cast is thick and cool and protective. What you are is the greatest gift you can make to mankind. Develop a great character and you vill cast a great shadow.

Of these there are numerous illustrations in history. Sometimes it is a case of political tyranny that sweeps like a monsoon over the earth, leaving death and destruction in its wake. We are familiar with the story of the Swiss hero, Arnold von Winkelried, who gathered the bayonets of the foes of his country into his bosom and cried as he fell, "Make way for liberty." George Washington bore that burden and cast a shadow to protect our infant republic through the years of his leadership of our nation. But for his protection, the infant colonies could hardly have survived. Beneath the shadow of the great Lincoln black slaves found shelter and protection. Illustrations could easily be multiplied.

Sometimes it is a drift of social injustice. Lord Shaftesbury gave his life for the protection of the weak in Great Britain. Some one has described the parade in his honor at his death. Banners were carried with inscriptions like this: "I was hungry and he fed me;" "I was naked and he clothed me;" "I was sick and he visited me." Wilberforce, in his day, cast a great shadow and the persecuted prisoners and slaves found shelter under it. Who can tell how many wounded and afflicted persons have found refreshment and help under the shadow cast by Florence Nightingale, the mother of modern nursing?

Economic drifts have also been broken by great rocks. The helpless children bound under the child-labor traffic and the toiling multitudes who were compelled to live in the direst poverty, all bear witness.

Religious intolerance was broken by the shadow Martin Luther cast, and that of our Pilgrim Fathers who came to this country seeking religious freedom. All these, and many more, have been as shadows of great rocks in a weary land.

Surely, all of us understand something of this from personal experience. To some of us our parents have furnished shelter and protection; to others, a husband or a wife; to still others, a teacher, a pastor, or a beloved friend, the very thought of whom brings comfort and courage. It must have been such a wife who wrote the following poem:

"Oh, let me lay my head tonight upon your breast,
And close my eyes against the light. I fain would rest;
I'm weary and the world looks sad; this world strife
Turns me to you; and oh, I'm glad to be your wife;
Though friends may fail or turn aside, yet I have you,
And in your love I may abide, for you are true.
My only solace in each grief and in despair,
Your tenderness is my relief; it soothes each care.
If joys of life could alienate this poor weak heart
From yours, then may no pleasure great enough to part
Our sympathies fall to my lot. I'd e'er remain
Bereft of friends, though true or not, just to retain
Your true regard, your presence bright through care and strife;
And, oh, I thank my God tonight, I am your wife."

It is said of Ruth that she "found rest in the house of her husband."

All of these great personalities, the text says, represent the shadow of a great rock in a weary land. But there is one drift that none of these have been able to break—the drift of sin. Only Christ has been sufficient, and it nailed Him to the Cross and subjected Him to shame and humiliation. It was a long, strong drift. Prophets told of His coming and promised that He would be able to break it. History describes it in the story of the Cross on Calvary. It all happened on a "green hill just outside the city walls."

Experience hastens to bear witness.

"I saw one hanging on a tree,
In agony and blood;
He seemed to fix his eyes on me,
As near the cross I stood.
Never until my latest breath
Shall I forget that look:
It seemed to charge me with his death,
Though not a word he spoke."

"In the cross of Christ I glory, towering o'er the wrecks of time."

"On a hill far away stood an old rugged cross."

St. Paul tells the story in his experience on the Damascus highway. Centuries later John Wesley repeats it in connection with his visit to Aldersgate Street Mission.

Yes, Jesus is the rock that broke the drift of sin. All that we lost in Adam, we found in Him, and infinitely more. "The devil never knocked a piece of skin off of a man's shin that the Gospel didn't have a plaster of grace more than big enough to cover it."

The question of all questions for each of us today is simply this: Which side of the cross am I on? If on the leeward side, I will find protection, shelter, and salvation. If on the opposite side, the outside, I will be caught in this awful drift and dashed to pieces by its terrific onslaught. "Come unto Me," said Jesus, "and I will give you rest."

Yes, we live in a weary land, but God has provided many great rocks.

"The Lord is our Rock; in Him we'll hide,
A shelter in the time of storm.
Secure, whatever ill betide,
A shelter in the time of storm."

BROOKHAVEN DISTRICT MISSIONARY-EVANGELISTIC INSTITUTE

By Frank E. Dement, Jr.

The Missionary-Evangelistic Institute for the Brookhaven district of the Mississippi Annual Conference met in the Methodist church of Brookhaven on Wednesday morning, November 28, at 10 o'clock. The Rev. Van R. Landrum, district superintendent, conducted the morning devotions, after which he introduced the Rev. J. Melvin Jones, of Hazlehurst, district director of Missions, who presided over the morning session.

The first speaker presented to the Institute by Mr. Jones was the Rev. T. O. Prewitt, of Vicksburg, Conference director of Missions, who addressed the group on the subject, "Missionaries or Soldiers." Only a realistic and fruitful world-wide Christian missionary program will build the world that man's essential welfare demands," emphasized the speaker. "In the future," he stressed, "it is either more missionaries or soldiers, more Bibles or bombers, more Christians or casualties."

Following the address of Mr. Prewitt, Mr. Jones presented and stressed some missionary emphases for the local chuch within the Conference year—the importance and place of the Board of Missions and Church Extension within the local church; an increased cultivation and use of the fourth Sunday offerings for World Service; a Church-wide missionary program, with all agencies of the Church cooperating; and presentation and use of possible special missionary opportunities. At this time the Mission Study book for the year, "Christ and Our Country," by Moore, was presented, and the necessity of Schools of Missions in every church of the district was stressed.

Mrs. F. Olin Stockwell, of Oberlin, Ohio, a returned missionary from China, was presented to the Institute and addressed the group, speaking on the subject, "Roads." "Roads are the means of progress and China is in desperate need of an extensive road-building program," she urged. "They need the roads of: Educational Opportunities, Economic and Industrial Advantages, Moral Uplift, Political or National Unity, and of

(Continued on page 16)

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

Peace Through His Cross

We have received the program material for 1946, "Peace Through His Cross," and find it very fascinating!

Each month's worship service carries the picture of a cross and in the booklet is found the meaning of each one: The Tau Cross, the Anchor Cross, the Latin Cross, the Graded Cross, the St. Andrew's Cross, the Greek Cross, the Celtic Cross (or Irish Cross), the Maltese Cross, the Jerusalem Cross, the Budded Cross, the Russian Cross, and the Cross Triumphant.

The January program, "The Stewardship of Peace," should be planned and practiced well in advance of the meeting and should be a real consecration service.

The Program Committee of the local society should begin now to plan the yearbook for 1946.

The Committee on Study and Action of the Mississippi Conference suggests that our societies not begin the study, "The Fatherhood of God," until February. In January the district educational conferences will be held and suggestions and helps given for this study, also for the study of "Africa." The third study of the year will be on "India" in the fall.

* * *

UNRRA

In our recent study, "Families in a New World," we were asked to study the work of UNRRA. We were told that "when a relief program is underway, or even before it is started, propaganda from other countries (or from elements within the country itself) can antagonize the people against the relief administration so that the program is practically massacred. Propaganda machines operate in hostile territory with a terrible swiftness."

During recent weeks we have read of the disputes concerning the effectiveness of UNRRA's program, but we were very happy to know that Gen. Eisenhower has testified that the program is effective and that our government should immediately make its appropriation.

These plans for the relief of the peoples of the world are the first plans ever made on an international scale by any international body. The problems of feeding and transportation and clothing are staggering. Clothing is perhaps the most serious problem of all just now.

Many societies have sent the Christmas packages which, to us, seemed so very little, but boys returning tell how much one little bouillon cube means when one has nothing to eat. And we know the lovely little sweaters for the babies and the remnants in the adult packages will mean more than we can understand.

Now, we have another opportunity. We can send more clothing. See last week's page for instructions. If your society is not sending a box, pack one yourself and send it by parcel post. Think what even one coat will mean!

* * *

A Christmas Gift

To the members of the Woman's Society of Christian Service I bring a closing message for the year 1945. Please have it presented at your society.

We are all familiar with the words, "I Shall Return," spoken by Gen. Douglas MacArthur, and "We Must Return," says the Methodist Church.

Before the war, Methodism had gone into all parts of the world with the Christian message and, with other churches, had sought earnestly to carry out this sacred mission.

Churches, schools, and hospitals had been built in all parts of the world where our Church had gone, telling the people of every race and color of God's love and helping them to live as God's children. But this vast program was interrupted by the war, and countless churches, schools, and hospitals have been destroyed—millions have been left homeless and starving. Through its missionary enterprise, the Methodist Church says to them, "We Shall Return, bringing you food, medicine, and clothing. We Shall Return, to provide for your orphaned children; We Shall Return to work with you in rebuilding your churches, schools, and hospitals; We Shall Return to proclaim again the Christian message of salvation, of brotherhood, of hope and love." We must restore and carry on the world-wide missionary work, and our Woman's Society of Christian Service will assist in this great work disrupted by the war.

Our Southeastern Jurisdictional slogan is "Another Million for Missions." A beautiful way to secure a large part of this is through Life Memberships, which is two-fold. An honorary gift to a loved one at Christmas time would also be a gift to God in appreciation of His gift to the world (His Son) when we celebrate His birth on Christmas Day.

When society pledges have been paid, all money over may be used on a Life Membership. If not enough for an adult ($25), the members will, no doubt, be glad to make up the difference, or a relative, if contacted, would. Then that would be sending out money to bring in more money (or gifts) for our return to those in dire need. Honor little new babies with a special membership, instead of the usual "pretties" of which they already have so much, thus helping the babies around the world. Chairmen should seek out relatives or ardent missionary women and suggest a Life Membership as a gift, and order them at once.

To our slogan, "Another Million for Missions," let's add "We Shall Return," for we must return and carry on our world-wide missionary work so nobly built by our missionaries of yesterday, and securing funds through Life Memberships is a beautiful way to add the much-needed money to our treasury. Yes, "We Shall Return." Won't you go with us through Life Memberships in your society?

Thanking you again for your cooperation, yours with Christian love,

(Miss) INA THOMPSON,
Conf. Chairman of Life Memberships.
Moss Point, Miss.

* * *

Student Recognition Day

Each year the last Sunday in December is observed as Student Recognition Day. This year we may also recognize the boys and girls who have returned from the armed forces.

In the planning of this observance, the secretary of Student Work can work with the pastor. Programs will be sent from the Board of Education and should be planned well in advance.

Begin now by making a list of all the boys and girls who should be recognized.

We know of a church which is using this plan for recognizing the boys and girls as they return from the armed forces. One Wednesday evening in each month, after the prayer service, an informal reception is given for those who have returned since the last monthly affair. In this way there is always a group and the members of the church have an opportunity to greet them.

* * *

Reports

For a number of years an effort has been made to finish up the year's work by the 15th of December. If this can be done in the local society, reports will usually be sent to the Conference officers on time.

When the closing is delayed until after Christmas, the old officers often feel that their responsibility has ended, and the new ones that their's has not begun, so reports are overlooked.

As we close the year, financially, we think of the great needs of our own Methodist people around the world. We know that if we had sent more missionaries we would not have had to send our boys. This is the way that the Woman's Society of Christian Service can best work for an enduring peace—by helping to build the Kingdom of God around the world. So, if there is money left over after the pledged obligations have been paid, direct it into some channel of service for the Master.

We will also be thinking of our pledges for 1946. So many local churches are beginning "expansion" programs, which means making ourselves more comfortable and happy in our local church. Let's be sure we do not spend more on our own comfort than we do for the expansion of the Church around the world.

GINLING BUILDINGS RECOVERED FURNITURE, EQUIPMENT GONE

The Ginling College buildings in Nanking have been recovered and are now in the care of Mrs. Tsen and Miss Blanche Wu. Almost none of the original furniture remains, but there is a fair amount of Japanese things, such as rough benches and tables, which can be used temporarily. To keep the buildings from being requisitioned again, a middle school will be located there until the Ginling faculty and students get back next summer. About 30,000 books have been recovered—half of the pre-war library. The rest have disappeared.

The wheels of nature are not [illegible] roll backward; everything presses [illegible] ward Eternity—from the birth of [illegible] impetuous current has set in [illegible] all the sons of men toward that [illegible] ocean.—Robert Hall.



WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. M. E. ARMSTRONG, EDITOR, RULEVILLE, MISSISSIPPI

Calendar of Study, 1946

First Three Quarters

First Quarter, 1946—Topic: "The Fatherhood of God." Text: "The Divine Fatherhood."

Second Quarter, 1946—Topic: "Africa." Text: "The Cross Over Africa."

Spring Study: "Christ and our Country." (Study for entire church, under direction of pastor).

Third Quarter, 1946—Topic: "Families in a New World." Text: Packet on "Families in a New World."

Fourth Quarter, 1946—(To be announced later).

The studies recommended for societies during the coming months are closely correlated with the programs for the monthly study on "Peace Through His Cross." Every society is urged to follow this calendar of study if they have not already used these topics.

"The Fatherhood of God" is an essential study. Since science has made our world so small and has drawn all peoples so closely together, we need to learn anew that there is a way of life by which we can all live in peace as children of one Father. To attain the goal of world peace and universal brotherhood, it will be necessary for the individual to develop Christian attitudes so that we may truly live and believe in the brotherhood of man and the Fatherhood of God. This study is therefore recommended for first quarter, 1946.

"Christ and Our Country" is the new joint study to be directed by the pastor and is suggested for use during the spring.

Having had an introduction to the approved study of "Africa" in February program, "Planning in Africa for a Lasting Peace," the study on "Africa" during the second quarter, 1946, will serve as a challenge to our women to achieve something concrete in answering the immediate needs and helping to solve the international, political, economic, racial, and religious problems in Africa.

Since May is family month and the program topic of the society is "What of the Child?" and since the church and other agencies should cooperate in definite Christian ministry to the needs of family life and bring a sense of security and Christian fellowship to families around the world, we suggest the course, "Families in a New World," for third quarter, 1946.

The fourth quarter study will be announced later.

Enthusiastic reports are coming in from the fourth quarter's study for 1945 on "The Church Among Uprooted Americans." The Church must seize its opportunity for service and find solutions to problems caused by moving people throughout the nation and shoulder the responsibility of insecurity and infidelity around the world. There has been an increase of Special Recognition classes and the interest in this study has been gratifying.

In the coming months the women of our Church will be called upon to help in the Evangelistic campaign planned by our leaders. This is an opportunity for your church to awaken a passion to provide an effective ministry, geared to the needs of all peoples. We have the privilege of helping in a very definite way in leading those whose lives have been disrupted and whose Christian life does not mean what it should to a more normal way of life. This is a real responsibility of Christian people. The adequacy of the power of Christ and the practice of His principles to bring light into humanly impenetrable darkness and to give peace that passeth understanding to disturbed hearts and minds is a story that needs telling. Will you help carry this great message? Surely this is the day for militant courage to mold this civilization into the Kingdom of God.

Lord, we are able; our spirits are Thine.
Remold them; make us like Thee, divine.
Thy guiding radiance above us shall be
A beacon to God, to love and loyalty.

MRS. WALTER ODOM,
Conf. Secty. Missionary Education and Service.

* * *

Notice

An application for Special Jurisdictional Recognition has come to me from the Corinth district, but there is no signature on the application, nor is the name of the church or society given. If the secretary of Missionary Education who sent an application like this will please write me, I shall be glad to issue the Recognition card.

MRS. WALTER ODOM,
Con. Secty. Missionary Education and Service.

HOW SOOCHOW AND HANGCHOW OUTWITTED THE JAPANESE

Word has just come regarding the members of the Soochow and Hangchow faculties who were not able to escape from Shanghai when the International Settlement was taken over by the Japanese on December 8, 1941.

Early in the next year, members of the Arts and Science faculties of these two institutions organized a college of their own and called it Hua Tung To Hsueh, or East China University. They made contact with the Ministry of Education in Chungking and secured its recognition and approval. Similarly, the Soochow University Law School maintained "The Comparative Law School of China," which also received recognition from the Chungking Government and permission to grant diplomas.

After V-J Day, a provisional Board of Trustees of Soochow University was reassembled, the war-time names were discarded, some Methodist property was recovered, and regular work for all units was begun in the Moore Memorial Church, pending the reunion with their colleagues returning in 1946 from the west.

"BE STILL"

By Mrs. Irvin Rowland

"Be still, and know that I am God."

Man is a persistent seeker; he wishes to satisfy his innermost desires. This to a great extent helps to form the pattern of his life, for that which we seek the most earnestly is the greatest treasure of our hearts. Yet how easily to have our highest purposes and aims sidetracked by the allure of trivial things! Then we spend our time and energy vainly trying to achieve and find satisfaction in things that have no power to satisfy, except, perhaps, for a fleeting moment.

Within every man's soul is a yearning for God, because we were made in His image. That desire is often thwarted or misdirected, or misinterpreted. We seek our soul's peace and salvation midst the hurried activities and pleasures of life and never quite reach what our soul cries out for. But, as in the day of the psalmist, we, too, must be still within our souls to hear God's voice and to recognize and know that the Lord is our God. In quietness we find Him, in quietness He speaks and leads us; in quietness He calms the fierce waves that splash against our souls and brings peace to a troubled heart. And in quietness we find ourselves realizing more fully our limitations and great need for a Heavenly Father.

Yes, to be still is a necessity for the Christian. May our prayer be that we shall never reach the point where we do not have time to be still in His presence.

BISHOP SELECMAN ON "CHURCH OF THE AIR"

Bishop Charles C. Selecman, president of the Council of Bishops of the Methodist Church and head of the Dallas, Texas, Area, will preach on Columbia Broadcasting System's "Church of the Air" on Sunday, December 9, at 10 a.m. (Eastern Time). His subject will be "The Moral Equivalent of War."

In this part of the country for the annual meeting of the Board of Missions of his denomination, Bishop Selecman will speak from the studios of Station WABC here. Music will be furnished by the choir of the Church of St. Paul and St. Andrew, New York City, of which Mr. Everett Tutchings is the director. The Rev. F. Howard Callahan, minister of the church, will assist in the worship.

Bishop Selecman was for 15 years president of Southern Methodist University prior to his election to the episcopacy in 1938. He served the Oklahoma City Area, then was transferred in June, 1944, to Dallas. In addition to his duties in Texas, Bishop Selecman is president of the Methodist Board of Evangelism, which has its headquarters in Nashville, Tenn. He is the author of several books.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

Edited by The Executive Committee of Louisiana Conference

Alexandria, La., Nov. 29, 1945.

Dear President of the Woman's Society of Christian Service:

The time is now about here for the closing out of another year's work for our Lord and for making plans for the new year which is fast approaching. Therefore, it seems wise that we should check carefully and consider a good many things—that we be found lacking in nothing and be faithful stewards of His.

Membership

You recall, I am sure, at the spring district meetings, that we asked every society in the State to strive toward a 10 per cent net increase in membership. Has your society attained this goal? Please check this and base your percentage on your membership at the close of 1944, and see if you really have a 10 per cent net increase. If you have not, you still have one month left in which to make this effort.

It has also been recommended by the Executive Committee of the Conference that before the end of the year "Welcome Services" be planned for new members, at which time they shall be presented with "Welcome Envelopes." These "Welcome Envelopes" are the "latest thing out;" if you want to be "up-to-date and stylish," order them immediately.

Good News

I also want to share with you the good news that our Conference now has a "missionary daughter" serving in Africa. It is always thrilling to know that one of our very own has volunteered for life service and has gone to the mission field.

Miss Eleanore Ashby, formerly of Fluker, La., is a graduate nurse and only a few months ago sailed for her work in the Rhodesia Conference in Africa. Surely, we want to assume her support at once. We would not for anything allow another Conference to support "our daughter."

How best can we do this when it was not included in our pledge for 1945? There is just one way—by overpayment of pledge. Would you not like to feel at this Christmas time that your society, by overpaying its pledge, is helping to keep a splendidly trained nurse in a country that has suffered so much during this war and where doctors and nurses are hardly known? We are counting on you not only overpaying your pledge for 1945, but that you include in your budget for 1946 a substantial increase so that you may have a part in paying her salary in 1946. Your Conference has stepped out on faith and increased its pledge to the Woman's Division $2,000 for the coming year and we have all faith to believe that you will help us meet this increase.

WHEN IN NEW ORLEANS
SHOP AT HOLMES
New Orleans Oldest and Best Department Store
CANAL STREET - - - - N. O., LA.

Year of Evangelism

The women of the Church have been especially invited by the leaders of the Crusade for Christ and the General Board of Evangelism to assist their pastors in a large way as they launch their program of Evangelism. We are especially asked to help in the making of community surveys under the direction of the pastor and also in the visitation campaign as we Methodists go out to win one million souls for Christ during 1946.

At the Mid-year Executive Meeting of the Conference held recently in West Monroe, your Conference officers and district presidents and secretaries pledged each other and their God to do their best to win at least one person for Christ during the year. Would not you, as the president of your society, and your members also, like to join us in this solemn vow?

One more word about the Crusade. Do not fail to learn the beautiful Crusade hymns that have been prepared for us for 1946. They will do your souls good, and I beg of you to sing them frequently at your meetings. There are three of them: "Set Us Afire, Lord," "Courage of Christ," and "Thou Art the Way." These hymns can be found in the September issue of the magazine, Tydings. Your pastor has this copy. Borrow it from him and order copies of these stirring hymns for a very small sum of money. Ask your choir to learn them and teach them to the entire church.

We learn from history that the Crusaders of ancient days on their way to the Holy City sang great Christian hymns. Let us do likewise as we crusade for a million souls for Christ.

Dulac Indian Mission

Moore good news; Many of us living in Louisiana have realized for a good many years that the Church should establish some kind of mission for several thousand underprivileged Indians living south of Houma, in Terrebonne Parish. This has been on our hearts for many years and now our dream is about to come to realization.

The Home Division of the General Board of Missions and the Woman's Division have seen fit to allocate some "Crusade for Christ money" for this worthy cause.

It has been voted to make this a joint project between the Board of Missions of the Louisiana Annual Conference and the Woman's Conference. Already about one-half of the necessary funds has come in to build a settlement house at the convergence of two beautiful bayous. At the district Missionary Rallies, which will be held early in 1946 under the direction of the district superintendents, an opportunity will be given every Methodist in Louisiana to share in the establishment of this mission for these long-neglected people living in the bounds of this Conference.

I am giving you this "advance information" so that when your society makes its budget for 1946 it will include either a $10 or $25 share, which will be called for at the district rallies. It seems to me also that many individual women and adult Church School classes would like to have a part in this. Please inform those in your church and be prepared when the call comes.

Materials

We have learned from past experience that we cannot run our societies with efficiency without certain necessary materials. Therefore, I should like to call to your attention a few that are absolutely necessary:

1. The new Guide (15 cents. Answers all your questions on the work).
2. The new Record and Report Book for Corresponding Secretaries. (This contains quarterly report blanks for all your officers on which to report to the Conference officers. Price 35 cents).
3. Remittance blanks for treasurers. These are new and necessary. Price 35 cents.
4. Pledge cards for your January Pledge Service (free).
5. Welcome Envelopes for new members (free).
6. Program material for 1946, "Peace Through His Cross" (Your Conference has already sent you one copy but additional ones are necessary. Price 45 cents).
7. New Bible Textbooks, "The Divine Fatherhood," by Bullock (25 cents). This should be studied first quarter of 1946.

I cannot impress on you too much the importance of ordering these things immediately from Literature Headquarters, 420 Plum Street, Cincinnati 2, Ohio, supplies every society in the United States. You cannot expect your orders to be filled "overnight," or even in a week's time. So do not delay.

Spring Meeting

Early in the new year you will receive notice of our Annual Spring Meeting, which will be held in Baton Rouge the latter part of March. The time has now come when the entertainment of the Woman's Conference will be on the same basis as the Annual Conference—on the hotel basis. This means that you must also place in your 1946 budgets delegates' expense money to include travel, hotel, and meals.

Missionary Personnel

In closing, I must try to lay on your hearts the acute and critical situation that our Church is now facing in regard to the shortage of missionaries both for the home and foreign fields. Our 26 million dollar Crusade money recently given will be of little worth if we cannot find the workers to man our institutions which have been established all over the world by the Church. It has been said our institutions must either be closed or we must find the workers. Which shall it be?

I earnestly ask you and leaders of youth in your church and your pastors to see that the young people are informed about this need and shortage.

If this is done, I sincerely believe that they will gladly and joyfully respond to the call of their Church. The Church can use nearly any profession they have chosen for their life work.

It's your responsibility and mine to inform them.

With every good wish for you for the approaching holiday season and for the new year, I am, MRS. J. B. POLLARD,
Conference President



MILLSAPS COLLEGE—1892

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON DECEMBER 9, 1945

THE CHRISTIAN'S PLACE IN THE LIFE OF THE NATION

Lesson Text: Matthew 5; 1 Timothy 2:14; Titus 3:1-8; 1 Peter 2:1-17. Printed: Matthew 5:13-16, 43-48; 1 Peter 2:13-17).

Golden Text: Blessed is the nation whose God is the Lord.—Psalm 33:12.

Someone said recently: "Unless the Christian conscience is exercised about the readjustment required in the sphere of private life, it will hardly be sensitive and acute enough for economic and national questions." He meant that the same Christianity which we regard as necessary for our children must be reflected in the future citizens of our country. When we remember that practically half the population of our country is not connected with any form of organized religion, that more than half of our children are without religious instruction; and that our Church School enrollment has been slipping back for the last twenty years, we begin to understand something of the moral problem which confronts the Christian citizen. If the citizen represents a religious cross-section of the nation, then the moral quality of the nation will be lower than our own, or it will depend upon men better than we are. The impact of our own Christianity is registered at our own firesides, in our local communities, and finally in our national life.

Specifications of Christianity

If the Sermon on the Mount be considered the charter of our Christianity, then the beatitudes may be thought of as furnishing the specifications of Christian character. Our lesson for today includes three of the particulars which Jesus instanced on that momentous occasion. 1: Ye are the salt of the earth. It is not necessary to run all the possible parallels of salt in order to make it clear what Jesus meant. He meant that Christian life is positive and redemptive in its nature—that what faith is inside his own life, such will be its reaction upon others. 2: Ye are the light of the world. Here again Jesus builds upon the well-recognized uses and ministries of light. He is the Light by which the moral issues of life are determined and settled. In the same manner, the light of Christ shining through us becomes the gospel of hope for a sick and broken world. But the light can achieve its purpose only as it is given the opportunity to send out its illuminating and life-giving rays. For more than half the world, the Christian life is the seen gospel of an unread Book. It is through the sacrificial spirit that the unevangelized and the untaught get a view of Calvary and the sacrificial love of the Son of God.

3: Love your enemies. Jesus continues his list of Christian specifications to the conclusion that Christianity is absolutely without social exception. He was speaking upon a background of social distrust and national hatreds not unlike that which exists in the conditions of our day. The outbursts were not upon such a scale as we know today, but they represented the very essence of that which produces hatreds, oppressions, and wars in our time. He was setting the Christian standard for life over against the standard of the world which had produced social clashes and wars. Jesus told his disciples that his standard made no exception of any class or condition: "I say unto you, love your enemies." These words cut squarely across the natural impulses and inclinations of life. He meant that Christianity demands the removal of the last barrier which keeps the disciple from rendering every ministry of which he is capable to the man in need. It means that we must have a care for the moral and social enemy skulking in the darkness of the city slums. It includes every enemy of social justice and every agent of economic wrong. It surely means the enemy who in recent years brought civilization to the very brink of ruin. That obligation is deeper than the mechanics of relief and material repair, and it applies to those who are overtly hostile to all that we represent. Perhaps it does not mean that we must have an amorous feeling toward unlovable and vile people, but it does mean that we must exhibit an understanding interest in their problems and welfare—even their salvation. To do that we must look behind the enemy and see the man made in the image of God and with a mission for God.

Christian Citizenship

It remained for Peter, the man of rugged directness, to make practical application of the specifications of Christian life to the corporate aspects of that life. He transfers the meaning of Christianity from the limited sphere of personal experience to the broader pattern of our civic responsibility. He gave its natural and obvious relation to family and friends a national setting. His words mean that no true Christian can or will seek to escape the loyalties of national relations, nor will he spurn to use the sovereignty which under God may be used for the blessing and the uplift of men in all walks and under all conditions of living. He follows the lead of Jesus in the assumption that sound religion and good citizenship are parallel manifestations of Christian faith, not opposed spheres of action. Citizenship is the corporate aspect of Christian faith and service.

Peter makes definite his idea of Christian citizenship by naming some particulars of its application. He enjoins Christian brotherhood—an unfeigned appreciation of human worth and personality upon a national basis, the broadest existing platform of social relations. He insists upon the persisting recognition of the overarching sovereignty of God in all the social relations of national life. He makes the idea of Christian citizenship to head up in honor to the sovereign, whether king or president, as the symbol of the divine sovereignty which alone is wholesome and redemptive in its power and purpose. "Honor all men. Love the brotherhood. Fear God. Honor the king.

GILBERT ACADEMY

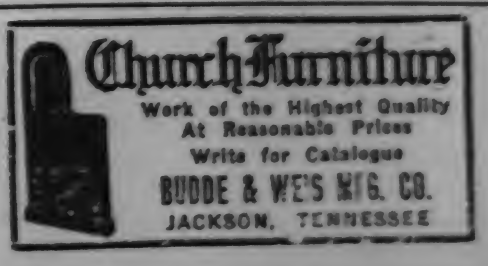
Gilbert Academy in New Orleans is an improved high school operated by the Methodist Church for Negro youth. It is located at 5318 St. Charles Avenue, one of the most beautiful avenues in the city. The Methodist Board of Education and the Woman's Division of Christian Service share in the financial support of the school. The greater part of the expenses, however, are raised locally from student fees and by the educational collections of the Louisiana Conference (Central Jurisdiction) and by the Race Relations offerings by the Conference and numerous white churches.

When the Methodist Church began its educational work for Negro children in New Orleans in 1869 it was in response to an urgent need, for there were but few schools for colored children in the South at that time. Quite naturally, much of the early work of the school was on the grade school level, but that program eventually gave way to a strong high school connected with New Orleans University and known since 1915 as Gilbert Academy, named for a Connecticut benefactor.

After the merger of New Orleans University and Straight College (Congregational) in 1935, to form Dillard University, now on the Gentilly Road, Gilbert Academy was organized and put under the dynamic leadership of Mrs. Margaret Davis Bowen. Mrs. Bowen had taught in the Cincinnati schools for a number of years, holds a Master's degree from the University of Cincinnati, and is not far from her Ph.D. degree. During these ten years of her administration Gilbert Academy has had a remarkable development and is now the leading church-related high school for Negroes in the entire South. As such, it has the approval of the Louisiana Board of Education and of the Southern Association of Colleges and Secondary Schools.

The attendance this year is above 600, and there will be over 100 graduates at the Commencement in June. The teaching staff, with the secretaries, numbers twenty-seven, all colored. Student fees are fifty dollars for the school year. Extensive improvements in the main academic building were made this fall. These repairs, running well

(Continued on page 16)



THE CHRISTIAN FIRESIDE

THE TREE WHICH IS YOU

By Vivian T. Pomeroy

On Beacon Hill in Boston there once grew a tree. It was the largest crab apple tree in all New England, so they said. It was a splendid tree, forty feet tall. If you were old enough to walk on the Hill fifteen years ago, you must have seen it. It grew between Pinckney and Revere Streets. It had been growing there for several hundred years. It had seen a thousand strange scenes. Whilst the fierce wars were fought, and people with anxious faces passed to and fro, and horses' hooves clattered and rang over the steep roads, the tree cast its shade for great men and small. It had stood the heaviest snows and the most raging storms. There were few things the old crab apple tree had not seen. It was so near the Common, when on the paths the cows wandered. It had seen the great Governors riding by; and generations of children had played in its friendly shadow. I cannot remember now where I heard all this about the tree; but I know it is true.

Then the time came when great digging began around the old tree. It was to be uprooted. Men dug and struck around it—down and down. At last it felt the earth heaving under it. Huge irons grappled; machinery stirred; a small army of men were at work; experts stood and gave directions. The grand old tree was to be taken from Boston to Cambridge. The journey began. Two hours were spent on the roads. It went over Longfellow Bridge. The cooperation of the Boston, the Cambridge, and the Metropolitan Police was obtained, so that the trucks could travel on Memorial Drive. The old tree was taken to be replanted in the grounds of the Massachusetts Institute of Technology.

But to me the most interesting part of the moving of the tree was this: It carried with it twenty tons of the earth in which it was born and had grown. Twenty tons of its own soil were needed so that the tree might have a chance to live on and stand bravely and face the winter blast and grow green in the soft airs of spring. Of itself, without that soil, it was sure to die quickly. Of itself it could never again reach towards the sun and throw a friendly shade. Of itself it could not live. Perhaps, after these years, it is dead. I do not know. It could not live forever. None of us can do that.

But this I know. If I had gone to see that tree in its new home, its first green shoots or even its brave bare branches would have spoken to me and said this:

"You too, little man—and all the friends you have—are even as I. You could not be anything good you are, save for the soil from which you have grown. The thrills you enjoy, the knowledge you have gained, the things you do so well, the hopes you have—all these things could not be yours apart from the generations who struggled and loved and worked and wept and laughed and prayed—oh, that rich, rich soil!—so that you might stand and blossom and stretch towards the sun."—Reprinted by special permission of the author and the Christian Leader.

THE CHILD AS EVANGELIST

By M. S. Robertson

The Crusade for Christ is opening up avenues of service and enlistment in the Kingdom of God, and no phase of the program should be omitted. The scope of the plans, and the comprehensiveness of the aims are thrilling every true Methodist. However, it seems that there is one place where the proper emphasis has not been laid. We are thinking in terms of what the Church can do to reach children, as well as others, without thinking of what children themselves can do. For some time there has been little challenge to children to make any attempt to recruit others for what they know of Christ. As long as this phase is neglected, we may look for difficulty in getting adults to labor in the service of the Church. The child is a natural born evangelist. The Methodist Church ought to recognize the fact, and use it to its fullest possibility.

No one will argue with the idea, held by many, that the child does not know all the implications of Christianity. Certainly they will not be able to explain dogma, or even give a satisfactory interpretation of what it means to be a Christian, and yet, in many ways, their understanding is astonishing. As to the argument that they are not well enough informed or trained, neither are most of the laity of the Church. It is quite possible that **a little child shall lead them,** in a very concrete way, into the Kingdom of God.

Our literature is barren here, giving little emphasis either to teachers, pastors, or parents, to lead children to think of themselves in terms of some sort of agent for Christ. Yet, in the writer's experience, we have been astonished at the success of a small girl in enlisting her playmates in the Church School. The things she said are unimportant, but it was a fact that she knew something, she went, and enjoyed going, to her Sunday School classes, and felt that her little friend was missing something worth while. In her own way, she persuaded the other little girl to come. It requires no profound thinking to realize that a child does know how to appeal to other children. Many times, on the basis of common experiences, pleasures, and language, a child can convince another where an adult would fail, only succeeding in confusing the youngster.

We have also been slow to recognize the influence of children over their parents. It would be interesting to know how many children have led their parents to Christ, but it is well established that their gentle urging has been possible for attendance of their elders at Church School and church worship services. There have been enough who were won through their children to force the Church to be more aware of their recruiting power. We cannot afford in the great advance of the Crusade for Christ to overlook any possible agency which can be used for enlisting people in the Church.

The suggestion would require that the Church School, from the first enrollment of the child, impress upon the young mind the fact that every follower of Christ can in some way reach out for others. Even the children should have the challenge of the program of the Kingdom before them as a work in which they, too, can and must cooperate. In those early days, there is usually no false sense of modesty to prevent their sharing, with their playmates and others, what is a glorious experience, even to children.

We have failed to make the proper impression on those who have gone through the Church School ranks, that they are training for evangelistic service in the Church, or even that the Church proposes for each one a place of leadership in the official services when the apprenticeship is accomplished. It is vital to the training of our children and youth that they be used now in the effort to secure their future aid in the cause of Christ. And, even now, we are depriving the Church of a potent force when we do not use them more. If we do not evolve a more consistent program for the use of children as evangelists, we will continually deprive the Church of the leadership they will one day need to give, curtailing the usefulness of later Church leaders. We must give them the opportunity not only to hear the Word, but also to do something about it—to bring others to what is vital to them. This does not detract from the need of better teachers and classes, but somehow they must be impressed to love the program of Christianity which, even though it might be understood only in terms of a Sunday School class, might lead finally into full Christian lives and experience. Who can say how much has been done once a child is brought of his own accord to be a part of the Church School?

Should we not put the proper emphasis in this early portion of Christian experience? Every person who is in any way a follower of Jesus, is able to lead others—at least as far along the way as he is. It would be a great step forward to make the children realize there are no idle bodies in the real Kingdom of God, that all can make a contribution. Even the smallest can somehow witness for his Christ in an effective way.

More than anything else, we need to bring up the Church of tomorrow, not only in the ways of Christian philosophy and experience, but also to a passion for bringing others into the Christian way of life. That ought to begin when they are young, very young—when they first realize they are part of His Kingdom, even as primary children. The emphasis could be continued, must be, throughout their career in Church School, and it is possible that if the Church School lives up to its possibilities as a recruiting agency, the career as evangelist and pupil will continue for life. It is to be hoped that in the Crusade for Christ, a new appreciation of the child may evolve, not only the child as the prospective member, but also the child evangelist, who loves to enlist his playmates, friends, and others in what he has found so early in life.

Most of us enjoy the sermon that atacks other men's sins, but when the preacher gets around in the neighborhood of our own transgressions we are likely to feel that he is a little personal.—Dr. Roy L. Smith.



MRS. W. A. DECELL
(1862—1945)

By W. S. Cameron

Mrs. W. A. Decell, nee Martha Eloise Smith, was born in the New Hope community, in the western part of Lincoln County, on May 15, 1862. Her parents, Bartlett Smith and Minerva Davis Smith, were numbered among the more prominent of the early settlers in southwest Mississippi. Her mother, Minerva Davis, was a first cousin of Jefferson Davis, outstanding Southern statesman and President of the Confederacy. She grew to young womanhood in that critical period of reconstruction following the Civil War, when so many fine Southern lads and lasses were forced to take their education in the "University of Experience." Nevertheless, by taking advantage of every opportunity, she received a liberal education and became active, at an early age, in the work of the church to which her parents belonged.

On November 18, 1877, at the young and tender age of fifteen years, Martha Eloise Smith was united in marriage with W. A. Decell and, in so doing, her life was merged with that of another family that has been most prominent in the affairs of Church and State for a century and more. Having been married early in life, it might be said of her that she invested her entire lifetime in her home. In her day the world of business had not opened its doors to women as it has today, but it is safe to say that, regardless of the calls that might have come to her to serve in other fields, she would have chosen to make her career as a wife and mother.

Mr. and Mrs. W. A. Decell made their first home in the New Hope community, where they both had been reared. Realizing the importance of establishing their home upon a secure foundation, they placed God and the Church first. The young couple soon established themselves among the most faithful and consecrated leaders of the New Hope Methodist church. Mrs. Decell never lost her devotion to her church. Even in the later years of her life, when she could no longer attend the services, she kept her interest and remained to the end one of its best informed members.

While her children were still small, Mrs. Decell moved with her husband and family to Wesson. Here they esatblished their home, which still stands. God blessed that home with eleven children, eight of whom lived to reach maturity, and it was to those children and her husband that this consecrated mother gave the remainder of her life. She was the queen of her household. We are told that circumstances make the man. They also make the woman, and the task of building a home and rearing a family during the reconstruction days following the Civil War only served to bring to fruition the gifts and graces which nature had so graciously endowed her with. In her home and social circles she moved with the graciousness of traditional Southern gentlewomen. The influence of her life was due not only to her charms, but to the strength, uniformity, and consistency of her virtues, maintained under so many sacrifices and with so much fortitude and heroism. It is a conservative statement to say that she succeeded at the great task of motherhood. No costly marble can build a more enduring monument to her memory than the impress that she made upon her own household.

Under the strong but gentle hand of this Christian gentlewoman the children grew to useful manhood and womanhood. Mrs. Decell had the joy of leading each of her children to accept Jesus Christ as Saviour and Lord and to take their places in His Church. In the sanctuary of her home she was not before the eyes of the world, but the world saw her family reared in virtue, one child after the other growing into Christian manhood and womanhood.

She had the peculiar joy of seeing God call one of her very own into the Christian ministry. It was out of the holy of holies of her beautiful Christian home that God called John Lloyd Decell to preach the Gospel that his mother loved so dearly; to tell the glad tidings of salvation about which he had first heard at his consecrated mother's knee. Mrs. Decell loved all of her children devotedly. She had a mother's way of loving them impartially. But she was grateful to God always that He had seen fit to call her very own son into His service. And today Methodism is beginning to realize the debt that it owes to his humble, God-fearing mother as her illustrious son rises to ever-widening circles of leadership and influence. No small factor in the rise of John Lloyd Decell from a small circuit preacher to the office of Bishop in the Methodist Church was the wise counsel and the earnest prayers of this sainted mother. She was presented to many church gatherings, including the sessions of the Mississippi Conference, as the mother of the Conference's own native son, Bishop J. Lloyd Decell. She was always received graciously and popularly, because of her genuine charm and graciousness.

Mrs. Decell suffered the loss of her husband in 1926, after they had journeyed for nearly fifty years along the road of happiness. She continued to make her home in the old homestead at Wesson, with her son Albert and wife. As her life advanced toward its sunset, the years dealt kindly with her and she continued to be the inspiration of her children and to cast the shadow of a godly influence upon all who came into contact with her. Through the intervening years of her life she stood beside the open grave and bade farewell to five of her eleven children who had gone over to be with the husband and father in the House of many Mansions. Through all of her sorrows, as well as her joys, she testified and her life verified that she found the grace of God sufficient for all her needs. The summer before her passing she surprised the entire family by demanding that they carry her with them to Texas to attend the funeral of her son. Talking to the writer later, she remarked in true motherly manner, "I did not feel that I was able to make the trip, but I knew that they needed me." And with her mother heart she went to comfort and "care for" the other members of her sorrowing family.

On May 7, just as the bells were tolling the coming of V-E Day in the war in Europe, she heard the golden bells of the New Jerusalem tolling her Victory Day, and serenely she passed over the river to "rest under the shade of the trees." Funeral services were conducted the following day from the residence, with the writer in charge. Nature turned what had seemed a threatening morning into a gorgeous spring day. Friends came from every section of the state, and from beyond the state, to pay tribute to the memory of this sainted mother. They ranged from the Governor of the state to the humble Negro servant who had been with her for many years.

Assisting in the services, at the request of the family, were two former pastors, Rev. A. S. Oliver, Morton, Miss., and Rev. Van R. Landrum, Brookhaven, Miss. Her pastor paid tribute to her beautiful Christian life, to the influence she had exerted upon her home and community, and brought a message of comfort and hope to her surviving loved ones and friends. It was not an hour of defeat, but a glorious hour of triumph and victory.

From the home the procession made its way to the family plot in the Wesson Cemetery where, just as the evening sun was sinking from sight, she was tenderly laid to rest beside her husband, to await the Resurrection Morning. The profusion of beautiful flowers, and the vast multitude of sorrowing men and women bore testimony to this beloved saint.

At the time of her passing, Mrs. Decell was survived by four sons: Willie U., Wesson, Miss. (who followed his mother in death exactly one month later); Bishop J. Lloyd Decell, Jackson, Miss.; G. Albert Decell, Wesson, Miss., and Martin M. Decell, Jackson, Miss. Two daughters: Mrs. E. N. Allen, Jackson, Miss., and Mrs. R. F. Camp, Houston, Texas. She was also survived by one brother, Bartlett Smith, of Magee, a number of nieces and nephews, 18 grandchildren, and 15 great-grandchildren, all of whom praise her in the gates and "rise up to call her blessed."

And so, with James Whitcomb Riley, we would say:

"I cannot and I will not say that she is dead.
She is just away.
With a cheery smile and a wave of her hand
She has wandered into an unknown land,
And bids me think how very fair
It needs must be since she is there."

"Precious in the sight of the Lord is the death of His saints."

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Failures are divided into two classes—those who thought and never did, and those who did and never thought.

—John Charles Salak.

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A TRIBUTE TO REV. NOLAN B. HARMON, SR.

(The recent death of Rev. Nolan B. Harmon, Sr., inspired Mrs. Paul V. Delcuze, pioneer member of the Bay St. Louis Methodist church, to write the following account of Bro. Harmon's ministry in Bay St. Louis, Miss.)

Nolan B. Harmon was assigned to the Bay St. Louis Methodist church in November, 1892, after the session of the Mississippi Conference of the Methodist Episcopal Church, South. The church having been organized in January, 1886 (following a revival led by Rev. W. G. Bowen), only one resident Methodist pastor, Rev. W. G. Forsyth, 1891-92, had served previous to Bro. Harmon's arrival.

When Rev. Harmon came to this charge there was only a small former school house on the site of the present church, and it was used by both Baptists and Methodists. Bro. Harmon immediately began to formulate plans to build our present church. In June of 1895 the building was begun, and by Conference time of that same year the structure was near completion. Rev. Harmon was returned to Bay St. Louis charge, and the church building he so ardently worked and prayed for was brought to completion in 1896 under his pastorate.

The growth and present strength of Protestantism in this city are largely due to Bro. Harmon's consecrated life, earnest prayers, and his deep interest in saving souls for the Master. Being of a genial, friendly nature, those whom he contacted were drawn toward him.

Bro. Harmon was a sincere and earnest worker for the cause of temperance. He made weekly visits to the many saloons here at that time, reading scripture and talking with the men there. He pleaded with the owners to turn their business into legal, clean channels and, kneeling on the sanded floors, he prayed that in some way the liquor menace would be abolished.

Twelve years after Bro. Harmon left Bay St. Louis, one of the most "successful" saloon keepers came to the end of his life. While passing through the struggle, he sent for a fine Methodist Christian and asked her where Bro. Harmon was. He had not forgotten Bro. Harmon's prayers and pleas. He said: "I have come to a sad end, as Rev. Harmon warned me I would. Although I have made much money, now I am a pauper. My wife died of drink; my sons all drink, and one has lost his mind. Now I'm going to meet God, a wasted life. But tell Rev. Harmon," he said, "God has forgiven me, and I owe it to his interest and prayers for me twelve years ago. So may God still give him power to save sinners through his ministry." This same man gave Bro. Harmon $150, when funds were being solicited for the church.

Although there are only three Methodists (Mrs. E. J. Bowers, of New Orleans; Mrs. Paul V. Delcuze, of Bay St. Louis; Mrs. John Osinach, of Bay St. Louis) now left who knew Bro. Harmon in Bay St. Louis, the work of one of God's noble, consecrated ministers deserves a tribute from the church he loved, worked for, and built.

BROOKHAVEN INSTITUTE

(Continued from page 9)

Health are in urgent need of being established, improved, and maintained. The building of these roads," Mrs. Stockwell said, "offers America a wonderful opportunity for service, to prove to China and the world our friendship, our international goodwill, whereby we may build the road of friendship with all nations." Surely, as the group listened to this magnetic speaker, in whose face the radiance of Christ was to be seen, we all felt the challenge of the hour and the pressure of the opportunity that belonged to us in the year of the Crusade for Christ.

Following Mrs. Stockwell's address, the morning session adjourned for lunch, served by the lady-folk of the church, which was tastily prepared and bounteously served and, as the day's entire program, enjoyed by all.

The afternoon session opened with a devotional conducted by the writer.

The district superintendent, the Rev. Van R. Landrum, presented representatives of the Conference Board of Education that were in attendance for the day: Misses Jeannie Youngblood and Mary Thornton Lindsey. Announcements concerning the Educational Institute and the meeting of the three groups of the district.

The Rev. O. H. Scott, Tylertown, district director of Evangelism, assumed charge of the program for the afternoon. He addressed the group on "The Need of a Passion for the Lost," using as a background for his remarks two short verses of Scripture: "Then said Jesus unto the twelve, Will ye also go away?"—John 6:67; and "Behold, I stand at the door and knock . . . "—Revelation 3:20).

The Rev. E.W. Ulmer, Jackson, Conference director of Evangelism, and Mr. Virgil McBride, Laurel, Conference secretary of Evangelism, were presented to the Institute and both spoke briefly of the plans for Evangelism within the Conference for this year, offering their services to the pastors and churches of the district in the interest of the Evangelistic program of the Church.

The Rev. Mr. Ulmer, in his remarks, presented the goals set for the Evangelistic program for the year. Methodism has set a goal for itself for: One million souls on profession of faith; 500 new churches; and the establishment of an "altar" in every home. Breaking these goals down, the Brookhaven district is asked to: Secure 1,800 new members on profession of faith; to search out and establish churches in "barren" areas; and to secure the "Family Altar" in every home.

The afternoon session was brought to a close by the Rev. J. A. Smith, of McComb City, who spoke on the subject, "Perpetuating Pentecost. At the close of his message he invited those attending the meeting to the altar of the church for re-dedication and consecration of life.

In this, the first report of the Brookhaven districts to the New Orleans Advocate this year, it is highly fitting that a word be said for the work of the district within this new Conference year.

The district is fortunate in having the Rev. Van R. Landrum as its leader. Through his wise and brotherly counsel in the past years he endeared himself to the hearts of his associates, both clerical and laity, of the district. This year he has set out in renewed interest and consecration to make this the best year of his administration. It will be so; the churches of the district will, under God, follow his leadership and we cannot but succeed. Look for big things from the Brookhaven district this year, brethren!

How narrow our souls become when absorbed in any present good or ill! It is only the thought of the future that make them great.—Richter.

GILBERT ACADEMY

(Continued from page 13)

above ten thousand dollars, were necessary to meet the need for more classrooms and to eliminate certain fire hazards.

Gilbert Academy offers the regularly prescribed four years of high school course above the eighth grade and a good record has been made in all departments.

The football season has been unusually favorable in that the Gilbert team won all but one of the games played. The visiting team on Thanksgiving Day was from the Tuskegee Institute high school. On Homecoming Day the team will be from the McKinley high school in Baton Rouge. Music, as is proper, plays a leading role in the school. The mixed chorus, numbering fifty, appropriately robed, renders frequent programs in the Assembly and in various churches of the city. The band, which numbers forty, with its gala uniforms and with the majorettes and the letter squad, makes an attractive display on the athletic fields between halves of the games. Twenty-five Gilbert boys donned Uncle Sam's uniform and some of them saw service overseas.

For religious emphasis this year the several district superintendents of the Conference, the New Orleans Ministerial Association (Negro), and the Ministers' Wives' Association were invited to address the school during the Assembly period with good results. There is a strong and active Parent-Teachers' Association, which numbers over five hundred. One of its projects for this year is to provide band instruments for the school.

The principal and some of the teachers take an active part in inter-racial work in the city and the school is eager to contribute to better inter-racial understanding. The main academic building has been in uninterrupted use since 1884 and, though it stands on the prominent St. Charles Avenue and is entirely surrounded by elegant private residences, there has never been a race clash. Quite a few white churches take an offering on Race Relations Sunday and send it to Gilbert Academy. One Sunday School in Wisconsin sends five dollars each month for the school expenses of a worthy and needy student.

Gilbert Academy commends itself to Methodists everywhere for their earnest prayers and for their greatly needed financial support.

O. E. KRIEGE,
Treasurer.

If frugality were established in the state, if our expenses were laid out rather in the necessaries than in the superfluities of life, there might be fewer wants, and even fewer pleasures, but infinitely more happiness.
—Goldsmith.

Books make the best friends, and the friendships that grow out of books remain the most enduring. For even a harsh word, or an unkind thought, can be smiled away in the light of a cherished quotation.
—Arthur Waugh.

We are endowed with profound instincts and yearnings and capacities which are fitted to receive and entertain the divine presence, and these eternal powers are feeling for the eternal as for their vital bread. Offer them the world's feast, and they are hungry still. It is like offering stones for bread. These things are not big enough. The soul thirsts for God, for the living God.
—John H. Jowett.

New Orleans
CHRISTIAN ADVOCATE

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THE LIVING CHURCH

Unless the Christian conscience is exercised about the readjustments required in the sphere of private life, it will hardly be sensitive and acute enough for economic and national questions.

—Malcolm Spencer.

THE PRAYER-ROOM TODAY

Teach me, my Lord, to abide in Thee, that Thy anointing Spirit may abide in me. Make me responsive to Thy lightest touch, obedient to Thy most quiet word. So often, through my disobedience, my vision of Thy truth has been darkened, and through my own self-will my understanding of Thy will confused. I have sinned against light, and light has been withdrawn. Light Thou Thy lamp again within my heart, and give me grace to abide in Thee, to follow Thee, that I no more may walk in darkness, but may have the light of life.

Vol. 92. No. 49.

NEW ORLEANS 12, LA.,
THURSDAY, DECEMBER 13, 1945.

I Met the Master

I had walked life's way with an easy tread,
Had followed where comforts and pleasures led,
Until one day in a quiet place
I met the Master face to face.

With station and rank and wealth for my goal,
Much thought for my body, but none for my soul,
I had entered to win in life's mad race,
When I met the Master face to face.

I met Him and knew Him, and blushed to see
That His eyes, full of sorrow, were fixed on me;
And I faltered and fell at His feet that day,
While my castles melted and vanished away.

Melted and vanished and in their place
Naught else did I see but the Master's face
And I cried aloud, "Oh, make me meet
To follow the steps of Thy wounded feet!"

My thought is now for the souls of men,
I have lost my life to find it again,
E'er since one day in a quiet place,
I met my Master face to face.

—(Author Unknown)—Religious Telescope.

WALLET OF THE WEEK

JOHN WESLEY, an ordained clergyman of the Church of England, was denied the privilege of ministering at the altars of his Church and was driven into the fields and the factories where he preached and gathered the pepole who ultimately became the Methodist Church. He is the best-known and the most widely quoted minister of the past two hundred years. There are in existence today fifty-two portraits of him—paintings, copperplates, and engravings. Among the artists who did his portrait in oils were: Romney, Russell, West, Hitt, and Joshua Reynolds. Few people know the name of any one of the Bishops who opposed him.

* * *

THE HUGHES HERCULES, marvel of airplane production in World War II, is a great seaplane with a wingspread of three hundred and twenty feet and capable of a non-stop flight from Honolulu to Tokyo with a load equal to a sixty-ton tank with its armor and crew. A huge Superfortress could nestle under each wing. It can carry three hundred and fifty patients on stretchers, or seven hundred and fifty infantrymen. The plane is now under construction at Culver City, Calif., and when finished will cost twenty million dollars.

* * *

SPEED IN ANIMAL AND REPTILE ACTION is surprisingly great. It is said that the lion can spring into action and kill a buffalo or zebra in less than half a second. The American sparrow-hawk can pick a lizard from a tree trunk while in rapid flight without a pause. The flick of the toad's tongue is believed to require less than one-fifteenth of a second. The strike of a poisonous snake, the injection of its venom, and the return of its head to the original position requires less than a half second. And the cheetah is believed to be able to attain a speed of forty-five miles per hour from a standing start in two seconds.

* * *

PRINCE EDWARD ISLAND is the smallest in area and population of Canada's nine provinces. It has ninety thousand people, and has the smallest share of unemployment, poverty, crime, divorce, and automobile accidents. It has no penitentiary and has not had a legal execution in forty years. It has recorded only one divorce in sixty years. It has only thirteen policemen. It has more railways, post offices, churches, and telegraph lines, and greater per capita savings than any other province. It has Prohibition and practices it.

* * *

THE ILLINOIS PET CEMETERY, located about fourteen miles west of Chicago, is said to be the scene of a heathenish adoration of animals several times each week. Buried there are dogs, cats, monkeys, parrots, canaries, and various other pets. Its most elaborate funeral was for a spitz. The body, enclosed in a silk and plush-lined casket, was borne in a limousine followed by a cortege of fourteen automobiles, and fourteen floral wreaths were placed on the grave. Each week-end brings visitors who place flowers on the graves of dogs and cats. We call ourselves civilized.

THE ZIONIST ORGANIZATION is said to be planning to build a Jewish homeland for their homeless people in the area known as Negreb which location seems to have been abandoned for a time. It is an area south of the Dead Sea, lying between Egypt and Transjordania. The land will have to be reclaimed by irrigation and at great cost. It is reported that a million acres may be redeemed and that it will support two million people. At present it is populated by a few wandering Arabs.

* * *

THE NEW ORLEANS ITEM has on its staff today eight men who have each given thirty or more years of service to that afternoon paper. Among them are the editor, pressroom foreman, two pressmen, linotype operator, job shop printer, business manager, and a street sales wholesaler. Taking into consideration the changes which have come about in the past thirty years, and particularly the changes in newspaper production, it is remarkable that any paper could have kept continuously in its service eight men for three decades each.

* * *

DR. CHARLES FAMA was granted the Degree of Medicine and Surgery by the University of Palermo, Sicily, on July 26, 1923. He was deprived of his degree by Mussolini in 1927, because of his denunciations of the Fascist outrages perpetrated against the Italian people. Dr. Fama was fully restored to his degree and the rights which it conferred upon him on June 8, 1945. He has been an aggressive opposer of Fascism by personal broadcasts and other propaganda methods, and has made many visits to the White House and the State Department in Washington for opposing Mussolini and his regime.

* * *

THE PAGAN WORSHIP OF ISRAEL under King Ahab is supported by excavations at ancient Megiddo. Altars to Baal (Ashtaroth) were found which are assigned to a period about 800 B.C. In a nearby necropolis skeletons of infants were found, and they are believed to be victims sacrificed in their heathen worship. Repulsive images of Ashtaroth were found, and other evidences of the prostitution which was an integral part of the worship ceremony. Small wonder that God commanded that the Canaanites be exterminated.

* * *

WE HAVE STRAINED TOO MUCH of the iron out of our religion. Our beautiful churches, comfortable seats, just the right temperature, and short, sugar-coated sermons have taken the hardness out of our worship and our service to God. We have almost forgotten that every religion and government has been founded and sustained in blood and sweat and suffering. We no longer have to suffer for our religion; and most of us are willing to serve when it does not inconvenience us. Our country requires us, at times, to leave all, go where sent, and die if necessary. That is exactly what Christ said he would require of all citizens of his kingdom.—Christian Union Herald.

New Orleans
CHRISTIAN ADVOCATE

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BALLARD PRESS, Printer

EDITORIAL

FROM WAR TO EVANGELISM

In the opening passage of Richard III, Shakespeare puts upon the lips of Richard, Duke of Gloucester, a surprising summary of the moral and social effects of war and the carefree voluptuousness and intrigue which follow its termination. The passage begins with these striking words: "Now is the winter of our discontent," etc. The report of the Archbishops Commission on Evangelism in the Church of England, says of the chaotic conditions prevailing at the moment when World War II was reaching its climax: "The cumulative effect has been that masses of our young people have lost a whole dimension of life—the spiritual dimension." From the words of England's great dramatist, and its great religious leaders, we have a description of the unpromising and dismal outlook upon which we launch a crusade for the recovery of our "lost dimension" and seek to win a weltering world back to God.

From the standpoint of human outlook and attitude, it would seem that conditions could scarcely be less favorable. It is a time when our long pent-up feelings have broken into wailings of discontent touching private affairs, governmental policy, industry—in fact, the whole social order of the world. The superficial thinker is inclined to blame the age for all our ills, because only what touches him is real. He has no understanding of the basic foundations of evil in the beginnings of the race. He sees the murky and polluted tides at his feet and he is almost ready to throw up his hands in despair.

Such, however, is not the end of the tragic story. Our feelings of pessimism grow out of the fact that we have forgotten God and we are blind to the shining of that Star of human hope and help. We make the present, the temporary, and the material divine and even scoff at the power of redemptive passion. We do not even take into account the message of our own ecclesiastical history. The Wesleyan Revival of the eighteenth century had for its background an intellectual deism and moral corruption which had robbed Christianity of its authority and power—lost to the life of that day its "spiritual dimension."

Mr. Wesley did not set his course nor measure his chances of success by the sick and soiled world of his day. Like the Royal airman of the present day, his motto was "Through difficulties to the stars." He lived for God and he gave himself and all that he had to the task of evangelizing a godless England. He broke with every tradition of an impotent Church and a smug and self-satisfied age. Methodism, with its two hundred years of evangelistic fervor and devotion, and its millions of members, has been and is the world's response to the efforts of the man who believed in God when others scoffed and treated him and his converts as spiritual outlaws. He recovered for his England the "lost dimension" of its life.

In this year of evangelistic crusading, Methodism will need to take seriously the message of the days in which it rose to fame and power. Let us not think that it is the power of mere multitudes. Our inheritance is a soul-winning Church with a message of hope for a generation ruined by war and without a saving knowledge of God. We may be sure that victory today will cost us no less than it cost our Methodist fathers two hundred years ago. We confess with absolute frankness that we have little confidence in charts and graphs for whipping eight million Methodists into a lock-step formation. Unless we go in the power of the Spirit and with the passion of the evangelist, we may win names for the church register, but not souls for our Lord.

If we would win men and women for Christ, we must have spirit-filled evangelists—not just church salesmen who offer a sin-sick world a place on a be-spangled Christmas tree.

THE CHRISTIAN GOAL

Henry Ward Beecher is credited with the statement: "God did not make men perfect. He made them pilgrims after perfection." To much the same purpose, George Herbert said: "One of the most important things in life is not where we stand, but in what direction we are going." It seems to us that both men had in mind the wide difference which exists between latent power and spiritual achievement. Beecher speaks in terms of the race while Herbert narrows the truth to the field of individual action.

The idea is that an ideal, whether divine endowment or personal conviction, is less important in the end than the all-out effort to translate it into living fact. The ideal is a mere day dream until by personal effort and active devotion it registers in character. If one never gets beyond the vision, no matter how worthy or alluring it may be, it will remain an unattained wish of an indolent and faithless soul. No capacity can be transferred like a transparency from the soul to the life, and our noblest

images have little value until they become life—register in practical realities.

We are not thinking so much of the number who succeed in changing the great things of faith into character, as of the vastly larger number who reduce the moral average of the world by the failure to transfer their best in ability and ideal to the pages of the ledger which is life. We have in mind those who fail to bring gifts of Christian ministering and by not doing so bring reproach upon the Church because of the very contrast of their living with the holy commitments made at its altars.

We confess to a measure of alarm on account of the drift of Methodism toward formalism and operational mechanics. We use great words about evangelism and the recovery of the lost passion of our Methodist fathers, but are we actually traveling in that direction? Unless we are, our machinery and our great words will fall dead upon our ecclesiastical doorstep. Pagan religion finds its satisfaction and fulfillment in ritual observances, but originality and passion belong to Christian experience. By the same token, Christianity in action is the result of spiritual reality. We are saying all this for the purpose of enforcing the truth that no amount of evangelistic blueprinting and techniques can bring to reality the evangelistic goals set for the period upon which we are now entering, and the permanence of the results will depend upon the desperate earnestness and passion exhibited for the souls of men. A proselyte and a pharisee are a far cry from a spirit-filled Christian.

ADVOCATE DEADLINE

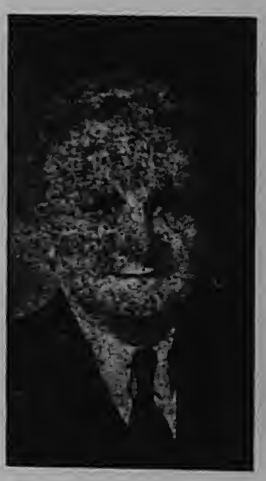
The production of the Advocate has been attended with great difficulty for many months. The labor situation has been such that we could not secure a force sufficient for the task. The uncertainty of mail transmission has also been a factor, but one of the avoidable causes of difficulty throughout the entire period has been the late arrival of copy. While the war was on, we felt that it was necessary to meet the situation as best we could, even though we were not always able to get the paper out on time.

In all our problems, our readers have been understanding and patient. They have shared nobly the inconveniences which we could not help. For that and for all other evidences of their Christian graciousness, we are duly grateful. The easing of the general situation has, however, brought with it a change of attitude on the part of some of our readers. The day before this was written we received a complaint that the Advocate did not arrive until Monday and as a result important items, such as the Church School lesson, were too late. This is an example of our newest problem. In addition to this, the change of our printer necessitates a deadline in order that his entire business may not be subordinated to the printing of the Advocate.

For all these reasons, therefore, we are having to fix a deadline which we and our friends must observe. Copy for the first side of the paper, pages 2, 3, 6, 7, 10, 11, 14, and 15, must be **in the Advocate office** by Friday noon; and copy for the remainder of the paper by Saturday noon. This **does not** apply to emergency material such as death notices and very important announcement news items which could not be anticipated and which cannot be held for the next issue. **It does mean that regular copy, no matter what the accompanying request, will have to conform to the deadline.**. We must get the paper out on time and this limit is for your interest rather than ours. Please remember to get your copy into the mail on time, or expect that it will have to wait for the issue of the succeeding week.

MORES AGAIN

It is hard to know sometimes whether we are on the right track or not in these editorials, or rather I should say, whether people are reading them or not. Then somebody takes the trouble to pen a few words of praise or blame, and we feel, maybe it is worth while after all.



Dr. A. P. Hamilton

So it was with the last editorial on the Moral Order. Several took the pains to show approval.

But the greatest encouragement came from Dr. W. A. Smart, of Emory, who is with us this week at Millsaps College in a series of sermons.

One of his most powerful sermons this week followed the general lines of my last editorial.

From the text, "Be not deceived, God is not mocked," he developed the thesis of God's justice as wrought out in a universe ruled by inexorable law, not only physical but moral law as well.

He said we have harped on God's love so long that we seem to have lost sight of the fact that God hates evil. We have sentimentalized God. Jesus spoke of him as Father, but we have turned him into a doting old grandfather who can not bear to see his grandchildren unhappy.

He said that in the New Testament picture of God the Father there is absolutely no place there for the typical American daddy. But in watering down the religion of Jesus we have made of God a glorified "American Daddy." But Jesus' ideal of God as a father contained nothing of the sentimental in it. Nothing of that sloppy, maudlin mushiness with which we have invested it.

He is a father who loves, but at the same time lays down laws which are for the good of the whole household, and therefore for the children, who are a part of it. He wants strong sons, disciplined sons and daughters trained to meet life—who will not only love their father, but respect him as well.

A. P. H.

Others Say. . .

SUFFERING AS A CHRISTIAN

Being a Christian does not exempt one from suffering. It may add to his suffering, for men often must suffer for no other reason than that of their loyalty to the right. The Apostle Peter enjoins us, saying, "If any man suffer as a Christian let him not be ashamed." It is one kind of suffering in which he can take satisfaction. It is proof of his worthiness, admits him to the household of the faithful and establishes a peculiar fellowship with Christ. Then, too, it identifies him with the best men

and women in the world, past or present. Their names adorn and glorify the pages of both Old and New Testament. They are the constructive geniuses of all ages and surely it is blessed achievement to be enrolled in that company. In suffering as a Christian we have the comfort that is peculiar to the Christian. We have the assurance that God is pleased and honored and that though "weeping may endure for the night, joy cometh in the morning." There is inward joy in suffering as a Christian, and the sufferer can look the whole world in the face and hurl defiance at the forces of evil that lift up unholy hands against him. In this way the person who suffers as a Christian differs from the one who suffers as a worldling or as an evil doer. The Godless man has no compensation in his suffering, no comfort, no assurance. The bitterness of shame is added to it and the groaning of his soul is without response. Be not ashamed to suffer as a Christian.

—Religious Telescope.

HOW I CAME BACK

(They said in "the Street" that this man was "through." From great success he plunged downward; and at an age when many men retire, he came back. Here is a story that will thrill you.

The author of this inspiring letter is well-known to the editor. He is one of the top insurance men of New York. The editor has found in him great personal inspiration, as also have many others.

Upon request, the name of this author will be given for any who may wish to pursue the matter further).

For upwards of fifty years my life was like a song. Then, for four years I never smiled. I had a lovely wife, three fine sons and a beautiful home. In business, mine was what people call a success story. At forty-seven, I was a Lieutenant Colonel in World War I, in charge of millions of dollars of supplies. At fifty, I was president of a large oil company. At fifty-eight, I was a close associate of one of Wall Street's leading figures. I was on top. Life was good, and I believed that although trouble might come to others, it would not come to me—well, just because it couldn't.

Suddenly, all went wrong. I was one of the spectacular wrecks of the depression. I lost everything -my personal fortune, the home I loved, quickly followed by the death of my wife, my idyllic companion for thirty-three years. To climax all my thoughts, I was taken with encephalitis, a form of the dread sleeping sickness.

After many weeks I was pronounced cured, but there were scars in my emotional system.

I was looked over by some of the best men in the medical profession, who said, "Nothing is wrong with you." I knew there was but, as I look back now, my trouble was not in their line. So I went from neurologist to neurologist, from osteopath to osteopath, from diet faddist to diet faddist. Steadily I lost weight, gained in irritability and became more and more of a trial to my family and friends. When I returned to business I got no better; I became a neurasthenic and a hypochondriac of the worst sort. Nothing that anyone said to me that could have been helpful, made the slightest impression. I thought constantly of my troubles, which I sought to unload upon other people. In street cars I told my woes to anyone who would listen—friend or stranger. "John," said a friend to me, after I found a new life, "do you remember an afternoon when I rode uptown with you on the subway? You talked all the way about your illness and your troubles. Finally, I told you I had an engagement, and left the train at Fourteenth Street, just to get away from you."

I know now, but didn't then, what a pest I was. The way I carried on, I was the only man in the world who had any troubles. I was resentful and venomous, and I cursed everything in general. Each morning, upon waking, I asked myself, "How in the name of God can I go through with another day?" I found myself hoping that some morning I wouldn't wake up. One day I sat in a hotel lobby, a farewell letter in my hand, deliberating from ten in the morning until late afternoon whether to leap from a topfloor window. I know now that my real trouble was not with my body but with my spirit.

During this time I made two half-hearted ventures into realms of thought control and of religion. They had helped others, but my faith was weak. My attitude was: "Well, God, I don't believe you can do anything about this situation, but let's see You try!"

And to myself I said, "This requires a miracle, and the days of miracles are past." Nothing came of these ventures, of course, because there was no faith. But late in October, 1934, four years after I was stricken, the light of health and happiness dawned upon me in such a way that it could have been only God-directed. I was walking down a narrow street, carrying a cane which I used to think I needed, when I inadvertently struck a man who was passing me. Turning to apologize, I found him to be a genial person, with an office in the same building with me. He asked me to call, which I did. I found him to be an ardent believer in the power of religious faith. He urged me to put my life in God's hands, to surrender all my troubles to Him and to practice thinking about God instead of myself.

I was taught to pray and to have faith. This was the turning point in my life.

It was pointed out to me that my thinking was all wrong; that the first thing I had to do was clear out my mind. (As a man thinketh, so is he). This is the stuff I cleaned out of my mind! Self-pity, ill-will, fears, and other evils. No wonder I was sick. This was the first real mental catharsis I had ever known and it was effective because it was done on a spiritual basis, under the direction of an understanding man.

After this mental cleansing, my friend began to feed my mind on simple, wholesome food. I was given a course of reading lessons in spiritual truth. I was shown how to read the Bible. I discovered that the main part of the know-how is just to read it. I purchased one of those Bibles in which the words of Jesus are marked, and also read The Psalms. After reading I would sit quietly, with the thought that these words were passing through my mind like medicine.

This person also taught me how to use my mind positively rather than negatively. Instead of dwelling mentally upon my troubles, I learned to affirm, in my own mind, that God was helping me at that very minute. Gradually this idea took possession of me. I found that a famous psychologist spoke wisely when he said, "There is a deep tendency in human nature to become what you believe yourself to be."

I practiced living with Christ in my mind, often talking to Him as though He were right with me. My mind was flooded with a healing sense of peace. I felt myself becoming a new man, fulfilling one of the greatest and truest of all Bible texts: "If any man be in Christ he is a new creature, old things are passed away, all things become new."

This new-found power changed everything. I recovered gradually the zest I once had for work. A friend said to me, "You are yourself again; it's a miracle!"

Only God could have done this to me and shown the inner reservoirs of peace and strength which are in me now. Within a year God had helped me to become one of the big producers of my company. In succeeding years I have done an annual business of more than one-half million dollars. I claim no credit for this—merely mention it to show what God can do.

Some months ago I met the head doctor of one of the big psychiatric clinics I once attended. He asked me how I was. "Fine," I replied. "I've found something which really helped me." Then I told him of my recovery. "Well," he observed, "we work along the same thought, except without the religious element."

"Yes," I told him, "that's what's the trouble with it." Although the clinic was the last word in psychiatry, it was not until I found "the religious element" that anything happened to me.

This article, "How I Came Back," is reprinted with the permission of Guideposts, a publication of spiritual letters by great leaders in American life. Published 12 times a year in packets of 4 messages each at the price of $1 a year, at Pawling, New York.

TO REBUILD MISSION GROUPS, CHINA AND PHILIPPINES

The rebuilding of the missionary force of the Methodist Church, partly depleted during the war years, in China and in the Philippine Islands, was advocated by Dr. Ralph E. Diffendorfer, executive secretary of the Division of Foreign Missions, of the Board of Missions and Church Extension of the Methodist Church, at its annual meeting at Buck Hill Falls, Pa. Some new missionaries are already on their way to both these fields, and greatly increased numbers are anticipated during the next year or two.

There are in the United States today 105 experienced missionaries of the Division who have already served in China, but who were called home, or released from prison camps and returned home, after the invasion of China by Japan, and the later arrest of Americans in occupied territory. Most of these missionaries, now at other posts in America, are anxious to return to China as soon as possible. In addition to these, eighteen new missionaries have completed studies of the Chinese language in American schools, and are ready for assignment to posts in China.

The Methodist missionary force in the Philippines must be built up again "to a minimum of six or seven families of well-trained, carefully selected, capable men and women who understand the strength and capacities of the Filipino church leaders and who will put thier lives in service alongside these leaders in a spirit of comradeship and devotion to common ideals, that will match the heroism and courage displayed by these devoted men and women during the trying days of war." Three new Methodist missionaries are already in Manila—the Rev. and Mrs. Otto H. Houser, who served there twenty years ago; and the Rev. William E. Shaw, formerly of Korea.

(Continued on page 13)

CONFERENCE NEWS AND PERSONALS

New Orleans Christian Advocate

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BALLARD PRESS .....Printer

Rev. T. D. Lipscomb reports that he has begun his new Conference year well at Kinder, La., and has had a cordial reception for the initiation of his fourth consecutive year of service.

Rev. J. C. Wasson is much in love with his new pastorate at Hernando, Miss. Bro. Wasson says he has been so busy marrying people since he reached his new post that he has had little time for anything else.

Rev. E. Nash Broyles, who has been a number of years at Park Street Church, Atlanta, was recently assigned to First Church, Carrollton, Ga., according to a post-office notice regarding the change of his address.

Bro. Wade Scott, of First Methodist Church, Houma, La., was a visitor in the Advocate office on Tuesday of last week. He is the editor and publisher of the Terrebonne Press, a newspaper of that city in the French section.

Our good friend, J. H. Frazer, of Bastrop, La., continues his loyalty to the Advocate, and to every other interest of the Methodist Church. We appreciate the fine work which he has done in the past as Advocate representative and which he continues to do.

The North Mississippi Conference reported an increase of 2,072 in the Church School enrollment for the year, with an average attendance increase of 1,873. The Church School enrollments show a 6 per cent advance over that of the previous year.

Rev. C. L. Elliott, who served the Choudrant, La., charge last year as supply pastor, has been given the Claiborne and Summerfield churches on the Bernice charge, and he will make his home at 602½ Eastland Avenue, Route 4, Ruston, La.

Rev. B. F. Bullard writes that he is living in Corinth for the present until he can get into the new parsonage at Burnsville, Miss., which he describes as one of the best in the North Mississippi Conference. Bro. Bullard says that the outlook is encouraging for a good year.

Dr. F. M. Freeman, pastor of Noel Memorial Church, Shreveport, La., has been ill, but is now improving and expects to be back at work with a full schedule in the near future. Bro. Freeman was not able to attend the recent session of the Conference in Baton Rouge on account of the illness.

Rev. W. S. Cameron has been given a royal reception by the Methodists of West Park Church, Jackson, Miss. At a reception on November 17, the parsonage was the recipient of a Thanksgiving shower. Bro. Cameron says that every indication points to the greatest year of his ministry thus far.

Friends of Rev. John W. Chisholm, of Corsicana, Texas, will regret to learn of his long protracted illness. He recently found it necessary to undergo an operation for a duodenal ulcer which was operation No. 8. He is now back at home from the hospital but still confined to his bed. He lives at 2012 W. Collin Street.

Friends of Mrs. R. G. Whitton, who has been living in Texas, and formerly lived at Sterlington, La., will regret to learn that she is now in Pine's Sanatarium, Shreveport, on account of a break in her health. This news comes through a personal letter to the editor. The doctors assure her that she has a good chance for early recovery.

Dr. W. A. Swift, Brentwood, Tennessee, has issued an eight-page pamphlet in which he gives a unique study of the controverted subject of infant baptism under the caption, "Christ Baptized When a Baby." The line of argument is off the beaten path and the pamphlet may be had from the author at the nominal cost of five cents a copy, or three cents each in lots of fifty.

Rev. W. L. Broome, once a member of the North Mississippi Conference, but now a member of the East Oklahoma Conference, has been a reader of the New Orleans Christian Advocate since he was a small boy on a farm down in Mississippi. He is now in his sixth year at Bartlesville, Okla., and is having great success. He received 12 new members into the church on the first Sunday in December.

Rev. Phil Grice appears to have got off to a good start at Starkville, Miss. Mr. Howard P. Abernathy, of Newton, N. C., has been employed as Director of Youth Activities and will assume his duties on January 1. Mr. Abernathy, recently discharged from the armed services, served as a chaplain's assistant for three and a half years. He is expected to keep contact with State College until the Wesley Foundation can be re-established there.

CHURCH HAS NEW ORGAN

Methodists of Bay St. Louis, Miss., are proud of their new Hammond electric organ which was used for the first time last Sunday morning. The organ is the culmination of two years of quiet work and patient waiting by a committee led by Mrs. J. A. Evans. Mrs. J. B. Goldman, who also directs the Methodist choir, will be organist. Miss Mary Kittrell will play for the Sunday evening services. Mrs. Evans says that this week is the last opportunity for those who wish to contribute to the organ fund, for it is expected that it will be paid for in full by next Sunday.

MRS. RICKEY REJOICES

I want my friends to rejoice with me for the safe return of my two sons, Lt. Col. Harry Wynn Rickey, from Japan, and Lt. Col. Horace B. Rickey, from Europe, to civilian life.

Horace is opening up a business in Lafayette, La., and Wynn, not yet "separated," will resume teaching at S. M. U., Dallas, Texas, in the near future.

Gratefully,
MRS. H. W. RICKEY.

JOSEPH REID BINGHAM, JR., ARRIVES

The latest addition to our collection of novel announcements is from Greenwood Leflore Hospital, Greenwood, Miss., and for Joseph Reid Bingham, Jr., an eight-pounder, who arrived on November 16, with his ration book and a coupon for everything from the hospital to the marriage altar, except the doting smile of grandma and grandpa. Here's wishing that that smile may never wear off and that the baby son may be a source of perennial joy to parents and grandparents, and in the years to come add luster to the honored name which he bears.

MISSIONARIES RETURN TO INDIA

Cable advices from India to the Board of Missions and Church Extension announce the safe arrival there of the Rev. and Mrs. Clyde B. Stuntz, the Rev. C. C. Herrmann, and the Rev. and Mrs. Earl R. Tweedie—all missionaries returning to India from furlough in the United States.

GREENWOOD FIRST CHURCH

Dear Dr. Duren: The North Mississippi Conference session in the Greenwood church proved a distinct blessing to us. The presence of the pastors and laymen in the



homes and hotels of the town will be kindly remembered by hundreds of our people.

Methodism in Greenwood also received a lasting blessing through the many helpful, inspiring addresses and sermons delivered during the week. On Sunday, when the pastors preached from pulpits of the several churches, large congregations heard their sermons with appreciation.

Those in the city who heard the proceedings were favorably impressed with the businesslike manner of the Conference. One discerning churchman of another denomination remarked: "I like the way the Methodists meet their issues and make decisions to do their work.

This week, December 2-9, we are having the privilege of hearing Rev. John W. Moore, of Grenada, Miss., deliver sermons each evening during Visitation-Evangelistic Week. Our people are entering into the Evangelistic Year with the faith that this will be a time of deepened spiritual experience.

W. R. LOTT, Pastor.

STEWARDS' MEETING, PHILADELPHIA CHARGE

Dear Dr. Duren: Would like for you to give this report space in your paper. We had a stewards' meeting for the whole charge at the parsonage in Philadelphia, Miss., on November 23, and the following members were present: Our district lay leader, Bro. W. D. Myers, was present, and gave his support to the meeting. The following stewards were present: J. L. Miller, H. N. Nance; Johnnie Williamson; A. T. Rainey; B. A. Watkins, L. G. Haskins, C. K. Saxon; S. D. Dees, H. S. Snyder, L. C. Long, and G. W. Jones.

The meeting took up the matter of the budget, and all apportionments were decided for the several churches. The acceptance for Benevolences was left as in 1945, but the salaries received a handsome increase, the pastor receiving a $450 raise over last year. Plans were made for revivals on the charge, and special plans were discussed in behalf of the Crusade for Christ. After the business session, the Board was called from labor to refreshment, where the wife had prepared lunch for all, and we concluded the meeting in a fine spirit of fellowship. We are expecting Christ to lead us in a fine way.

Yours in Christ,

J. H. MOORE, P. C.

CRENSHAW-SLEDGE CHARGE OUT IN FRONT

To Sledge, of the Crenshaw-Sledge charge, Rev. J. W. York, pastor, goes the honor and distinction of being the first church in this district and, I rather suspect, in the entire Conference, to pay its entire budget for the full Conference year. Sam T. Scott, charge lay leader, is largely responsible for this unusual achievement. Every item except the pastor's salary is paid in full and I happen to know that his is in the bank ready for him. All this totals about $1,600.

Our district stewards' meeting and district set-up meeting was well attended and the interest was above the average. There is every indication of a good start for the new Conference year.

Sincerely yours,

C. A. PARKS.

CALEDONIA PASTOR AND FAMILY HAPPY

Dear Dr. Duren: I am back at Caledonia for another year, and am very glad indeed to be back with the fine people here.

On Thanksgiving night we had a very impressive Thanksgiving service and after the service the members of the congregation surprised the pastor and his family with a shower of things to eat.

This token of love from the people was very much appreciated.

We might also mention, for the benefit of our friends throughout Mississippi, that both our boys are back in the States after serving several months in the Southwest Pacific. Paul, the younger, is expected home within a few days wtih a dsicharge. We also hope for Eddie Frank, A.M.M. 1-c, to be home for a leave soon.

Your brother in Christ,

J. E. ROBERTS.

LEXINGTON: DEBT-FREE, HOSPITABLE, BENEVOLENT

On Saturday morning, December 1, the treasurer of the Board of Stewards at Lexington handed to the banker a check for $2,163.89, which was payment in full on the principal and interest of the parsonage debt. The parsonage was built four years ago at a cost of $8,000 and is, of course, worth much more now. The payment of this note adds the Greenwood district to the number of debt-free districts of Methodism, there being no indebtedness on any piece of church property in the district.

As a Thanksgiving gift, the Wesleyan Service Guild placed an asbestos tile floor on the kitchen of the Education Building. The Wesleyan Service Guild also sent the Thanksgiving dinner to the parsonage, including a dressed turkey and all the trimmings for a complete, traditional Thanksgiving dinner for the pastor and family. This was only a part of an abundant pounding from the church, the largest that has been sent to the parsonage in the four years the present pastor has been assigned to Lexington.

At the first quarterly conference, Lexington accepted the full askings on the benevolences. The attendance and interest is fine and the prospects are bright for the best year we have had.

The Lexington area Sub-District Youth Fellowship held its quarterly meeting in Goodman Monday night, December 3. About forty young people were present from Durant, Pickens, Goodman, and Lexington. Rev. J. Noel Hinson, pastor at Pickens, was elected counselor for the Sub-District Fellowship, succeeding Rev. Walter Smith, of Tchula.

A. Y. BROWN.

VICKSBURG DISTRICT INSTITUTE OF MISSIONS AND EVANGELISM

The ministers and laymen of the Vicksburg district convened at Port Gibson, Miss., on November 29, at 10 a.m. Our district superintendent, Rev. O. S. Lewis, led the group in a devotional service. The district secretary of Missions, Rev. T. O. Prewitt, spoke on the subject, "Missionaries or Soldiers," stressing the fact that our world is now in a crisis spiritually and that what we do on the mission fields at the moment will largely determine whether or not there will be a repetition of the conflict just terminated around the world. We will either send missionaries now or our sons and daughters for another war.

Mrs. F. Olin Stockwell, returned missionary from China, delivered the main address of the morning. She spoke on "Roads that Lead to Christ.'" Her talk revealed the opportunities, the need, and the receptiveness of the people of China to Christian Missions. Some questions were asked at the end of her talk about the future of China and the problem of national unity. Mrs. Stockwell hoped that unity would be attained, and believed the situation might not be quite so bad as pictured by the opposing sides. Apparently both sides know how to use propaganda.

The afternoon session, after a very sumptuous meal prepared by the good women of Port Gibson Methodist church, stressed evangelism. The district secretary, Rev. David Ulmer, pointed out the need for evangelism in the district, and stressed the use of every available means for the winning of souls to Christ.

Rev. Eugene Ulmer and Virgil McBride represented the Board of Evangelism. Both of them were very enthusiastic about the future work of the Board and the work of the present year. These men had just returned from Baltimore, Maryland, where they had been in an Evangelistic Conference. Rev. Ulmer stated that the program of evangelism for the year would soon be in the hands of all the pastors.

The institute ended on a very high spiritual note. The entire group was led by Bro. Lewis in a consecration service. He showed how the individual soul needed to go again and again to the altar to dedicate unclaimed areas of life for Christ, and to get new spiritual strength for the facing of temptations and trials that come our way.

The power of the Spirit was felt continuously in the meeting.

REPORTER.

TOLL OF ALCOHOLISM

Alcoholism, as such, is "sending in excess of 730 per cent more people to insane asylums in the U. S. than drug addiction," according to a 5-year comparative survey of federal statistics made public by Mrs. D. Leigh Colvin, president of the National Woman's Christian Temperance Union, at Evanston, Ill., recently.

Mrs. Colvin said that the survey, from annual U. S. census bureau reports on first admissions to the country's mental institutions, "reveals that alcoholism has become a major threat to the nation's mental as well as moral and economic balance."

"It shows," Mrs. Colvin continued, "that in the five years ending 1942, inclusive, and latest year for which such statistics are available, that a total of 60,404 alcoholics with and without psychosis were committed to public, veterans', county and city and private mental institutions.

"In the same half-decade, 8,226 persons were confined for addiction to opium and its derivatives, cocaine, etc., and because of exogenous poisons, such as metals, arsenic, lead, and gases.

"The exogenous poison victims are grouped generally with drug addicts with psychosis in the census reports. Their percentage of the 8,226 cases is not shown. Because of this, it is obvious that the ratio of alcoholics over drug addicts is considerably more than 730 per cent.

"The insane asylum admissions do not by any means give a complete picture of alco-

PERSONAL NOTES AND INCIDENTS

Rev. I. E. Johnson reports a good reception by the people of his new charge, Greenwood Springs, Miss. He has found them in every way cooperative and is looking forward to a good year in the Master's service.

A telegram from Rev. W. C. Newman, First Church, Jackson, Tenn., says that due to illness in his family he was unable to get copy for the Church School lesson to us this week. We sincerely trust that those who were ill may be well on the road to recovery by this time.

Among the seventeen new Missionaries and deaconesses recently consecrated at Buck Hill Falls, Pa., was Miss Hester Bruce, of Blackshear, Ga. Miss Bruce was formerly connected with Capitol Street Church, Jackson, Miss., and she goes to Brazil for social work.

We regret to learn that Mrs. J. C. Cordozier, Montgomery, La., Route 1, has had quite a little illness in her family recently. Along with that, there has been a mix-up in her subscription to the Advocate which has now been straightened out. We appreciate her interest in the paper.

Rev. and Mrs. W. A. Terry, McComb, Miss., are both much improved in health and they have had a great blessing in the recent visit of their seven children and seven grandchildren. All except Henry were present on Thanksgiving Day, and he had paid a visit earlier in the month.

Dr. Robert S. Satterfield, former associate editor of the Christian Advocate (Nashville), died at his home at Tulsa, Okla., on November 6, following a protracted illness. In addition to his service on the Nashville Christian Advocate, he served leading pastorates in the Oklahoma Conference. For a number of years he was president of the Southern Press Association.

SWIFTOWN, MISS., CHARGE

Dear Sir and Brother:

Just a brief message to tell you and the Advocate readers of the fine people we have met at Swiftown, and the charge of which Swiftown is a part. The charge is composed of Swiftown, Morgan City and Kale.

We arrived in Swiftown late Thursday evening after the North Mississippi Conference adjourned on Sunday. The parsonage was clean, warm, and well arranged. The colored woman that has worked at the parsonage for some years soon had us a hot evening meal.

Saturday morning, good things to eat began to pour in, and by evening the pantry was well overrun. Among the many good things was a cured ham that weighed twenty-odd pounds.

On Sunday we were met at the church by a fine crowd of people who certainly appeared to be seriously interested in the kingdom of our Lord. We have now been over the charge, and in all of our twenty years of experience in the ministry, we have never met a more hearty welcome.

S. W. HEMPHILL.

CHURCH SCHOOL ADVANCE

Dear Dr. Duren: I have just received some items of interest concerning Church Schools which you may like to make note of in the Advocate.

The Church School at Wisner, W. H. Carroll, pastor, made this report:

	1944	1945
Officers and teachers	8	10
Nursery Department	8	16
Children 4-11 years	18	46
Youth, 12-23 years	5	25
Adults	23	53
Home Department	12	14
	74	164

An increase of 121 per cent for the year.

At Bayou Chicot, with a resident membership of 37, the last three Sundays they have had an attendance of 42, 44, and 43, respectively, with an average attendance at preaching of 52. Rev. J. C. Sensintaffar serves this church.

Sincerely,

EARL B. EMMERICH.

METHODIST STUDENT CONFERENCE

One thousand students will assemble at the University of Illinois for the Third National Methodist Student Conference on December 28. Addresses, town hall forums, and open discussions with outstanding religious leaders will be a feature of the program. Roland Hayes, famous Negro tenor, is being brought to the conference for a concert on Saturday evening, December 29.

Bishop James C. Baker has returned from Japan, where he went as the Chairman of the International Missionary Council, and he will bring the latest news from the Christians of that country. Bishop G. Bromley Oxnam is flying back from Germany, where he has been conferring with Christian leaders in his capacity of President of the Federal Council of Churches and Chairman of the committee appointed by President Truman to make this trip. He will give the opening address of the conference. Bishop Newell Booth has returned from Africa and will bring the latest word from that continent.

Dr. T. Z. Koo, of China, will be the featured speaker on Sunday evening. The Monday night session will be devoted to a roll call of the nations, with Mrs. J. D. Bragg as master of ceremonies. Nationals and missionaries from the principal fields of the world will participate. President Don Holter, of Union Theological Seminary in Manila, will speak, along with Bishop Booth, Dr. Eddy Asirvatham, of India, and Sidney Lovett, of Yale, just back from conferring with students in Europe as a representative of World Student Relief.

The Sunday morning service of worship will be created and presented by students, and Dr. Albert Edward Day, of the New Life Movement, will deliver the sermon. Other well-known speakers at other sessions will be Dean Walter Muelder, President Benjamin Mays, Dr. Georgia Harkness, Dr. Edmund Heinsohn, Dr. Roy Burkhart, Bishop Ralph F. Cushman, and Dr. Wm. A. Smart, who will give the closing address.

Creative afternoon hours, discussions, and conversations hours, will bring over fifty leaders in the fields of arts and religion and other current subjects in social and religious fields. Forum sessions after each major address will be under the direction of Rev. Robert H. Hamill, the well-know writer of the Skeptic's Column in Motive.

Messages to American students by world leaders will be read to students at the opening session. A special message from the Japanese Christian, Kagawa, is being cabled to the conference.

Dr. Russell Ames Cook, director of the Portland, Maine, Symphony Orchestra, will lead the singing and organize a conference chorus. Dr. Paul Burt, host-director of the Wesley Foundation at Illinois, will conduct the midnight New Year's Eve Communion Service in the University auditorium.

The conference is strictly delegated, but registration adjustments are now being made and applications should be sent to the Student Department, 810 Broadway, Nashville 2, Tennessee, at once.

FREE LESSON HELPS FOR DECEMBER 30

Teachers and members of adult Sunday School classes (and any others interested) are invited by our Board of Education in Nashville to write for a series of three pamphlets helpful in the study of the lesson for December 30, which will be on the subject, "Building Interracial Good Will." The three pamphlets are "Information, Please," four question-and-answer pages packed with information; "What Do Negroes Ask of America?" an eight-page digest of the famous Durham statement; and "Toward Interracial Adjustment," a brief compendium of practical suggestions. Sample copies of the three pamphlets may be had by writing to the Department of General Church School Work, 810 Broadway, Nashville 2, Tenn.

LOUISIANA MORAL AND CIVIC FOUNDATION

November 12, 1945.

Governor Millard F. Caldwell,
Governor of Florida.
Governor Tom Bailey,
Governor of Mississippi.

Dear Sir:

We apologize to you and the citizens of your States for the lax law enforcement, gambling, fighting, and drunkenness so prevalent at the football game Saturday, November 10, 1945, in Baton Rouge, between the Louisiana State University and the University of Mississippi. We are sorry that you had to witness such debauchery on the grounds of our highest state institution of learning. Please know that the higher type citizens regret that such disgraceful and lawless acts are allowed.

Again we apologize for our State Government's law enforcement officers, the officials of our State University, and for our weaker citizens.

LOUISIANA MORAL AND
CIVIC FOUNDATION.

December 3, 1945.

Rev. A. C. Lawton, State Director,
Louisiana Moral and Civic Foundation,
341 Florida Street, Floor 2.
Baton Rouge 6, Louisiana.

Dear Brother Lawton:

I want to congratulate you on the shrewdness of your strategy and bull's-eye effectiveness in propaganda value, of your telegrams to the Governors of Florida and Mississippi in which you apologized on behalf of the decent citizens of Louisiana for the liquor-caused bad behavior at the big football game you attended. It made a great news story, and was published all over the nation. Very definitely that punch you made by such a uniquely-chosen method has stirred government and educational authorities in widely separated places to take note in a remedial way of similar behavior conditions

ttending football games in their states. I know of repercussions in Alabama, Tennessee, Florida, Georgia, Ohio, and Kentucky; and I dare say there have been reactions in many other places that have not come to my notice. You pulled a fast one, and the cause is indebted to you for initiating a dramatic and helpful agitation in reference to a widespread abuse in the sporting world which cries aloud for correction.

Cordially yours,
W. EARL HOTALEN.
Pres. National Temperance Movement,
Birmingham, Ala.

DANGER SEEN BY METHODIST BISHOPS IN COMPULSORY TRAINING PROPOSALS

Bishop Charles C. Selecman, of Dallas, Texas, released to the press recently the text of a statement opposing peacetime compulsory military training which the Council of Bishops of the Methodist Church, of which he is the president, adopted in their meeting recently.

Prepared and presented to the Council by Bishop Paul B. Kern, of Nashville, Tenn., chairman of a committee appointed for the purpose, the message of the bishops has been forwarded over the signatures of Bishop Selecman and Bishop William C. Martin, of Topeka, Kan., acting secretary, to the President of the United States, the Secretary of the War and Navy Departments and to the chairmen of the proper Congressional committees.

The bishops, in their statement, regard universal military conscription in times of peace as a denial of the spirit of the Atlantic Charter, a betrayal of our historic democratic institutions, a possible step toward bureaucratic fascism, and a threat to the morale of youth. Their plea is for national protection through international agreements.

Following is the text of their statement:

With a solemn sense of responsibility to our Nation and to our Church, the Bishops of the Methodist Church desire formally to express their conviction that the passage of a law requiring universal peacetime military conscription or compulsory military training is unwise.

We believe that the protection of this nation and all other nations must be achieved through international agreements and cooperation and not by the unilateral action of any one people.

We express our confidence in those principles and processes initiated at San Francisco. We call upon our Government to take the lead in implementing them into a united world structure. It should not rely for its defense upon independent standing armies but upon the broader base of international security, guaranteed by all nations for the benefit of each nation.

We believe that universal military conscription in times of peace is

1. A denial of the spirit of the Atlantic Charter.

2. A betrayal of our historic democratic tradition.

3. A possible step toward bureaucratic fascism by setting up a powerful military caste in this country.

4. A threat to the moral life of our youth, subjected in a crucial year to an extended period of unwelcome futility and character disintegration.

The proposal is untimely in an age whose patterns of life and national defense are yet unfixed because

1. New and revolutionary scientific discoveries are making obsolete traditional methods of defense.

2. Such an unprecedented step may lead to a false sense of national security.

3. The present tension in our international relationships will be heightened by any move which leads to suspicion of our national aims and will result in protective rearmament upon the part of other nations. This is the path of war and destruction and not to peace and national safety.

We call upon the Congress of the United States to give to the world a decisive demonstration of faith in the possibility of achieving a world unity, resting upon goodwill and mutual respect, rather than upon force and material power. The practice of the principles of the Christian religion still remains our ultimate and most practical security.

We reaffirm with deepening conviction the words adopted by the General Conference of 1944: "The time is at hand when the Church must rise in its might and demand an international organization which will make another war impossible."

FAR-AWAY SERVICEMEN STUDY LAY LEADERSHIP

An extraordinary Lay Leadership Conference and Preaching Mission in the South Pacific, conducted by Army and Navy chaplains and officers and enlisted men, was held in New Caledonia in the month of October. Planned in the offices of senior chaplain, Captain William W. Edel, USN, of the Baltimore Conference, the program was worked out with all the detail of excellent promotion and execution that one would find under the most favorable circumstances in the homeland.

Copies of a beautifully designed four-page, letter-size folder, describing the several phases of this religious emphasis, have reached this country. The closely integrated program first focused on a united Bible-reading schedule in which the selected passages were heard over the radio. The chaplains then encouraged their men to read the Scripture lessons themselves.

World Communion Sunday, a part of the general observance, was conducted by each chaplain in his own unit. All groups met together for the Lay Leadership Conference and the Preaching Mission in the Protestant Temple in Noumea. The Lay Leadership phase carried on under the general title, "Christ and Today's World," and followed the seminar plan with ten groups under councilors and leaders. Such subjects were discussed as "Christ and Atomic Power," "The Church's Program for World Missions," "The Church's Program in the Family," "The Church in Race Relations," "The Message of the Church for the Day's Politics."

A three-day Preaching Mission followed, in which various chaplains conducted the worship and preached, the themes being "Christ and Today's Faith," "Christ and Today's Hope," "Christ and Today's Purpose." A final Consecration Sunday brought the men back to a consideration of their personal faith and a sense of need for Christian decision.

While the plan was worked out in detail in Chaplain Edel's office before he left New Caledonia, orders to take over the senior chaplaincy of the U. S. Naval Hospital at San Diego arrived before the conferences began. Reports of their great success have reached him.

The participating chaplains felt that since the effort came at a period when some of the men were restless and desirous of getting home that it served as a real morale builder in addition to its deeper religious values.

THE ROMANCE OF BIBLE TRANSLATIONS

In Guatemala today live the Rev. and Mrs. H. Dudley Peck, who a few years ago translated the 27 books of the New Testament into the language of the Mam Indians. Before these Presbyterian missionaries went to live among the Mams in 1922, the language of this neglected tribe had never been reduced to writing.

For fourteen years the missionaries toiled at their task, in the meantime bringing up a family of four children, teaching school, tending the sick, and functioning as parents in God to the Indians. One after the other the Books appeared until the whole magnificent story was unfolded: the Babe in Bethlehem, the wonderful months of the Master with His men, the Easter story, the efforts of Paul in behalf of the early Church. Finally the New Testament, and indeed the Mam language itself appeared for the first time in print, published by the American Bible Society.

What the Pecks did in Guatemala, countless other missionaries have done in other far-flung reaches of the globe. The story of the Bible translations is one of the most fascinating in modern religious history.

A century and a half ago the Book belonged largely to those who spoke the language of Europe. Then, in the early 19th century, with the rise of the great missionary movement came the golden age of Bible translation. Within 30 years eighty-six languages received some part of the Bible for the first time, more languages than in all the 1,800 years before.

Today the Bible, in whole or in part, is translated into 1,068 languages and dialects spoken by about nine-tenths of the people of the world. The translators are still at work, extending the scope of the great Christian message even farther, with painstaking scholarship, selfless devotion, and Christian zeal.

Under what difficulties were these one thousand and sixty-eight translations produced and by what kind of men?

Take Robert Morrison, for example. He was an English clergyman living in Canton in the early 19th century when China was an impenetrable world to the white man and western culture. Morrison had to live in the narrow strip of land near the docks reserved for foreigners during the sailing season.

When the ships went, he had to go, too. His Chinese teacher was under penalty of death for teaching him the language. The printers, and even the men who cut the wooden blocks from which the early edition of the Chinese Bible was printed, were hunted and sometimes seized.

Yet the Bible was eventually translated, printed, and found its way, secretly at first, into the hands of those who sought the great message. Today the Christian movement, nurtured in the dangerous days of Morrison's translation, is one of the great moving forces of modern China.

Or consider Samuel Isaac Joseph Schereschewsky (pronounced Sher-a-shef-skee), an early Episcopal Bishop of Shanghai. He translated the entire Bible into the language of the common people of China at a time when he had control of only one finger of each hand. Except that he could use these

(Continued on page 16)

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

"Quality"

"Quality," by Cid Ricketts Summer, is the complete-in-one-issue novel in the December Ladies' Home Journal. It is most interesting to us because the scene is laid in Mississippi. The same story could be written with the scene in your town or mine. We found ourself in the picture; can you do the same?

There is the sin of the father who "would have no kind of animal on the place that wasn't a thoroughbred" but who was "so careless of his own seed, the most precious of all." "How could he doom a part of himself to be always outcast?"

One's heart aches with sympathy for Pinkey, who is neither white nor black, as she tries "to think no more of the things that had cut deep . . . to put those things behind;" as she meets the quick change in the police when it is discovered that she is not white; as she meets the humiliation in the department store; as she meets the scorn of the white people and the suspicion of the Negroes.

The steps by which the soil is prepared for the agitator and how he works is graphically given.

There is the young Negro doctor who knows that "without the support and cooperation of the white people of the community, as well as the colored, it will be impossible" to establish a Negro hospital. And, finally, Pinkey learns that "those who were against her spoke the loudest, that was all."

* * *

Appreciation

The following resolutions, expressing appreciation for the splendid work of Mrs. W. B. Fazakerly, were adopted at the fourth quarter's meeting of Zone 2 of the Jackson district:

"Whereas, Mrs. W. B. Fazakerly, having completed four years of service as district secretary, is retiring from office, and

"Whereas, we, the members of Zone 2 of the Jackson district, desire to express our deepest appreciation for her untiring service, infinite patience, and unsurpassed ability in promoting the growth of the work of the W. S. C. S. as to the efficiency aims, and her outstanding organization of new societies. Be it

"Resolved, that we are most grateful for these acts of unselfish service in her line of duty, and be it further

"Resolved, that a copy of these resolutions be spread on the minutes of this Zone, a copy be sent to Mrs. Fazakerly, and another copy to the New Orleans Christian Advocate."

MRS. J. E. STEVENS,
MRS. GORDON CHILDRESS,
MRS. CLAUDE HUTTO,
MRS. PAUL GATES,
Committee.

* * *

To the Society Treasurers

Dear Friends:

My first word in this letter must be one of appreciation and gratitude for your cooperation with me, and promptness with which you sent in your reports the three quarters this year. You have made a fine record. I shall expect the fourth quarter's report on time. I hope you can complete your business for the year and mail reports December 15. Then your checks can get in before January 1.

We must have an increase in the Conference income for the entire budget this year. We do want so very much to overpay the $30,000 pledge to the Division.

In the March issue, 1945, of the Methodist Woman, Mrs. Eloise W. Woolever says:

"Money undergirds the Christian missionary program. It makes possible churches, schools, hospitals, homes; it provided the salaries of preachers, teachers, evangelistic workers, doctors, nurses, welfare workers; it purchases Bibles, good literature of all sorts; it buys medical instruments and equipment. In short, without money, the whole missionary effort would have to close down. With more money, the whole Christian movement can be expanded. If we would enter these doors, there must be much more money. Realizing all this, the Woman's Division of Christian Service has adopted the following as one of the objectives to be placed before the Woman's Societies of Christian Service for 1945—'An advance over the missionary giving of 1944.'"

All during the year, we have been reminded of the many open doors, and the opportunity to advance. Will your society have an advance in giving? Have you stressed Special giving? Did you observe the Week of Prayer and Self-Denial, and make an offering for the projects? Wouldn't it be wonderful if we had 100 per cent of the societies observing Week of Prayer? Have you honored someone with a Life Membership? Some societies have presented 8 Life Memberships. Of course, this is above the pledge.

The treasurer of any society has a great opportunity for real service. And I hope you study the program of work and keep always before the women that sharing is the very heart of Christianity.

This paragraph deals with our Special Memberships, and I hope answers questions which are asked so often:

1. The Wesleyan Service Guild has no special memberships separate from those of the Woman's Society of Christian Service, of which it is a part. There is a special Guild pin.

2. Memorial Memberships are $50, for children or adults.

3. Money must be sent before you can receive certificates.

4. All certificates are sent from Headquarters in New York—takes about three weeks.

5. Membership pins are still scarce. The names are in the New York office and pins will be sent when available.

6. When requesting corrected certificates, please return the old ones. Give name and date of order.

7. Always write names and addresses plainly and be sure they are spelled correctly.

8. Send all orders to your Conference treasurer.

I welcome your letters, questions, suggestions, and fine reports. I hope we shall have the joy of working together in 1946.

I wish for you, and all members of the W. S. C. S., a happy holiday season and a renewal of strength from Him from Whom comes all our help.

Sincerely yours,
WILMA C. MULLINS,
(Mrs. C. E. Mullins)
Conference Treasurer.

* * *

Wesleyan Service Guild Corner

Mrs. Graham's Letter

Dear Guild Presidents:

Another year draws to a close, and report time again. We do hope you will send a full report, because some of you did not get your six-month report to us or your district Guild secretary. You should have your report blanks, because you were told to get them from Headquarters in Cincinnati. Did you follow the Recommendations for Guild in the Journal? Please remark on the eight points in your report.

The Guild News Letter is full of information. Please read it through and many of your questions will be answered. The program material for 1946 is very good; by now you have gotten your Worship Service material. The Study Courses are interesting, particularly are we proud that Dr. Bullock's book, "The Divine Fatherhood of God," is to be studied.

Have election of officers this month if you have not done so. We recommend that new officers and members study the new Guild Handbook for a better understanding of the work. We do hope this next year we, the Guild members, can have a conference along with the W. S. C. S. conference, so that we may get better acquainted with each other and our work as a unit.

We hope we can have near a hundred per cent reporting by January 1, 1946. Don't forget to send yours.

Wishing you and your Guild members a very happy Christmastide, may we all grow stronger in leadership to carry the Great Message forward.

Sincerely yours,
BETSY GRAHAM,
Conference Guild Secretary.

IN ORDER TO GROW

By Mrs. Irvin Rowland

"And every branch that beareth fruit, he purgeth it that it may bring forth more fruit."

Shun not criticism, for often therein lies the key to a fuller, more understanding life. Not one of us likes for another to be critical of our efforts, but when you hear it, take time to analyze it; try to see the other person's point of view, and see if you can gain some profitable advice. Perhaps you have unconsciously been inconsiderate of his feelings, or disregarded his fine sense of ideals. At least, don't let criticism become a stumbling block by closing your eyes and heart and plunging against it. Look at it as sensibly as you can, then use it as a stepping-stone to something finer and higher.

On the straight and narrow path of righteousness, God often must warn us of the dangers of leaving the main highway, at the

(Continued on page 11)

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

Edited by The Executive Committee of Louisiana Conference

By Mrs. Glenn Laskey, Recording Secretary

Increased Membership Needed

According to figures presented by Mrs. D. M. Campbell, secretary of Organization and Promotion, the Louisiana Woman's Society of Christian Service is showing only a slight gain in membership. It should be a matter of deep concern to every society and to every member that we are somehow failing to enlist the support of Methodist women. During the first three quarters of 1945 there has been a loss of five societies, and a total gain of only eleven members.

Now is the Time to Enlist Them

With the election of new officers for 1946, and with emphasis placed upon the Year of Evangelism, now is the time to enlist the women of the Church. Women are returning to their former homes as their husbands are released from the service; they are returning from war service themselves, from defense industries, and the Red Cross, and U. S. O. are demanding less of their time. Let us honestly ask ourselves, are we earnestly trying to enlist these women in the stimulating, inspiring work of the Woman's Society, or are we apathetic and luke-warm ourselves? In days like these we need to enlist every woman. We need their help, their energy for the challenging program of the Woman's Society.

Are You Making Use of Any Helps?

Have you ordered the new Welcome Envelope that is free from Literature Headquarters, 420 Plum Street, Cincinnati 2. Ohio? This envelope contains a leaflet on "What It Means to Belong," a Spiritual Life leaflet, and "One Work—One World," a leaflet describing the program of the Woman's Society of Christian Service. Why not order several, then call upon prospective members, and acquaint them with the work, invite them to belong, and inspire them to become members.

Church Survey of Women

Why not launch a church survey of the women of your church, sponsored by the Membership Committee and the Committee on the Status of Women? Such a survey is described in the November **Methodist Woman** as a workable project tried by the First Methodist church, Little Rock, Ark. This Woman's Society realized they were reaching far too few women, so a questionnaire, filling the needs of that particular church, was made out and mailed to five hundred women of the church. They report most gratifying results.

Each church would, of course, work out their questionnaire to fit their particular situation, but one something like this might be used as a pattern:

QUESTIONNAIRE

Name..... Address.....

Occupation..... If employed, where?.....

Children: Name..... Age .....

Do your children attend Church School?.....

Do you make use of our Sunday Nursery?.....

Please check the activities in which you now participate: Church School.....; Church School Teacher.....; Choir .....; Youth Work.....; Wesleyan Service Guild.....; Woman's Society of Christian Service.....

Please check all the following in which you are willing to serve: Church School Teacher.....; Church School Worship or Program.....; Church Nursery.....; Counselor of Youth Activities.....; Woman's Society of Christian Service officer.....; Circle officer.....; Wesleyan Service Guild .....; W. S. C. S. Program.....; Church Kitchen.....; Choir.....; Youth Recreation.....; Church Calling.....; If you are not a member of the Woman's Society of Christian Service, would you become one? .....; In what way can the church serve you better? .....

We have accomplished much in the past, but a great year lies before us. Let us endeavor to enlist every Methodist woman in the Woman's Society. The stupendous need of today is a ringing challenge to all of us.

RUST COLLEGE

Rust College, Holly Springs, Miss., under the auspices of the Methodist Church, is Co-Educational, offering courses in Liberal Arts and Sciences, leading to the following degrees: A.B., B.S. in Sciences. Courses in Pre-medical, Pre-dentistry, Pre-nursing; B.S. in Home Economics; Commercial, Dramatics, Music—Piano and Voice, Physical Education; Short courses in Animal Husbandry, Soil conservation, Poultry Raising, Gardening, and Shopwork.

For years Rust College has been and is contributing to the educational program of the country through its training of teachers, ministers, secretaries, Home Economics teachers, Jeanes Teachers, County Demonstrators, men and women for the professions, etc.

The College counts among its Alumni some of the foremost ministers and educators. Bishop A. P. Shaw, Dr. M. W. Dogan, Mrs. Effie Threat Battle, Dr. J. W. Golden, and Rev. E. O. Woolfolk. Out of the 56 Jeanes Supervisors of the State of Mississippi, twenty-nine are Rust graduates, as are many of the principals of the leading high schools of the South. More than 800 public school teachers of the State of Mississippi and the tri-state territory are Rust College graduates, and added to these are fully 1,200 in-service teachers who study at Rust College during the spring, summer, and fall quarters each year. Rust, in conjunction with the Board of Home Missions, fosters yearly a Rural Pastors' School on its campus, also conducts a Ministers-Teachers and Farmers' Institute on its campus each year.

Many acres of eroded soil have been brought into production for gardening, general farming and pasturing by Rust College under its rural contentment program. Many of its students earn a part and in some cases their entire upkeep from these practices of food production, soil conservation, and animal husbandry.

The College combines the manual, social, religious, and cultural education to train its students in the deeper significance of life and its problem, and to the end that the student may not only solve his particular problems but that he may become a dynamic force in helping others.

It is needless to say that the College can do only that for them that its personnel, equipment, and teaching and dormitory space will allow, but this is being carried out for as many as possible. The College is fortunate in having a program elastic enough to be of help to all classes of veterans who desire to learn and make themselves more useful in whatever field they choose.

The College is ministering to a population of more than 1,500,000 persons within a radius of 200 miles. In this day of improved transportation, 200 miles distance by auto or train is less than five hours away. So the college of today will not lack for students if it has the faculty and equipment to take care of the educational needs of the possible students.

The College is planning to construct one of the most modern administration and classroom buildings in the State. Working plans will be ready by the early part of January, at which time the contract will be let for its construction.

Friends of the College are coming to the rescue, both North and South, but it needs more friends to help it as a Christian institution to serve its constituency as it ought to do and it must do in a time like this; for never as now does the nation need highly developed Christian citizenry to guide the community and the nation through these perilous times.

For its post-war program, the College needs: Administration Building, $150,000; Dormitory for girls, $75,000; Dormitory for boys, $75,000; Books for library, $15,000; Equipment for Visual Education, $3,000; a Grand piano (concert); 10 Practice pianos; 350 Tablet arm chairs; Equipment for business department; a gymnasium with swimming pool attached; Scholarship donations of $60 each for dependent students; $300,000 for undesignated endowment.

IN ORDER TO GROW

(Continued from page 10)

chasms of sin that yawn invitingly which would swallow us up, of selfish, petty things that would alienate our affections. There are habits and attitudes which we acquire that must be purged if we continue to bear fruit. As a shrub must constantly be pruned to retain its beauty and desired shape, so our lives must be submitted to the pruning of God, for He alone knows the symptoms and causes of an unfruitful life.

So, let us not run away from seeming persecutions, the sorrows that might come from a devout and consecrated life of love, to all men, the hardships and suffering that come to all mankind. Thank God that you can feel life in all its pulsing waves. Open wide your heart to His love and its responsibility. May we say, "Purge my life daily of all things that would hinder me in bringing forth more fruit for Thy Kingdom."

A Christian is one who sends his heart a little further than his eyes.—A. C. Benson.



WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. M. E. ARMSTRONG, EDITOR, RULEVILLE, MISSISSIPPI

(Copy for this page failed to reach us.—Editor).

TO REBUILD MISSION GROUPS, CHINA AND PHILIPPINES

(Continued from page 5)

Only fragmentary reports have come of the condition of church property in what was formerly occupied China. Had allied military and air forces been compelled to blast the Japanese from Nanking, Shanghai, Peiping, Tientsin, and other cities, the losses would have been staggering. Even now, they are heavy, though far short of what was feared.

Hospitals, formerly operated with missionary aid in territory until recently held by the Japanese, have for the most part been able to continue in operation. The exceptions are those destroyed or completely looted by the Japanese. The others have been open, with some Christian Chinese staffs, some expropriated and operated by the Japanese or by Chinese puppets. The Chinese National Relief and Rehabilitation Administration proposes to help repair hospitals in liberated areas where these are cooperating in the National Health Administration's program and also to provide necessary drugs and equipment for the first months when medical relief and rehabilitation will be desperately needed.

The Associated Boards for Christian Colleges in China has made an estimate of the needs of thirteen Christian institutions in that land to cover possible relocation, combinations, rebuilding, with the replacement of the equipment, laboratory apparatus and library facilities. The goal is $25,000,000 over a period of five years. The Division of Foreign Missions cooperates in four of the union universities—the University of Nanking, West China Union University, Fukien Christian University, and Yenching UniversityUniversity; and in addition there are two distinctly Methodist institutions—Hwa Nan College, fostered by the Woman's Division, and Soochow University. In general, the Chinese Ministry of Education is discouraging the universities in any attempt to return at once to sites they occupied while in "exile" from Japanese-controlled areas.

The Methodist Church in the Philippine Islands has come through the hard and bitter experiences of war with an amazing vitality and a matured faith. Three years of Jananese occupation have failed to crush the courage and optimism of our Christian friends and associates in the Philippine Church. Much of our finest church property is in ruins; the homes and families of many of our finest church members have been devastated by man's inhumanity to man; the whole social, cultural, political, and economic life of the country has been asunder by the brutalities, the hatreds, and destructions of war. Yet the courage and faith and spirit of the people have not been broken.

Four immediate steps in the rehabilitation of the Christian Church and its service institutions were: help in the form of relief in food and clothing for Filipino pastors and people; the rebuilding of the missionary personnel; a study of the needs for church buildings, parsonages, and other institutions, with rebuilding planned for future years; the recognition "that the Philippine Church is passing out of its adolescence and youth into a vigorous young maturity, and it is no longer possible to treat it as a child."

In discussing the "liabilities and assets" to the Christian missionary cause, growing out of the war, Dr. Diffendorfer lists three major liabilities: First is the condition of displaced peoples. "In the fleeing multitudes," he said, "there were no religious distinctions. The migration from coastal China westward before the Japanese military, and now the rush of millions to return present a picture well-known. So, too, the Japanese went from their homeland islands to the newly-conquered areas. They must now be returned. If and when Korea's freedom is attained, thousands of Japanese who have made their homes in Korea, may have to evacuate, and Koreans who are in Japan and Manchuria may desire to return to their liberated country." Similar movements Dr. Diffendorfer foresees as coming in Poland, Germany, Russia, Sweden, elsewhere in Scandinavia and in some of the smaller states on the border of Russia. The repatriation of millions of prisoners of war is a part of this picture.

A second liability is "moral deterioration, especially in lands ravished by actual combat. . . . We refer here only to the fact that thousands of men and women have been subject to such war experiences as to deeply dent their moral and spiritual areas. . . .

The third liability is that of "phychological tensions"—tensions between collaborator and guerilla, resister and supporter, neutral and loyal. "These tensions have gone deep and constitute for the churches and the missionary movement some of our gravest problems. There has also been more or less religious contention. Common suffering has drawn people together, but there has also been a drawing apart. Just how far the spirit of unity, growing out of the common experiences of Christians in many lands, will abide, only time will tell."

On the other hand, Dr. Diffendorfer lists as "assets" of the struggle which is just ending: opportunity to replace antiquated properties which have been lacking in architectural beauty and have been illy-equipped for service; opportunity of aiding in relief and reconstruction of people regardless of race, color, and creed; opportunity to revive and enlarge the facilities for Christian education in war-torn areas; opportunity for meeting chaplains and G.I.'s, and the building of understanding of the service and purpose of the work of Christian missionaries; and "the greatest asset of all is the group of Christians in every land who have stood the test, remained loyal to their Christian convictions and to the Church, and who have come through unscathed in integrity and Christian character."

Only a clear brain can think God's thoughts after Him. Only a steady hand can glorify the Divine Carpenter. Only a heart unhurried by artificial stimulants can be loyal in its love to Christ and humanity.

—Frances E. Willard.

BLUE MOUNTAIN WESLEY FOUNDATION



Officers of the Wesleyan Foundation, Methodist group at Blue Mountain College. Left to right: Janet Crawford, Hallsville, Texas; June Aurand, Paducah, Kentucky; Jean Yorke, Memphis, Tenn.; Dorothy Hopper, Juno, Tenn.; Ann Summers, Olive Branch; Mary Louise Cox, Colliersville, Tenn.; Mildred Newman, Memphis, Tenn.; and Helon Barlow, Pontotoc.

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MILLSAPS COLLEGE—1892

CHRISTIAN EDUCATION

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CHURCH SCHOOL LESSON, DECEMBER 16, 1945

EXALTING CHRIST IN THE LIFE OF THE NATION

Lesson Text: Isaiah 9:2-7; Luke 1:26-80; Hebrew 1:1-4; 1 Peter 3:13-18, 22; Jude 24, 25. (Printed Isaiah 9:2-3, 6-7; Luke 1:26-38).

Golden Text: For unto us a child is born unto us a son is given; and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace.—Isaiah 9:6.

The connection between religion and the national life in our lesson today is in the fact that God made the Davidic dynasty the pattern for revealing his purpose concerning the moral welfare of the world. He promised to perpetuate the throne of David in the words, "to establish it with judgment and with justice from henceforth even forever." There was a wide difference between the words of the prophet and the interpretation of them by the Jewish hierarchy. It would probably be less than the truth to say that the elements of "judgment" and "justice"' were deleted from the promise and that only the Davidic throne and Hebrew national grandeur remained. Their interpretation carried forward the idea of a "chosen people" to include specifically the Davidic dynasty as the God-ordained form of national life.

It is not necessary to say that Isaiah did not mean to give the promise a distinctly Jewish national cast, and the very limitation which he placed upon the form of authority indicates that the throne was secondary, and the virtues of the Davidic rule were the important factors of the promise. It would seem that the fixing of hard-and-fast regulatory controls, or a mechanical blueprinting of Messianic character by a human sovereign and human standards might not have reflected great credit upon the wisdom of God. There is support for such a view in the fact that when Christ came for the fulfillment of the promise to David, the Jews found "no room" for him and found neither "comeliness nor beauty" in Him because he did not meet their standard of royal grandeur. They expected the revival of the glory and power of David's throne rather than its moral and religious aspects, judgment and justice, of which the throne of David was to be the symbol and the Hebrew people the chosen vehicle of expression.

A Great Light

The very words which introduce the prophecy of the restoration of the throne of David show that it was to be vastly more than any form of authority. It was to be a time of light for people who "walked in darkness" and for the dwellers in the land of the "shadow of death." It is conceivable that such might have been achieved under the form of David's national regime, but the entire passage emphasizes the thought that it was to be a rule of service and blessing for people in darkness all the way down to the gates of death. There was suggested no such pomp as attended the return of a Roman conqueror, nor was it to be a return to the earthly grandeur of the actual rule of their great king. The joy that was promised was not for corporate glory, but was to be as the outrush of gratitude for great personal blessings, and it was to permeate to the lowest level of society and to the least worthy of the race. The restored throne was to be less a symbol of authority than a ministry of mercy to every degree and form of need.

Unto Us a Child is Born

The prophetic program for the restoration indicates that it was not to be a restoration of royal authority. It was to begin with a new-born babe, and the restoration was to be through the normal unfolding of a life—not through any coup d'etat, human or divine. His character was sketched in the very names by which He should be called: Wonderful, paragon of all life; Counsellor, wise in leadership and the mastery of all problems; The Mighty God, The Everlast- the Father, deity and eternity in time and in the ministry of grace; The Prince of Peace. This consummation of Messianic virtue was proclaimed eight hundred years before his manifestation, and nearly two thousand years after the angel song, we find ourselves at the end of the bloodiest and the most devastating war of all history. If the Hebrew emphasized too much the throne of David, may it not be said of us that we have made too little of the Messianic climax, peace? We cannot afford to be too severe in our criticism of Jewish national aspirations when we have fallen so far short of the Christian objective.

The Throne Restored

As the slaves on the brick fields in Egypt watched and waited for the day of deliverance, so the Jews watched for the coming of Him who was to restore the throne of David. In the passing of the nearly eight hundred years following the promise, they appear to have lost sight of nearly everything except the earthly grandeur of the great king. And when the Restorer hailed from Nazareth in Galilee and was born of a humble mother in a manger in Bethlehem, he found the Hebrew people off the course charted by the ancient prophet. So little were they prepared for the humble and the otherworldly aspects of the restoration, they rejected Him. Mary accepted in humble obedience the role assigned her, but many times she misunderstood Jesus, and many were her disappointments. The record is "Behold the handmaiden of the Lord;" "she kept all these things and pondered them in her heart;" and "whatsoever He saith unto you, do it." She faltered not in the faith that He was the heir to the throne of David, the ideal king.

God and the Ages

Jesus, as the fulfillment of the promise to David, took the lower and less regal way of service, social and national. Few and far between were the instances when he admitted his divine royalty, and then only to intimate that his was a ministry of service, not of glory. He sought to recover the throne of David in its holy implications for His own people and through them to extend the blessings to all peoples. His ministry was not statutory in type, the fiat of a prince. It was an example of perfect righteousness, a teacher of justice and mercy, a pervading influence for good, a spirit, pure, holy and utterly self-giving. His enemies imagined that Calvary meant the utter and final defeat of a great pretender, but more and more the world marches to the music of his Messianic ministry and to the clarion call of His redemptive purpose. By Him every aspect of human relations has been improved, and his concern for justice and righteousness has an ever wider place in the thought and planning of the world. Often the nations of the earth have thrown off restraint and gone to war. Sometimes civilization has appeared to be on the very brink of irretrievable disaster, but it has always come back upon the rising tide of the influence exerted by Him who sits upon the throne of David and rules in justice and righteousness instead of by the scepter of earthly authority.

No man has ever yet done what he knew to be right and regretted it.—Old Saying.

Beware Coughs
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Creomulsion relieves promptly because it goes right to the seat of the trouble to help loosen and expel germ laden phlegm, and aid nature to soothe and heal raw, tender inflamed bronchial mucous membranes. Tell your druggist to sell you a bottle of Creomulsion with the understanding you must like the way it quickly allays the cough or you are to have your money back.

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THE CHRISTIAN FIRESIDE

UNIBUS

Then did the Preacher plead with one to give his heart and life unto the Cause, and he began with one accord to excuse himself, saying, There is much of good in what you urge, but I perceive there be among you those who be hypocrites. Therefore, I cannot be one of you. Then did the Preacher know this man for an exceeding great sinner, in that he used the sins of others to justify his own. Then did he repeat the words of the Great One, There is none righteous. And he did add in his own thoughts, No, not one of the self-righteous.

MARTINA

Martina, who lived in Jamestown, was very much excited. Now there are several Jamestowns, but the one in which Martina lived is far away in the Southern Atlantic, twelve hundred miles from the coast of Africa. It is on the Island of St. Helena, where the great French soldier Napoleon was once held captive.

Once, long ago, Jamestown was a very busy place, and Martina's father and grandfather worked hard, for then many ships stopped for trade and provisions at the island, and a great many soldiers and their families stayed there and must be supplied with food. Nowadays, however, the ships go through the Suez Canal, and it is only about once a month that a boat puts into the harbor of Jamestown, which is itself like a picture with the little town nestling at the foot of steep cliffs and a ravine.

Just think of having a boat or train come to your city only once a month. Wouldn't you be excited when it did arrive? And that is why Martina felt that way one morning, for a big liner was out in the anchorage.

The little girl could hardly wait until her father finished milking his herd of goats, for then he was to allow her to go with him down to the landing-place where the small rowboats were bringing the people from the ship, which must stay out in the bay where the water was deep.

These travelers were coming ashore not to stay, but only to view the quaint village and the place where Napoleon had lived and had been buried.

When she arrived at the wharf she left her father talking to some men and crept on to some boxes as near the water as she dared to go. Many of the boats had already landed, but there were others darting about between the shore and the ship. At one of these Martina looked eagerly. Yes, she was right! In the stern with the army of a big, jolly man about her, was a little girl But most wonderful of all was the doll which she held in her arms.

Now, Martina had a doll but it was nothing but rags. This doll had eyes that could shut; it had golden curls and a dress of bright blue silk, and—Martina was slipping down from her box, but fell instead in surprise, for the doll could talk. She heard it say "Mamma" as plainly as a baby could say it.

Edging closer, Martina followed the strange girl and her father down the street of the village and among the shops. She was quite sure that the gentleman would not attempt to climb the cliff or the seven hundred steps to Napoleon's tomb, and she was glad, for if the visitors stayed in the town Martina could watch the girl and her doll until they sailed.

After awhile, when the boat in the harbor was sounding its first whistle in warning that it was nearly time for the passengers to return, the white girl said:

"Oh, daddy, that candy mother wanted! You know, that hard, glassy kind, butter—" "Butterscotch. You're right, little sister, mother did ask us to look for some! Let's turn back right here."

But the St. Helena shops did not have butterscotch—chocolate bars and sweets of many kinds, but no butterscotch.

"Hard, glassy candy," Martina thought; her mother made that; just yesterday she cooked a batch from the recipe given her by the English soldier's wife when Martina's mother helped her cook. If the gentleman would just wait! Martina tried to make him understand, then she dashed away toward home. Breathlessly she explained to her mother, and then with the candy clutched in her hands she was off down the road again.

Another whistle from the steamer—perhaps the little girl and her father would be gone. As Martina came in sight of the landing place she felt that they were gone, for there was only one boat left; but no the girl was in it.

Shy, now that everyone was looking, Martina dropped the package in the other's lap.

"Why, daddy, it's butterscotch—just what mother wished for, and that little girl ran all the way to get it for us." "Oh," as she saw her father put his hand to his pocket, "may I give her my doll? You know I have two. She's been watching it all day; maybe she hasn't any."

Martina gasped. The doll; that beautiful baby! She took it with trembling hands, pressed it to her face, then stood holding it close as the small boat crossed the water, and she was still holding it when the big ship steamed away.—Junior World.

METHODISM AT THE SOURCE

(Words and Wisdom of Mr. Wesley)

I look upon all the world as my parish; Thus far I mean, that in whatever part of it I am, I judge it meet, right, and my bounden duty to declare unto all that are willing the glad tidings of salvation.

I must declare what I find in the Book.

Love supplies all the essentials of good breeding, without the help of a dancing master.

I would do just as I do now—all the good I can while I live.

God grant I may never live to be useless!

How many proofs must we have that there is no petition too little, any more than too great, for God to grant!

—Wesley's Journal.

GETTING READY FOR CHRISTMAS

In this large city and, I'm sure, in all cities and towns and villages, everyone is in the greatest rush of the year trying to get everything in order for the Christmas holidays.

Business has been stepped up to such degree that sane, sensible, and pleasant buying is nil; school and church programs have been so accelerated that those on whose shoulders rest the extra responsibility find it hard to travel under the load; and members of every home find themselves overburdened with gift-buying and wrapping, tree decoration, extra home work, and all that goes with Christmas.

Any person approached on the subject of this Christmas rush is able to give a perfectly good reason for his extra worry and care; but, after all, doesn't the truth lie in the fact that we have so commercialized this season that we go to extremes to buy, sell, and get gain; to give and have given to us; and each to outdo his fellows, that we fail to get the real spirit and purpose of such a joyous time?

In millions of homes throughout the world this will be the most meaningful and joyous Christmas for a number of years—through all the world at least a truce has been declared, and many homes will this Christmas be blessed with the presence of those who for sometime have not gathered around the family fireside; but, still there is much sorrow, suffering, heartache, and uncertainty all over the world, the only hope and relief for which we may find in Him, the Babe of Bethlehem, whose birth was heralded by angels who said, "Fear not for, behold, I bring you good tidings of great joy, which shall be to all people. . . and on earth peace, good will toward men."

At this Christmas season may our real thought of Christmas and appreciation of it be in these words: "For unto us a Child is born, unto us a Son is given, and the government shall be upon his shoulder; and his name shall be called Wonderful, Counselor, the Mighty God, the Everlasting Father, the Prince of Peace."

God grant us the day when nations, states, and even individuals, will accept this Government and the Peace that surely comes upon its acceptance.

—Contributed.


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RESOLUTION

Whereas, God, in His divine wisdom, has taken to her heavelny home our beloved friend and co-worker, Mrs. B. H. Carter, who through many years was a member of the Woman's Society of Christian Service, at Quitman, Miss., and,

Whereas, our hearts, though saddened, are made happy in the blessed assurance of final triumph since that lovely life of cheerfulness, faithfulness, and devotion has left an abiding influence for a Christlike and everlasting memorial, and,

Whereas, Mrs. Carter leaves such tangible realisms as given by our Lord; then be it

Resolved, that we seek to emulate by precept and example that victorious testimonial; and be it further

Resolved, that copies of these resolutions be sent to the family, the New Orleans Christian Advocate, the Clarke County Tribune, and the Woman's Society of Christian Service.

MRS. A. S. MASON,
MISS BESSIE HARDEE,
Committee

REPORT OF THE TEMPERANCE AND SOCIAL SERVICE COMMITTEE

Our generation faces many serious moral and civic problems.

1. If we are to teach peace instead of war and love instead of hate, we can't have our public parks, courthouse squares, and post-office grounds cluttered up with war equipment.

2. After every war there is a great increase in divorces and broken homes. If we are to build a civilization in which our children can have Christian homes, we will have to teach America that matrimony is a holy estate.

3. Our people must demand the highest type citizens for our public officers. We should demand Christian statesmen for our public officers.

4. We must teach our people the sacredness of the judicial oath. When a man swears to tell the truth and nothing but the truth, so help him God, he should tell it if it convicts his best friends, or buries his own body in a pauper's grave. When a public officer, elected or appointed, places his hand upon the Holy Bible and swears to enforce the laws of his land, he should do so, die trying, or be put out of office for incompetency or corruption.

Our Federal Bureau of Investigation has warned us that a crime wave is seen on its way during the post-war period. They beg us to urge "decent citizens" to serve on juries as a community duty, and in that way help combat this wave of crime.

5. Our people must also work out a solution to the problems that the picture show is causing. The screen uses both visual and auditory methods in teaching, and the average child in America is in a picture show three or four hours a week. The drinking scenes, the smoking, exchanging of husbands and wives, the immoral dances and nudism, are slaughtering the morals ideals of many of our chlidren. The picture show is the greatest teaching agency in the world for good or evil. We should get our people to support a movement that would place the picture shows under the control and censorship of the State Board of Education or some other responsible agency.

Seventy-five million American citizens every week attend the picture show. We suggest that the Methodist Church enter this field of public visual education immediately. We urge our College of Bishops to take such steps as would be necessary to bring to bear influences of the Methodist Church on the Motion Picture industry.

6. The Christian Churches have the responsibility of saving the virtue of American womanhood. One million women today are serving intoxicating drinks in our night clubs and roadhouses. Saving this great group of souls and winning them to the Christian way of life is our task.

7. Our churches should urge every Protestant woman to become an informed, registered voter. With the adoption of the 19th Amendment, the responsibility of every American woman increased. Jesus commands every Christian to render unto their governments the obligations they owe their government. In a democracy, every adult citizen is obligated to be an active participant in governmental affairs. Our democracy will not stand if individual citizens shirk their responsibility. If the 19th Amendment is to be an asset and a step forward, then the Protestant women must become informed, qualified voters who vote for God, home, and children.

8. Our people are going to have to be taught the evils of gambling and how to control it. They should know the laws that we have in Louisiana for the control of this crime. This information can be obtained from the Louisiana Moral & Civic Foundation, Baton Rouge 6, La.

According to the U. S. Department of Revenue, there are 8,100 illegal gambling machines operating in Louisiana today. This is an increase of 30 per cent in the last eighteen months. Lovely Louisiana has two per cent of the nation's people and thirteen per cent of the nation's gambling machines.

Horse racing, once called "Sport of Kings," is nothing more, now, than a great organized gambling racket. It is sweeping the country, and emanating from it are the bookies and other forms of gambling which, under Louisiana State laws, are illegal.

If the Church of God remains silent in the face of such lax law enforcement and open crime, as we now have in Louisiana, she would be committing a sin of omission.

When the local governments, parish and municipal, fail to enforce the State laws against gambling, it immediately becomes the sworn duty of our State Executive government to enforce these State laws.

9. Today the greatest moral problem that faces civilization is caused by beverage alcohol. We believe the solution of this problem lies in redemption, education and legislation.

a. We believe when a man is redeemed, converted, saved, or born again, and that from above, that for him the beverage alcohol problem has been solved in the right way.

b. We believe if people are taught that Ethyl alcohol is a poisonous, habit-forming narcotic drug, that this will go a long way toward controlling the demand for this injurious product. We beg our people to support the move for a Supervisor of Narcotic Education in our State. If our State Board of Education gives us this Supervisor in 1946, then the injurious effects of all habit-forming drugs to the mind and body will be taught in every grade of every public school in Louisiana.

We urge that courses on alcohol be offered in every camp and training school of our Conference this Conference year.

c. We think that laws should be passed to control the supply of beverage alcohol. If during three months the distillers and brewers, with a shortage of grain, sugar and labor, were able to manufacture enough beverage alcohol to last America five years, then under no circumstances should they be allowed to operate twelve months in the year, when there ceases to be a shortage of grain, sugar and labor. We further believe that all advertisements of beverage alcoholic drinks should be limited or prevented on the radio, in the public press, on billboards, on the screen, and in magazines.

Since the last Louisiana State Legislature rescinded S.C.R. No. 3, and has given back the right of local option elections, we beg our State governments to see that these elections are held fairly.

1. We stand uncompromisingly for complete separation of Church and State, and are therefore opposed and will oppose any effort on the part of any church to obtain national, State, parish, or municipal funds. We see a direct threat to our public school system in these efforts to obtain federal and state aid for parochial and private schools. We ask our people to fight any bills, federal or state, that would appropriate public tax funds or public charity funds for church or private organizations.

We commend very highly the moral and civic work done by the Louisiana Moral & Civic Foundation. We ask that January 20, 1945, be observed in the Methodist churches of Louisiana, as Louisiana Moral & Civic Foundation Day. We compliment the Baton Rouge and Shreveport districts because this year, 1945, every church and charge in those districts observed Louisiana Moral & Civic Foundation Day and sent in an offering for the work. The address of this organization is 341 Florida Street, Baton Rouge 6, La.

Respectfully submitted,
A. C. LAWTON, Chairman;
GEO. W. POMEROY, Secretary.

In his seventy-second year his face is a thanksgiving for his former life, and a love-letter to all mankind.—Jean Paul Richter.

Bury me by the roadside and put a flat stone on me, that some weary wayfarer may sit and rest, for I, too, was a pilgrim on earth and weary.—Old Italian Writer.

Helps You Overcome
FALSE TEETH
Looseness and Worry
No longer be annoyed or feel ill at ease because of loose, wabbly false teeth. FASTEETH, an improved alkaline (non-acid) powder sprinkled on your plates holds them firmer so they feel more comfortable. Soothing and cooling to gums made sore by excessive acid mouth. Avoid embarrassment caused by loose plates. Get FASTEETH today at any drug store.



holism in the country, only the worst cases being so confined. Authoritative estimates have placed the number of chronic alcoholics near 1,000,000, and the habitual drinkers at 2,000,000.

Successful reduction in drug addiction is largely due to sincere enforcement in the U. S. of narcotic laws, and to international cooperation. Were the same determined and sincere measures directed against alcoholic beverages, the greater scourge of alcoholism would be minimized accordingly. National prohibition enforcement was corrupted and insincere.

"High pressure sales promotion of alcoholic beverages, through an alcoholic beverage retail place for every 100 families, has helped greatly to promote present-day human waste from excessive drinking, a waste that would not be tolerated by civilized people from any or all other sources or causes.

"Boldness of the liquor traffic in its defiance of social welfare is again manifest by the reported complaint of Robert Barry, of the National Distillers' Products Corporation (Advertising Age, Oct. 29, 1945) that the drys credit the alcoholic beverage industry with spending only $14,000,000 a year in advertising, whereas, he said, it is spending nearly $50,000,000."

—From the National Woman's Christian Temperance Union, 1730 Chicago Ave., Evanston, Ill.

THE ROMANCE OF BIBLE TRANSLATIONS

(Continued from page 9)

two fingers for typing out the translation, he was completely paralyzed, chair-ridden, helpless.

John Eliot is a translator that most of us know a little about from our American history books. He was a missionary to the Massachusetts Indians in our own country during the 17th century.

His Bible, published in 1663, was the earliest version of the Bible prepared by a Protestant missionary for the evangelization of a pagan people.

His job as missionary and Bible translator was a difficult one. He had no one's experience to guide him. Moreover, as he went among the savages, asking the names of objects, learning their idioms, reducing their language to written form, he was in constant danger of his life.

It was fifteen years before he could preach to them in their own language. He taught them the Lord's Prayer, the Ten Commandments, and some selected Scripture passages as fast as he translated them. In 1655, more than 20 years after he began the project, the first book of the New Ttesament and the first book of the Old Testament were printed on a small press in Cambridge. In 1663 he had finished the entire Bible.

Another translation hero was the American Baptist missionary, Adoniram Judson. His difficulties were more than those of a language in which words followed each other without break, punctuation or paragraph. He had to spend 21 months in prison because of Burmese hostility to foreigners, and during most of these months he had to keep his manuscript hidden inside a hard, dirty pillow.

With the translators, the American Bible Society and the British and Foreign Bible Society have shared in the colossal missionary endeavor of spreading the Gospel.

In our country the American Bible Society has been in existence for nearly 130 years with a single objective: to encourage a wider circulation of the Scriptures to all humanity. The Society functions through a network of publishing and distribution centers in this country and foreign lands, and has taken upon itself the tasks of assisting in the translations, the financing, printing, binding, storing, and distributing of the Bibles.

Each year, largely through the resources of the Bible Societies, nearly 25,000,000 copies of the Scriptures in whole or in part are produced throughout the world. The Bible, like no other book, is in continuous production and in continuous demand.

Even the woodpecker owes his success to the fact that he uses his head and keeps pecking away until he finishes the job he starts.—Samuel Cox.

Christian fruitfulness is not the root of character, but Christ is the root of Christian character and of fruitfulness.

—Thomas D. Bernard.

There are no times in life when opportunity, the chance to be and to do, gathers so richly about the soul as when we suffer. Then everything depends upon whether we look to the lower or the higher source of help. If we look to God, the hour of suffering is the turning hour of Life.

—Phillips Brooks.

LOUISIANA CONFERENCE

Baton Rouge District—First Round

Baker, Nov. 25, 11 a.m., preaching only.
Deerford, Dec. 2, 9 a.m., preaching only.
James' Chapel, Dec. 2, 3 p.m.
Istrouma, Dec. 2, 7 p.m.
Covington, Dec. 9, 11 a.m.
Greensburg, Dec. 9, 7 p.m.
Franklinton, Dec. 11, 7 p.m.
North Baton Rouge, Dec. 12, 7 p.m.
Tickfaw, Dec. 16, 9 a.m.
Loranger, Dec. 16, 11 a.m.
Killian's, Dec. 16, 3 p.m.
Jackson, Dec. 18, 7 p.m.
Live Oak, Dec. 19, 7 p.m.
Blackwater, Dec. 20, 7 p.m.
Port Barre, Dec. 23, 11 a.m.
Lottie Charge, Dec. 23, 7 p.m.
Columbia Street, Dec. 30, 11 a.m.
E. S. M., Dec. 30, 7 p.m.
Bethel, Jan. 2, 7 p.m.
Amite, Jan. 3, 7 p.m.
Hammond Evangelistic Rally—Bishop Martin, Jan. 6, 3 p.m.
Meadow's Chapel, Jan. 8, 7 p.m.
Denham Springs, Jan. 9, 7 p.m.
Clinton, Jan. 10, 7 p.m.
Bluff Creek, Jan. 13, 9 a.m.
Magnolia, Jan. 13, 3 p.m.
University, Jan. 13, 5 p.m.
Zachary, Jan. 16, 7 p.m.
St. Francisville, Jan. 20, 11 a.m.
Ethel, Jan. 20, 7 p.m.
Tangipahoa, Jan. 27, 9 a.m., preaching only.
Kentwood, Jan. 27, 11 a.m.
Mt. Hermon (Fisher charge Q. C.) Jan. 27, 7 p.m.
Plaquemine, Feb. 3, 11 a.m.
Hammond, Feb. 3, 7 p.m.
Lee's Landing, Feb. 10, 9 a.m.
Ponchatoula, Feb. 10, 11 a.m.
Huff's Chapel, Feb. 10, 3 p.m.
Wesley Chapel, Feb. 10, 7 p.m.
Slaughter, Feb. 17, 11 a.m.
Walker, Feb. 17, 7 p.m.

VIRGIL D. MORRIS, D. S.



Saving at the spigot...

AND losing at the bung? . . . That's a common mistake that many of us make at one time or another.

Church workers generally go about their Father's business with diligence and economy — which is as it should be. But time and again we see some of these folks saving a penny and losing two.

The biggest loss we know of in the Christian groups is the practice of buying church and Sunday school materials from outside commercial agencies. Not only does the actual cost of the materials go into private hands, but the net income leaves the church forever.

Consider then, the wisdom of supporting your own denominational publishing house: The lesson materials are your very own product, fashioned for your own group. That they are best for your special needs is obvious. What is not always known is that the net income on their sale goes right back into the missionary work of your faith, or to the strengthening of its ministry, where it belongs.

Your church publishing house is *you*. Give it your undivided allegiance and it will bear the "glad tidings" to the four corners of the earth.

Write to The Methodist Publishing House serving your territory for latest samples and prices of Methodist Church School Literature.

PROGRESS COOPERATION

A joint appeal from the publishing agencies of thirty Protestant groups for the use by each local church of its own official teaching materials in a united mission of instruction

toward a Christian world

New Orleans
CHRISTIAN ADVOCATE

THE LIVING CHURCH

Joy to the world! The Lord is come;
Let earth receive her king;
Let every heart prepare Him room,
And heaven and nature sing.

THE PRAYER-ROOM TODAY

Father of the Manger Babe, and of us all, awaken in us, we pray, the sense of wonder and of joy which was kindled in the hearts of Magi and shepherd folk in Bethlehem of long ago. May we, too, kneel in adoration before One who alone is the complete revelation of Thyself to man, and place our gifts before Him. May we rise to bear the glad tidings to all who will hear, to live in the presence of the miracle we have beheld, and to commit ourselves more faithfully to Thy spiritual guidance and power. Amen.

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NEW ORLEANS 12, LA.,
THURSDAY, DECEMBER 20, 1945.



SNOWBOUND

WALLET OF THE WEEK

THE BELGIAN CONGO is the scene of many and varied social and missionary activities. In recent years there has been great effort put forth for the hospitalization of the sick, especially those afflicted with leprosy. Around Leopoldville are located many teaching and training activities. Knitting, needlecraft, textile work, wood carving, carpentry, newspaper wrapping, and stenography are among the many things which the natives are being taught, and it is not too much to expect that these services will be extended to the whole of the Dark Continent in the near future.

* * *

BELGIAN LIFE AND ECONOMICS are rapidly assuming a normal appearance under the constructive and understanding direction of U. S. Ambassador Charles Sawyer. Since their liberation, they have established a line of credit of one hundred million dollars, their reputation in world capitals is growing, and their looted art treasures are being restored with surprising rapidity under the direction of our Ambassador in collaboration with General Eisenhower. It is a matter of regret to the Belgians that Mr. Sawyer is expected to resign his diplomatic post at an early date.

* * *

PIERRE CERESOLE, who died in Switzerland on October 24, was the founder and inspirer of the International Voluntary Service for Peace Movement. He was the son of a former President of Switzerland and was sixty-six years old. He was an engineer by profession, a pacifist by conviction, and he served a prison sentence in Switzerland, a country not at war, because he refused to pay his military taxes. During the war, he organized a kind of international "first aid" bands, and twice he crossed the border into Germany to preach the Christian message of peace.

* * *

GERMAN RELIEF in the British zone of occupation was augmented early in November by one hundred and twelve thousand tons of wheat, fifty thousand tons of potatoes, and tens of thousands of packs of concentrated foods collected from army stores in various parts of the world. This help should go far toward easing German suffering through most of the winter now upon them. It appears that no independent agencies are operating in the British zone and that the whole responsibility for saving the people from wholesale starvation must and will be carried by the government. The churches of Britain have been active in insisting that relief be forthcoming.

* * *

A NEW HIGHWAY CODE issued with driving licenses for Northern Ireland, reads: "To be liable to conviction under the Northern Ireland Statutes, it is no longer necessary for a person to be 'drunk in charge' of a motor or other vehicle. The definition now is, 'under the influence of drink or drugs to such an extent as to be incapable of having proper control of the vehicle.' This provision applies also to horse-drawn vehicles and pedal cycles. Very severe penalties are prescribed for this offense by motorists. Motorists should be well advised to avoid alcohol altogether before or when driving."

THE EVANGELICAL AND UNITED BRETHREN Churches are approaching the final stages of the action which is expected to merge the two main bodies into one. The two churches, now more than one hundred years old, were originally gathered from the German population of America, and the negotiations for their union have been under consideration for more than ten years. The merger will affect nearly seven hundred thousand members and five thousand churches. Fourteen thousand Brethren in Christ members who adhered to the original constitution, liberalized in 1889, will not be affected by the merger.

* * *

MEXICO'S GREATEST TREE, a "bald cypress," has a deeply-furrowed trunk which is forty feet in diameter and it is said to have been a thing of wonder four hundred years ago. It stands on the unpaved part of the Pan American Highway, a few miles south of the city of Oaxaca, Mexico. The native Indians regard the tree with such reverence that no one dares to molest it. 'The trunk was forty feet in diameter in 1884, it is one hundred and thirty feet high, its shadow when the sun is at the zenith covers a four-hundred-foot circle, and it is conservatively estimated to be two thousand years old.

* * *

AN ARMENIAN CHURCH, in the Near East, was visited recently by a representative of the Y. W. C. A. The church is a wooden structure to which light is admitted through cracks in the walls. It is without tower or bell and has a dirt floor but, despite all its crudeness, the people have brought into it their choicest treasures to make it worthy of the use to which it was dedicated. On the raised platform is a threadbare oriental rug, the pulpit is hand-carved and decorated with strings of beads, gifts of the worshippers, and bowls of fresh wild flowers are placed each day on either side of the pulpit.

* * *

FOREVER AMBER, an American novel by Kathleen Windsor, is said to be a "best seller" in our country. It was recently banned by the Australian Government as "unreadable." The Government spokesman is quoted as saying: "The Almighty did not give people eyes to read that rubbish." When it remembered that a member of the British Parliament paid uncomplimentary tribute to the productions of Hollywood, it should awaken right thinking people to the indecencies which we have come to tolerate and even accept as part of the "new age," and which we do not reprobate as part of our vicious and sin cursed life.

CHRONIC ALCOHOLICS in the United States have been estimated at six hundred and seventy-five thousand by Dr. E. M. Jellinck, of Yale University. In addition, he estimates that there are two million seven hundred thousand excessive drinkers. Naturally, these figures do not include the still larger number of moderate drinkers who are en route to a like inebriate destiny. The drinker problem affects industry, travel safety, and public health, not to mention the more personal items of home security, support, and morals. There is not a phase of life or character free from the contamination and blight of rum.

New Orleans
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W. L. Duren, D.D., Editor-Manager
Associate Editors: ALFRED P HAMILTON, H. T. CARLEY, D.D., B. P. BROOKS
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EDITORIAL

THE CHRISTMAS MESSAGE

No day of the year has been made to serve a greater variety of interests and emotions than has Christmas. From the beginning, it has been for many the incentive to worship, in many lands it has been the day of the family feast, and for many, unhappily, it has been a time of revelry and unworthy dissipations. In our country, it is a time of promiscuous and often ill-considered giving, and in recent times it has been extended to benevolences which lie outside the circle of local and family interests. Whether wisely or unwisely, it is a day dominated by emotional abandon.

But what is the real message of this day which has such a wide appeal? To the cold reckoning of the business man its giving may seem to be a waste of "precious ointment." But one thing should not be overlooked—its manifestations of good will are **gifts**, not **investments**. It is preeminently a time when the heart registers its noblest emotions. It is the one time in the year when we break, even though it be temporarily, with a cold and calculating selfishness and when we exhibit something of the spirit of Him who gave all for us. The joy and the gifts that we exchange are not just the perpetuation of the idyllic fantasy which had its origin in the Bethlehem manger. They are the overflowings of the childlike simplicity in which we exhibit the true Christlike spirit. They mean that our distrusts and antipathies are for the occasion dissolved in that universal quality of our Christianity—faith in mankind.

Not all of us will come to Christmas this year with the same emotional attitude. All of us will come with a feeling of relief that the fighting is over and that peace is at least a prospect. Some will rejoice for stalwart sons who are home again safe and sound. Others whose sons are still overseas, or who bear in their bodies the scars of conflict, will have more subdued rejoicings. Alas, some will come to the festive hour with aching hearts. It will be a day drab and overcast because of hopes defeated and their hearts will be at the graves of soldier sons whose bodies rest in alien lands or lie beneath the ocean tides. Few of us will experience the thrill of the shepherds who heard the angel song, "Peace on earth and good will to men," and yet, that is the social and community message of Christmas.

Christmas should not be a day whose last lingering delight may vanish in the hard realities of the days which follow. Its message is in no sense dependent upon the instruments of peace which have been devised by the nations. It is the gift of the "Prince of Peace" to warring peoples of all the earth. Only as He comes into our lives will the austerities of life be erased and our souls break into hosannahs of praise which shall be gathered into the raptures of heaven, the chorus of redeemed souls. Let us have a glorious day at the family fireside and let us return for a brief moment to the joyous estate of childhood, pattern of the mind and heart of those who shall enter into the kingdom of heaven. But let us not forget that the outrush of our emotions points to the manger-cradle, where began a life of utter self-giving and a ministry of uncalculating love followed by a tragic death, and a glorious resurrection—prelude to the fulfillment of our faith in immortality.

"LIBERAL"—FAD OR FACT

It would seem that the personal reaction against the doctrinal and creedal foundations of the Church are often so pronounced as to be a practical renunciation of the basic facts of faith and worship and a deliberate break with denominational backgrounds and history. We have in mind the case of an American minister who, apparently pleased by a reference to the fact that the name of his Church was printed on his stationery in very small type, forthwith had some new stationery printed on which the name did not appear at all.

From our point of view, such a gesture smacks of shallow conceit rather than liberal thinking. It assumes that the denominational name is something apart from the interpretation of Christian truth and may, therefore, be legitimately set aside at the behest of either current demands or personal caprice, as irrelevant and excess baggage. In the case to which we refer, the name which designates the particular congregation involves the origin and the triumphant history of the denominational name discarded. It reminds us of a small man who undertook to simulate a minister who appeared to be his ideal. He took over the facial contortions of the minister and that exhausted his genius for adoption and appropriation. He failed to take over his sermon output, as many others do now.

We have small patience with ecclesiastical "lumber," but we have none at all with arrogant repudiations of the symbols which reflect historic faith and devotion. The only honorable way for a congregation or an individual to disown ecclesiastical connection is to withdraw, not

to continue as hangers-on and disturbers of the faith of others. It has been our experience that unrelated liberalism has little of help to offer for those battling with sin, and ministerial exponents of repudiation usually wind up on the ecclesiastical junk pile—forgotten even before they die.

A great exponent of liberal **interpretation**, who recently passed to his reward, left this testimony: "The business of the modern preacher, in my judgment, is not to repeat a story, or recite a creed, but to grasp a great idea, the idea of redemption, and to possess a great faith, faith in the redeeming God revealed in Christ supremely, though by no means solely, and to work out these in their bearings in every development of life." Beside such a liberal, the artist of repudiation by name deletion is infinitesimally small.

ADIEU, 1945—HAIL, 1946

When this issue of the Advocate reaches our readers, we will have entered upon the holiday season which will bring 1945, the most momentous year of modern history, to a close and just beyond will be the year 1946 with its promise and its problem. This will be our twelfth Christmas since we took over the editorial management of the paper. In many respects, these have been difficult years, probably as much so for our readers as for ourselves. They have been years which have strengthened our faith and confidence in the importance of the Conference Organ as spokesman for local constituencies. Without it individual faith would be stifled and local autonomy would be impossible.

We are happy to be able to report to our readers that the paper is in excellent financial condition. After paying the bills for December, we will enter upon the New Year with a cash balance of approximately $5,500, and with the largest circulation of many years, perhaps twenty. We seem to be past the hampering paper restrictions, and the change of printers has been effected with surprisingly small disturbance of office routine or the dispatch of the papers to our readers.

The editor and the entire Advocate staff wish to take advantage of this opportunity to express our appreciation of the fine loyalty of our friends. For the days ahead, we earnestly covet your continued confidence and friendship; and we promise, for our part, to do all in our power to make the paper attractive, readable, and increasingly worthwhile to every person in our circle of reader-friends. We would also wish a blessed Christmas season for all, and a New Year freighted with prospects of peace on every level of our lives.

READING THE BIBLE

What one learns from the Bible, as is true in other literature, is determined primarily by what he wants to learn and by how he goes about his learning. By keeping before him the reason for which the reading is being done, the quality of comprehension is improved as far as his purpose is concerned. When I was a boy, I was told that, if one read three chapters of the Bible every weekday and five chapters on Sunday, he could complete it in a year's time. So, beginning on January 1, I read three chapters every night and five on the Sabbath—and read the Word all the way through. My aim was to read the Bible. I accomplished my objective. Sometimes, after a weary day, I read under great pressure and couldn't have told ten minutes afterwards a single idea contained in my three-chapter task—but I read the whole Bible.



B. P. Brooks

I knew a man who claimed he had read the Bible through from cover to cover fifty-five times. He accomplished his purpose, which was to read the Bible fifty-five times. All of us have known people who have spent weeks and months poring over passages, memorizing verses to be able to prove that immersion is, or is not, the only legitimate mode of baptism or that every word or act of our lives was predestined before the beginning of time. They became proficient in debate. They were well pleased with themselves because they had accomplished what they had set out to do.

Some parts of the Bible should be read rapidly. Other sections should be read in a leisurely fashion. "Skimming" is permissible in some instances and hours can be spent profitably at other times on one passage. It is the greatest Book in all literature because it can satisfy the needs of all classes of people. It is a book precious to the poor and unlearned; it is the counselor and confidence of the great middle class of society; the scholar and the sage, the intellectual monarchs of the race bow to its authority.

It is a book for the mind, the heart, the conscience, the will, and the life. It suits the palace and the cottage, the afflicted and the prosperous, the living and the dying. "It is a comfort to the house of mourning and a check to the house of feasting." It is simple, yet grand! mysterious, yet plain; it is inspired by the infinite mind of God and yet is within the comprehension of a little child.

It has cheered the Christian home; elevated womanhood; it has unfolded the holy mission of the mother, the responsibility of the parent, and the blessings of the child. In it are contained the levels which alone can establish "peace on earth, good will to men." B. P. B.

THERE OUGHT TO BE A LAW

How often we have heard that expression. Somebody is dissatisfied with things as they are, and he says: "There ought to be a law agin it." But certainly the experience of the race is proof of the fact that a new law is not the solution of the problem. Congress is making new laws all the time, yet our courts of justice have not gone out of business. Take, for example, the law of the Sabbath. It is one of the ten commandments written by God himself upon tables of stone and delivered to Moses under most solemn circumstances. Yet that law is violated every week by multitudes of people, many of them professing Christians. What is needed is not more law, but more of the spirit of obedience. Paul speaks of "the law of sin" which hinders him from obeying the law of God. But, praise God, he finds deliverance in "the law of the Spirit of life in Christ Jesus." This release from the power of sin is available for every child of God.

—Religious Telescope

THE CHRISTMAS SPIRIT IS MORE THAN GENEROSITY

By H. H. Smith, Sr.

There is something about the observance of the birthday of our Saviour that often moves people to unusual kindness and generosity. Sometimes selfish, stingy "Scrooges" become generous-hearted. But let us not deceive ourselves in thinking we have observed the full spirit of Christmas if we have only shown a little kindness and tried to bring a measure of pleasure to some souls. This we should do, but the true Christmas spirit goes deeper than that. Jangled nerves during these trying days may have caused a hasty word or act to hurt feelings and mar friendships. Some may have become so offended at the conduct of others that the unforgiving spirit has taken



possession of them. The true Christmas spirit means "having the mind that was in Christ Jesus." He was not only kind toward the needy and unfortunate; He was also merciful and forgiving toward those who had erred. What He demanded of His followers —that they forgive one another "until seventy times seven"—He practiced in His last hours on the cross. It is a hard saying, who can bear it—this forgiving enemies who often seem so little deserving of forgiveness? But it must be done; it has been done; it is being done today.

At the beginning of this century, during the Boxer war in China, when some of the misguided leaders of that country undertook to exterminate everything of Western origin, many missionaries were killed. Among them was a Presbyterian missionary named Horace Tracy Pitkin. He was fatally wounded, and just before he died was asked if he had a message to leave his infant son. He replied: "Tell little Horace, when he is old enough to understand, that it was his father's dying wish that he, when he grows to be a man, come to China and preach the gospel to those who took the life of his father. When young Horace became a man he fulfilled his father's last request and went to China as a missionary.

During the early part of the war, an American flyer was shot down over Japan and imprisoned. For more than three years he suffered the horrors of a Japanese prison, but this did not cause him to hate all Japanese. It is reported that he wrote his mother that he pitied the Japanese because, as he said, they really have never had a chance, and that it was his desire to return to Japan some day as a missionary. That is the Christmas spirit at its best.

BIBLICAL ILLITERACY—A PROBLEM OF OUR TIMES

A few months ago, the head of a girls' school told a gathering of church women that a great many young people of today are facing the world without faith in God or religion because of the squeamishness of schools regarding the Bible. "There is an appalling religious illiteracy among young people of today," she said. "Religious skepticism among young people is due not to unbelief but to ignorance."

Neither religious leaders nor educators are happy about the situation. In many places they are working together to make a familiarity with the great teachings of the Bible a part of every child's education.

A number of schools and colleges are adding courses on the Bible to their curricula. There is widening interest in public Bible reading during opening and closing exercises. A number of States have passed laws and several others are considering legislation which permits children to be released from public schools and go to churches of their own choice for regular religious instruction.

Churches are also doing what they can to fill in the spiritual gap left in the public education of our children. They are constantly improving their Sunday School and Vacation Bible School programs. They are taking great pains to train capable Sunday School teachers. They study the findings of our child psychologists and employ eagerly the teaching methods advanced by our foremost American educators.

The children themselves have indicated in various ways that they, too, are aware of their spiritual undernourishment. Extra-curricular Bilbe study classes have been organized in some places at the initiative of students much as ping-pong clubs and poetry clubs frequently are. In one small town in Ohio, the local Hi-Y club took upon itself last year the ambitious program of promoting Bible reading among Greenfield High School pupils.

An organization whose members are pledged to carry Testaments on their persons at all times reports that a sizeable crusade of child-to-child evangelism is abroad among high school students. The boys and girls are asking for Bibles, says this organization, and they are giving them to their friends to read.

College students, too, are worried by their Biblical illiteracy and want to do something about it. The most recent indication of this is in a resolution passed at the annual meeting of the National Intercollegiate Christian Council, comprising students and staff members of Y. M. C. A.'s and Y. W. C. A.'s, representative of 700 colleges in the United States.

"Bible study ought to have a more important place in our movement," the Council voted in a resolution which directed its committee to develop suitable Bible study material.

This year, as last year, many schools will join in the observance of World-wide Bible Reading Campaign of the American Bible Society to encourage daily Bible reading—further evidence that the great textbook of life, the Bible, will not always remain outside the walls of our American schools.

The campaign is simple in its plan, not at all hard to follow. For 34 days, beginning Thanksgiving Day and continuing until Christmas, Americans will be asked to read certain great passages from the Bible. In the schools these will be read during devotional periods or at school assemblies.

Bookmarks listing the selected passages will be distributed to the children so that they can find the designated verses in their Bibles for reading at home.

That's all there is to it. But to thousands of children who have never learned to know the Bible, it will be a great spiritual experience. And to many of the school administrators who have up to now been "squeamish" about the Bible, it will be a history-making step.

CHRISTMAS, 1945

By John Underwood Stephens

Silent the sky that in fable rang jubilant,
Folded the wings of the angels of hope,
Fallen the star leading Lightward the vigilant;
Darkly o'erladen the centuries stoop—
Bethlehem—laboring, stumble and grope.

Trembles all earth neath the resonant, hovering,
Multiple—cylindered winging of doom:
Marble the faces of mortals discovering,
Poniard at breast ere sweet amplitude bloom,
Paradise, ripped from molecular womb.

* * *

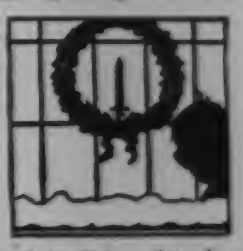
Though in thy night, O Soul, comfort's frail fountain rest,
Into thy praying hands Mercy shall spill.
Look! where the dawning Christ kindles the mountain crest!
Hark! the horizons are echoing still:
"Peace upon earth among men of good will."

New York, N. Y.

LISTEN!

A reader from Surrey sends me the following letter bearing upon my paragraph on "The Essence of Friendship." I think it describes the experience of all of us when we have been in trouble, and will also encourage those of us who feel helpless before the suffering of others:

"'The Essence of Friendship,'" writes E. C., "brought to my mind a little incident that once happened to me, and which I have always remembered, and which has influenced my intercourse with my friends ever since. One day a young woman friend rang me up to ask that she might come to see me, as she was in grievous trouble. I, of course, suggested a time as early as possible, and she came one evening. She told me all about her difficulty, and I, not knowing her very well, just sat and listened, not doing much more than asking a question now and then. Seeing her distress was so



real, I felt I wished to give her all the time she needed, and after a cup of tea (unfailing comforter!) she still stayed, and still talked. At the end of one-and-a-half hours she rose to go, and I, feeling that I had been utterly unable to give her any real help, said so, and expressed my sorrow that this should be so. Whereupon she said: 'But you have. You have listened to me.' That sentence made a great impression on me, and ever since I have over and over again realized how much help can be given by just listening. Do you think this also is part of the 'Essence of Friendship?' I certainly do."

—Jane Sheldon, in Christian World.

Between 30 thousand and 40 thousand students from the occupied areas it is estimated crossed the enemy lines to enter college in Free China. Approximately one-fourth of these are girls.

CONFERENCE NEWS AND PERSONALS

New Orleans Christian Advocate

Publishing Committee:
Louisiana Conference—J. W. Reily, Chairman; B. H. Andrews, R. R. Branton.
Mississippi Conference—J. T. Leggett, Vice-Chairman; J. E. Gray, C. C. Clark.
North Mississippi Conference—V. G. Curtis, Secretary; A. T. McIlwain, S. E. Ashmore.

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W. C. NEWMAN.....Church School Lesson Writer
MRS. E. L. DIAMOND.....Editorial Secretary
BALLARD PRESS .....Printer

Sgt. D. H. Boddie, who has an honorable discharge from the Army, is now located at 315 Prospect Street, Shreveport, La., according to information received at the Advocate office.

Report of Rev. D. B. Boddie, for the Morgan City, La., charge, at Conference included 56 members received, 54 infants baptized, 5 Vacation Church Schools, 6 young people attending camp, total payments for all purposes $6,997, and a charge free of debt.

Mrs. L. P. Brannon, now 88 years old, who lives at Winona, Miss., says that she read the Advocate in the home of her father, M. J. Marett, of Cornersville, Miss., and that it is now a comfort to her in her declining years, when she is a shut-in most of the time.

A card from Rev. W. H. Giles, First Church, Lafayette, La., reports that Bro. Don Wineinger is off to a good start in his new pastorate at Davidson Memorial Church, Lafayette. He and his family has been enthusiastically received by the congregation.

Rev. M. Nash Hamill writes that he has been graciously received by the people of the Rienzi, Miss., circuit, where he is getting off to a good start. He has already been to all four of the churches where he had good congregations and received a hearty welcome.

Friends of Rev. and Mrs. W. M. Williams, of Magee, Miss., will regret to learn of Mrs. Williams' serious illness. She is in the hospital recovering from an attack of pneumonia, and at the time of our report was expecting to be able to leave for home in the near future.

Mrs. James T. Dilworth has our thanks for a list of eleven subscriptions from the Paine's Memorial Church on Becker, Miss., charge, Aberdeen district. Three of these subscriptions are new. Mrs. Dilworth expresses her appreciation of Rev. Leo Bailey, who is back with them for another year.

At a Greater Centenary College dinner held on December 6, Hon. Charlton H. Lyons was the toastmaster and Mr. Ed. C. Burris, Dr. Paul M. Brown, and President Joe J. Mickle were the principal speakers. Dr. M. E. Dodd offered the invocation, and Centenary College Girls' Sextette, directed by A. C. Voran, furnished the music.

Rev. Rudolph Scott, of Huntsville, Ala., for a number of years a member of the North Mississippi Conference, is still a reader of the New Orleans Christian Advocate. He writes that he misses his Mississippi friends and that he reads with interest the Advocate reports of their work. This is his fifth year at First Church, Huntsville.

The Hattiesburg district, Mississippi Conference, is sponsoring a radio service on Saturday evenings over two radio stations. The title of the broadcast is "Methodist Evangelistic Hour." Dr. B. L. Sutherland, district superintendent, directs the broadcasts which are financed on an apportionment basis by the churches of the district.

CHRISTMAS

"What means this glory round our feet?"
The Magi mused, "More bright than noon."
And voices chanted clear and sweet,
"Today the Prince of Peace was born."

No wonder it came to be written that angels sang over the sheepfolds of Bethlehem the night that He was born. Who could have dreamed, that in that common stable of the inn, from whose doors the anxious couple had been turned, there was to be born that night a Child whose name was to be "above every name" ever spoken by the lips of men.

Who could have dreamed, that in that lowly, unknown Mother's arms there lay the Child to be known, to the end of time, as the Christ of Galilee and Judea, and the Christ of Calvary—the Christ whose "blessed feet . . . were nailed for our advantage on the bitter cross?"

Who could have dreamed, that from that night were to come the Christmas days that for centuries have called forth the joyful greeting, "Merry Christmas," from untold milions of human hearts and gladdened human homes?

In spite of all that war has wrought of sorrow, pain, and heartbreak, our Christmas stands and will stand, such is our faith, for the dawning of that day when "Peace on Earth, Good Will to Men" shall be no longer the echo of a far-off song, but Life's Eternal Reality.

—F. H. R., in Our Dumb Animals.

Chaplain A. M. Ellison and his wife are still with the Armed Forces at Seymour-Johnson, Goldsboro, N. C. Chaplain Ellison and his wife are having happy experiences in their contacts with North Carolina Methodists. At the time of his writing he had just attended a Bible conference led by Dr. Crosley Morgan, son of the late G. Campbell Morgan, of Britain.

Mrs. S. L. Hollingsworth, at Columbus, Miss., writes that the only son which she and Dr. Hollingsworth have, arrived home on September 17 after three whole years in the South Pacific. They were very happy to find him much as he was when he went away, and he is now back at his desk in the office of the Columbus & Greenville Railway.

Mrs. Eurania Bennett, whose late husband was a member of the North Mississippi Conference ,resigned her position as church visitor at First Church, Corpus Christi, Tex., and will accept a like position with Galloway Memorial Church, Jackson, Miss., beginning on December 20. Mrs. Bennett, who was once a missionary in Poland, is well-known in Mississippi and particularly in Jackson, which is home to her, and is delighted to return to her home state but regrets exceedingly to break the ties with those whom she has served for five years.

POSTMAN W. R. McCORMACK HAS AN EXPERIENCE

I might share this one with you, which I told my Sunday School class recently, in encouraging more people to read the church paper: It was during the $25,000,000 Crusade campaign a few months ago. I carry the mail to the shack of an old colored woman who lives by the side of the railroad in a house with, I think, the raggedest roof I ever saw over the heads of people. The old woman lives alone and stays in bed most of the time. She rarely ever receives any mail—not even a light or water card the first of the month. But she was sure to get one piece of mail a week—her church paper, the Central Christian Advocate (which, you understand, is the Negro edition of our Chicago Advocate). I marveled that this old woman could afford to take her church paper when so many of my own people, a thousand times better circumstanced, could not afford to take theirs. After I had gone there many weeks it occurred to me that there was a familiar sticker on her glass front door which I had never stopped to read. I recognized the cross and shield as familiar emblems, but it was many weeks before I connected it with anything I knew about, and when I did stop to read it, it was a Crusade for Christ sticker, similar to the Red Cross stickers, you know. It read, "My Self-denial and Thanks offering for World Relief and Rehabilitation," And I said to myself, "I have not found so great faith; no, not among the white folk."

Corinth, Miss. W. R. McCORMACK.



AN EXPLANATION

ar Dr. Duren: Will you put this little in the Advocate to clear up a matter some have been confused about since ference time in Baton Rouge. The con- n came about because of the wording of resolution of the Committee on Minimum ries.

is the conviction that the assessment he preachers is on the total salary h he receives, no matter if it comes the Church, the Msision Board, or from equalization fund. If a man gets teen hundred, he pays eighteen dollars, matter how he got the eighteen. Of se, this does not apply to fees and gifts one receives. It applies only to salary, matter how he gets it.

Cordially yours,
J. HENRY BOWDON.

AN APPRECIATION

ar Dr. Duren: The first thing that I to say is to thank you for giving us od paper—the New Orleans Christian ocate. I certainly have enjoyed reading good editorials. What you have said erning the Church is good and true.

I am about the oldest of the Louisiana chers and am now a retired minister, as I have not attended the Annual Con- nces much for several years, it is my ere desire to express my gratitude and reciation to my dear brethren of the isiana Conference for the brotherly love Christian fellowship that has been ex- ded to me ever since I have been a mem- of the Louisiana Conference.

n the 29th day of June, 1879 (sixty-six rs ago), I was licensed to preach, and I e been continuously at it until about t years ago, when I had to stop on ac- nt of throat trouble. After I had retired e years, I preached almost as much as d when I was pastor of churches.

have just started in on my ninety-first r. I am hoping and praying that my nds and brethren of the Louisiana Con- nce may have an enjoyable Christmas a happy and prosperous New Year, and many souls may be saved and added he Kingdom of God during the coming r.

H. J. BOLTZ.

reveport, La.

INISTERS' WEEK AT EMORY

r. Ernest C. Colwell, president of the versity of Chicago and graduate of Emory versity, and Dr. Harold C. Phillips, pastor the First Baptist Church of Cleveland, o, will be the two platform lecturers at ry University's annual Ministers' Week, uary 21-25, according to an announce- nt made recently by the Ministers' Week mmittee of the Candler School of Theology.

s president of the University of Chicago, Colwell holds one of the most con- nous posts in America's educational ld and is known in the field of Biblical larship as an authority on the New tament. He will deliver a series of six tures. Dr. Phillips, a preacher of national gnition, will likewise present a series x lectures of challenging importance to sters.

r. Colwell graduated from the Candler ol of Theology of Emory University in after receiving a Ph.D. degree from the of Arts and Sciences three years He received his Ph.D. from the University of Chicago in 1930. He was an instructor in English literature and Bible at Emory from 1924 to 1928. He became assistant professor of New Testament literature at the University of Chicago in 1930 and became dean of the Divinity School in 1939 and president of the University in 1944. He is the author of many books on the New Testament and is a contributor to various religious journals.

Dr. Phillips was born in Westmoreland, Jamaica, B.W.I., in 1892 and came to the United States in 1912. He was ordained a Baptist minister in 1922 and has been pastor of the First Baptist Church in Cleveland, Ohio, ever since 1928. Books he has written are "Life That is Life Indeed," "Seeing the Invisible," "Sails and Anchors," and "Life's Unanswered Questions."

A PEACEFUL CHRISTMAS

By Annie Johnson Flint

I question if Christmas can ever be "merry"
Except to the heart of an innocent child.
For when time has taught us the meaning of sorrow
And sobered the spirits that once were so wild,
When all the green graves that lie scattered behind us,
Like milestones are marking the length of the way,
And echoes of voices that no more shall greet us
Have saddened the chimes of the bright Christmas day;
We may not be merry, the long years forbid it,
The years that have brought such manifold smart;
But we may be joyous, if only we carry
The spirit of Christmas deep down in our hearts.

Threefold is the Spirit, thus blending together
The faith of the shepherds who came to the King,
And, knowing naught else but the angel's glad message,
Had only their faith to His cradle to bring;
The hope of the Wise Men that rose like the Daystar
To lighten the centuries' midnight of wrong,
And the love of the Child in the manger low-lying,
So tender and patient, so sweet and so strong.

Hence I shall not wish you the old "Merry Christmas,"
Since that is of shadowless childhood a part.
But one that is holy, and joyous and peaceful,
The spirit of Christmas deep down in the heart.

REPEAL IS BLAMED FOR THE MOUNTAINOUS CRIME WAVE

The crime wave in America today is worse than at any time under prohibition.

J. Edgar Hoover, head of the F.B.I., made the following statement in Miami Beach, Fla., on December 10: "The fingerprint files of the F.B.I. reveal a criminal army of six million individuals who have been arrested and fingerprinted—one of every 23 inhabitants of the United States."

"Lawlessness has taken on such proportions as to startle the imagination. The crime waves proclaimed in the daily press are not imaginary. The press, if anything, is guilty of understatement."

The "more serious" crimes this October show a tremendous increase over October a year ago. Murders show a 32 per cent increase, auto thefts increased 38 per cent, robberies increased 38 per cent, and there were 26 per cent more burglaries.

The crime wave that followed World War I during the prohibition days was credited to prohibition by the wets. The crime wave following the second World War must, of necessity, then, be blamed on repeal.

Repeal has failed.

LOUISIANA MORAL AND
CIVIC FOUNDATION.

VICKSBURG DISTRICT NEWS

Dear Bro. Duren: I received a letter a few days ago from Mrs. Julius McRaney, now living in Canton, Miss. She informs me that her husband, Chaplain Julius A. McRaney, had sailed on November 17th for Europe, and that he thought they were going to Germany. She had not then heard further from him, but feels sure he is there by now. I am sure his many friends would be glad to hear about him.

Mrs. Lewis and I returned last night from Hattiesburg, where I attended the Retreat for the Conference Lay Leaders, District and Associate Lay Leaders, and District Superintendents. It was truly inspiring and a spiritually refreshing occasion.

We were delighted to find that our nephew, A. Donald Lewis, has made a fine start as pastor of the Petal Church. He was recently discharged from the Army after three years' service as chaplain. He was transferred from the Louisville Conference. The people are delighted with him and his wife. Plans for a new brick veneer parsonage have been made.

The Vicksburg district is moving forward. The new pastors have been well received and are happy in their new fields. Eden was without a pastor most of last year, but they were not idle. The parsonage has been made more comfortable than it had ever been before, including installing of Butane gas. The people are delighted with their young preacher and his bride, Rev. and Mrs. Lael S. Jones. Ed Hightower is stepping high, wide and handsome on the Hermanville charge. Rommie Liddell says the Fayette people are highly pleased with Eual Samples and his good wife. H. L. Daniels is leading Gibson Memorial in a great way. Bert Williams has made a fine start at Anguilla. Bro. Alford bids fair to do the work of his life at Silver City. Clyde Clark is happy at Natchez in continuing the great work begun by Henry Bullock. We look forward ward with confidence to the greatest year we have yet had on the district. This confidence is not of the flesh or mind, but is because of our increasing trust in the power of the Spirit, the resources of God's grace ever available as we dare follow Christ all the way.

A Merry Christmas to you and your loved ones.

O. S. LEWIS.

"The egotist is an 'I' specialist."—Ex.

PERSONAL NOTES AND INCIDENTS

Mrs. T. L. Oakes, who has been living at Calhoun, Ga., writes that she is now at 4107 Lovejoy Street, Houston 3, Texas, for an extended visit with her daughter, Mrs. E. M. Findley.

Bro. W. T. Bazzel reports that he is comfortably installed in the parsonage at Kossuth, Miss., and that he has received a cordial welcome on his new charge, which includes many friends of other days.

Rev. J. L. Nabors, Jr., writes that he has received a gracious welcome from the people of the Belmont charge, where the salary of the pastor was raised $300 and the Benevolence acceptances were fixed at 25 per cent above the asking. The four churches have adopted the budget plan and will pay all items monthly.

Rev. J. P. Bonne Carrere requests that we state for him that his mail address is Pride, La., and his phone address is C. J. Bonne Carrere, 1396 North Street, Baton Rouge, La. Bro. Bonne Carrere and his family are now on their new work and he hopes to start building a parsonage after the first of the year. At present he is occupying the residence of a good layman, Bro. Felix Lovett, where he will be until January 15.

Rev. J. E. Stephens is off to a good start in his work at Tupelo, Miss. Rev. Dorsey Allen, who has been at Emory for two years, has been employed as assistant pastor to begin work on January 1. Bro. Stephens and his people are planning to organize a new congregation and build a church in Willis Heights, a suburb on the west side of Tupelo. Bro. Dorsey Allen is a graduate of Millsaps College and served North Canton for a time during his student days.

CONFERENCE BOARD OF LAY ACTIVITIES HOLDS RETREAT

The Board of Lay Activities of the Mississippi Conference held an extremely inspiring Retreat in Hattiesburg the first part of December. The attendance was very gratifying and the talks greatly stimulated the interest in the lay program of the church.

The success of the Retreat led to the initiation of plans to hold retreats in each district during the year and a Conference meeting again next year.

Action was taken to insure a large representation from the Mississippi Conference at the general lay meeting at Junaluska next summer.

On motion of Dr. D. S. Dearman, the Board voted to support a proposal that each charge lay leader meet with his pastor every week for a discussion of the program of the local church, with special reference to the promotion of Evangelism.

MISSISSIPPI CONFERENCE NOTICE

I shall appreciate it very much if you will publish the following notices in the New Orleans Christian Advocate at your earliest convenience: The Mississippi Conference Pastors' School will be held at the Methodist Seashore Assembly, Biloxi, Miss., on June 10-14. Also the dates and places of the Educational Institutes for the Mississippi Conference are as follows: January 18, Seashore district, at Main Street Methodist Church, Biloxi; January 21, Hattiesburg district, at First Church, Laurel; January 22, Brookhaven district at Centenary Church, McComb; January 23, Vicksburg district, at Gibson Memorial, Vicksburg; January 24, Jackson district, at Capitol Street, Jackson; and January 25, Meridian district, at Central Church, Meridian.

D. T. RIDGWAY,
Executive Secretary.

BOLTON-RAYMOND PASTOR HAS FINE WELCOME

Dear Dr. Duren: I feel that I am very fortunate in being appointed to the Bolton-Raymond charge. We moved in about the middle of November. Our reception was very warm. In a material way, both churches filled our pantry to overflowing. On Thanksgiving our meal was brought in to us.

I found both churches organized in the best form and functioning in very good fashion. My prayers are that it will be able to keep the program going as well. Great work has been done for the Lord here. With the help of God, it will continue.

Our reports to our first quarterly conference will show that we are off to a good start for the year. We plan to take an active part in the special emphasis on Evangelism in the Crusade for Christ.

My prayers are constantly with my fellow Christian workers. I ask that their prayers be with me in my work.

Sincerely,
JIM WROTEN, JR.



REV. H. P. LEWIS DIES IN SLEEP

Rev. Henry P. Lewis, pastor at Schlater, Miss., died in his sleep about midnight last Friday, according to a notice received from his brother, Rev. O. S. Lewis, Vicksburg, Miss. Bro. Lewis had had a heart attack on December 1, but feeling somewhat better the following day, he insisted on filling his appointment at Thornton, about 50 miles away. While preaching he had a second attack and fainted. He was carried home that afternoon and had been under treatment since. He seemed to be improving and his going was a great shock to his family and friends. Funeral arrangements had not been made at the time Bro. O. S. Lewis wrote us. Bro. Lewis is survived by his wife, Mrs. Virgie Fore Lewis; a daughter, Mrs. S. E. Ashmore; and three sons, Huntley C., a chaplain in the Army; H. P., Jr., Cleveland, Ohio; and Donald, pastor at Petal, Miss.; two brothers, Rev. O. S. Lewis, Vicksburg, and Rev. J. M. Lewis, McComb; and a sister, Mrs. W. A. Terry, McComb, Miss.

Of the eight members of the two Lewis families who were in active service in the ministry nearly forty years ago, only Rev. O. S. Lewis remains. Rev. J. M. Lewis is on the retired list. A suitable memoir will be furnished later.

REV. L. C. LAWHON DELIGHTED

Dear Dr. Duren: One month ago we landed in the little city of Fulton and slipped into the lovely parsonage which was as spotless as could be, and found awaiting me for records I have ever had the privilege of seeing my use in pursuing my work the best-kept for me, for Bro. Jernigan certainly did a lot of extra work that I have never done in order to leave this record for his successor. We thank him for it.

We were met by a lovely group of ladies who gave us a warm reception and welcome to our new pastorate and this same spirit of friendliness has come from the entire membership of the churches and from all the citizenship of the entire town and community. We have never been more cordially received in all our ministry.

The church presented the parsonage with a new refrigerator, and then for Thanksgiving one of the most gracious "old-time" poundings that we have had since we began this Methodist itinerant journey, for all of which we offer the people of Fulton and vicinity our heartfelt gratitude, and with a feeling of humility that moves us onward to do with fidelity the job out before us.

We have not preached to so many people in several years, and I am sure that we have had the privilege of preaching to more men during this month than we have in the seventeen years of our effort in this cause.

We are happy to be here and have a part in carrying forward the fine work that has been so ably promoted in the interest of the Kingdom of God in this community.

Sincerely,
L. C. LAWHON.

GREENWOOD DISTRICT INSTITUTE

Greenwood, Miss., December 13, The Greenwood District Missionary Educational and Evangelistic Institute of the Methodist Church met in Greenwood Thursday, December 13. Among other important things, they passed the following resolution:

Realizing the inconsistency of the so-called "Black Market" law and the evil influence it has had and is having on the people of Mississippi by inducing them to violate another law while keeping it, and realizing, further, the criticism it has brought against our fair State, both from within the State and from without the State, and realizing, further, that profits gained for the State through this source are from businesses that are not conducive to Christian morals and character, therefore, be it

Resolved, that we, the Greenwood District Missionary Educational and Evangelistic Institute (representing 11,000 laymen and 27 ministers), in keeping with the spirit of the Crusadue for Christ petition, the Honorable Thomas L. Bailey, Governor of the State of Mississippi, to ask the Legislature in January, 1946, to repeal the said "Black Market" law.

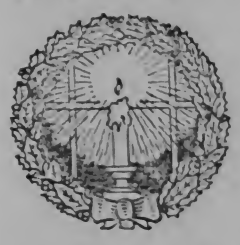
Resolved, further, that we ask him to use his office in enforcing the law prohibiting the sale of intoxicant liquors in the State of Mississippi. Also that State aid be given to those counties where the local law enforcing officers refuse to enforce the law.

Resolved, further, that we petition the Methodists of the State of Mississippi to cease violating the law which prohibits the sale and use of intoxicating liquor. Be it further resolved, that we petition the Methodists and other Christians of the State of Mississippi to support the law enforcing officers of the counties and when serving on the jury where a violator of the said prohibition law is being tried to use their influence in convicting the violator and in upholding the law against such criminals. Be it

Resolved, that copies of these resolutions be sent to the following: The Honorable Thomas L. Bailey, Governor of the State of Mississippi; the members of both houses of the State Legislature; the New Orleans Christian Advocate; the Southern Baptist Record; the Commercial Appeal; the Jackson Daily News; and the Daily Clarion Ledger.

STUDENT DAY RECOGNITION

Student Recognition Day, December 30, 1945, the day set aside by the Methodist Church for the recognition of college students in their home churches, will offer a new challenge in the period of our history when the world so desperately needs Christian leadership. On that day a concerted effort is made to relate the interests of the Methodist colleges, the Wesley Foundations, and other Methodist student groups to the interest of local churches.



A Student Recognition Day worship service, written by Harold Ehrensperger, editor of **Motive**, entitled "Horizons Unlimited," appeared in the November-December issue of the Christian Education Magazine which went out to all local pastors of Methodism. The service, on the occasion of the homecoming of students, presents a challenge to the church to pioneer in building "a world of justice fired with love." Young persons who come from the classroom today, many of whom have engaged in the destructive activities of war, now must build indestructible values.

Reprints of the service have been mailed to the executive secretaries of Annual Conferences. Local churches may secure copies through them or by writing to the Department of Student Work, 810 Broadway, Nashville 2, Tenn.

THE GENERAL VAUGHAN INCIDENT

Bishop Edwin F. Lee, Director of the General Commission on Army and Navy Chaplains, Washington, D. C., has received from President Truman a reply to a resolution sent by the General Commission on October 17, 1945. The resolution was in protest to widely-publicized derogatory remarks concerning Protestant chaplains alleged to have been made by Brigadier General Harry H. Vaughan, military aide to the President. A condition of the President in granting permission to Bishop Lee to release the reply was that it be given in its entirety. The letter is as follows:

THE WHITE HOUSE
Washington
November 21, 1945.

Dear Bishop Lee:

I am, of course, distressed because the General Commission on Army and Navy Chaplains is aggrieved by remarks attributed to my Military Aide, General Harry H. Vaughan, which remarks were made in a supposedly private meeting at the Westminster Presbyterian Church, Alexandria, Virginia.

The highly controversial remarks attributed to General Vaughan—whether authentic or unauthentic—in nowise represent my views. General Vaughan was speaking in a private capacity in his own church, of which he is a Ruling Elder and in which he teaches a Sunday School class. Any views which he may have expressed were therefore his own, not mine. I completely disassociate myself from them.

No one regrets more than I that misunderstanding and misrepresentation should have occurred. May I, therefore, call to your attention a letter written to the Chief of Chaplains, Brigadier General Luther D. Miller, by General Vaughan's Pastor, Reverend Cliff R. Johnson, who heard the remarks in question and who assured General Miller that nothing derogatory had been uttered?

Indeed, I think the conclusion of Reverend Mr. Johnson's letter is so pertinent that I quote his words:

"I should be proud to know, as a Christian minister, other men in positions comparable with General Vaughan's who, Sunday after Sunday, prepare a Sunday School lesson, and teach faithfully a little class of six or seven boys. I should like to know others in comparable positions who would be thoughtful enough, while abroad, to seek out a little souvenir for each member of the Cub Scout Pack in his church and see that it was personally presented.

"General Vaughan is a Christian gentleman who is rendering valuable service to the cause of religion in the position he holds by the manner of his life."

Very sincerely yours,
(Signed) HARRY S. TRUMAN.

LET'S PREACH ABOUT HEAVEN

By W. T. Bazzel

Modern preachers are preaching less about the "other world" and more about how to make this a better world. Probably this is as it should be; but I wonder if the pendulum has not swung a little too far to the left. Of course, the gospel tells how to make this earth a heaven here below, and Christianity affords the only workable plan for doing it; but if in this life only we have hope in Christ our religion cannot satisfy the heart-hunger of humanity.

We should bend every effort toward making this world a fit place to live. We should not neglect the "social gospel," nor forget that Jesus envisioned a glorious Kingdom of Heaven here on earth. The Church cannot be utterly defeated; and some day we shall have a good world here.

But many of us will not be here to see it. The millions who have gone before us fought heroically to make this a better world, and they are not here. Thousands of them died upon the scaffold or the rack, or were "wafted to the skies in martyr's robe of flame" for the sake of this ideal, and where are they now? Wherein is their reward? The consciousness of duty well done might comfort one in his dying hour; but that alone would be inadequate compensation for a life of sacrifice and suffering.

Much of the world today looks upon the Church as a futile and defeated force; and if our aims be solely with this life and our purpose restricted to making this world perfect, no wonder the world so regards us. But the martyrs of old talked much about heaven; they sang and shouted about it as they died. They marched to the stake like conquerors, and they died victoriously, because they looked with contempt upon all the glories of this vain world and set their affections upon things above.

Of course, most preachers talk a little about heaven at funerals—in an apologetic sort of way; but I am afraid most people do not take funeral orations very seriously. Many people seem to think we are merely painting fanciful pictures in an effort to console the bereaved. We know better, but does the world know?

We need to make the people more heaven-conscious; we ought to preach about heaven enough to convince the world that our citizenship is really in heaven. People need it, in this age of crass materialism, as never before. Let us preach and sing and shout about it until the radiant light of immortal glory shines upon the face of every Christian, as it did upon the countenance of the dying Stephen! When we sing "I Am Bound for the Promised Land," let's show that we mean it. Or do we sing such songs any more? Well, some of our old songs may be out of date, but not songs like this:

There is a land of pure delight
Where saints, immortal, reign;
Infinite day excludes the night,
And pleasures banish pain.

There I shall bathe my weary soul
In seas of heavenly rest;
And not a wave of trouble roll
Across my peaceful breast.

Kossuth, Miss. Amen.

AMERICAN RED CROSS

The American Red Cross is concluding one of its most challenging years of service, climaxed by the end of the war and the beginning of a peacetime period that will bring a strengthening rather than a lessening of Red Cross effort.

American Red Cross service to members of our armed forces continues, despite the end of hostilities, reaching servicemen in hospitals, those with the armies of occupation, and those who, as veterans, have returned to their home communities. During the last fiscal year the American Red Cross provided some sort of assistance for 4,350,628 servicemen and ex-servicemen in camps and hospitals here at home and overseas. More than 3,000,000 messages involving the problems of servicemen and veterans and their families were sent and received by Red Cross chapters throughout the country.



In the more than 800 Red Cross clubs and rest homes in operation overseas during the same period, some 2,000,000 meals a month were served. And Red Cross Canteen Corps volunteers in this country served meals to 41,868,592 servicemen, disaster victims, and others.

At the war's end, American Red Cross workers were on duty in more than 300 Army and Navy station and general hospitals in this country. And 2,197 Red Cross hospital workers were serving overseas.

Although the year's program was highlighted by service rendered to members of the armed forces, others in need of Red Cross assistance were not neglected. During the last fiscal year, for instance, 241,922 victims of 260 disasters received Red Cross help. And 1,968 Red Cross chapters issued a total of 392,576 first aid certificates.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

Central Shares

We have had many requests for suggested outlines for the 1946 program. Since the Conference Committee on Study and Action does not prepare an outline, we are giving the one prepared for use by the Woman's Society of Christian Service of Central Church, Meridian. This society is happy to share its plans.

The following outline has been prepared with the three studies recommended by the Conference Committee: Two of the monthly programs from "Peace Through His Cross" have been shifted to conform with the studies; an opening has been left for an additional study (along Spiritual Life lines), and for an informal study of some current question in November. In 1945 this society had an informal study of the World Charter at the three circle meetings in November. The study of "The Fatherhood of God" will not begin until February, as requested by the Conference Committee, and the first meeting of the year, on January 7th, will be made a very special event—in the church sanctuary with the full choir and the program from "Peace Through His Cross" will be used.

January—Pledge Month

7th. Church—Consecration service: "The Stewardship of Peace," Program Committee.
14th. Circle—Organization: Elect officers.
Program: Worship. "Vanished Horizons," November Methodist Woman," page 8. Sign pledge cards.
21st. Circle—Business.
Program: Worship. "'Peace Through His Cross," November Methodist Woman, page 3.
28th. Church.
Business.
Program: "Peace, Perfect Peace," November Methodist Woman, page 19. Secretary Spiritual Life.

February—Brotherhood

4th. Circle.
Business.
Study: "The Fatherhood of God,' Lesson I.
11th. Circle.
Business.
Study: "The Fatherhood of God," Lesson II.
18th.—Circle.
Business.
Study: "The Fatherhood of God," Lesson III.
25th.—Church.
Business.
Elect delegate to annual meeting in Jackson.
Program: "Christian Attitudes in a Post-war World," Lois Cooper Circle.

March—Lenten Season

4th. Circle.
Business.
Study: "The Fatherhood of God," Lesson IV.
11th. Circle.
Business.
Study: "The Fatherhood of God," Lesson V.
18th. Circle.
Business.
Study: "The Fatherhood of God," Lesson VI.
25th. Church.
Business.
Quarterly Reports.
Program: "Planning in Africa for a Lasting Peace," Anne Devours Circle.

April—World Service

1st. Circle.
Business.
Study: "Africa," Lesson I.
8th. Circle.
Business.
Study: "Africa," Lesson II.
15th. Circle.
Study: "Africa," Lesson III.
22nd. Church.
Business.
Report of delegate to annual meeting.
Program: "Firm Foundations in Latin America," Maude Fail Circle.
29th. Social.
Recognition of new members.
Membership Committee and Fellowship Committee.

May—The Christian Family

6th. Circle.
Business.
Study: Africa," Lesson III.
13th. Circle.
Business.
Study: "Africa," Lesson IV.
20th. Circle.
Business.
Program: "Mississippi's Children" (Legislation Report).
27th. Church.
Business.
Program: "What of the Child?" Addie Greely Circle.

June—Evangelism

3rd. Circle.
Business.
Study: To be selected. Lesson I.
10th. Circle.
Business.
Study: To be selected. Lesson II.
17th. Circle.
Business.
Study: To be selected. Lesson III.
24th. Church.
Business.
Quarterly Reports.
Program: "Evangelism, a Strategy of Peace," Ruth Heflin Circle.

July—Christian Citizenship

1st. No meeting.
8th. Circle.
Business.
Study: To be selected. Lesson IV.
15th. No meeting.
22nd. Luncheon Meeting.
Business.
Program: "Free Womanhood, a Prerequisite to Peace," Committee on Status of Women.
29th. No meeting.

August—Personnel

5th. No meeting.
12th. Circle.
Business.
Program: Worship, "Would You Like to Go?" (Leaflets).
19th. No meeting.
26th. Luncheon Meeting.
Business.
Program: "Needed—Laborers for Peace," Committee on Study and Action.

September—India

2nd. No meeting.
9th. Circle.
Business.
Study: "India," Lesson I.
16th. Circle.
Business.
Study: "India," Lesson II.
23rd. Church.
Business.
Quarterly Reports.
Program: "Preparing Indian Leaders for the Post-war World," Betty Hughes Circle.
30th. Social.
Fellowship Committee.

October—Self-Denial

7th. Circle.
Business.
Study: "India," Lesson III.
14th. Circle.
Business.
Study: "India," Lesson IV.
21st. Week of Prayer and Self-Denial. Planned by Secretary of Spiritual Life.
28th. Church.
Business.
Elect Nominating Committee.
Program: "Methodists in the Country,"—Lillian Knobles Circle.

November—Thanksgiving

4th. Circle.
Business.
Informal Study: To be selected. Lesson I.
11th. Circle.
Business.
Informal Study: To be selected. Lesson II.
18th. Circle.
Business.
Informal Study: To be selected. Lesson III.
25th. Church.
Business.
Election of Officers. Selection of circle personnel.
Program: "Cooperation, a Basic Factor in Peace,"Annie Trawick Circle.

December—World Peace

2nd. Circle.
Business.
Program: "The World Federation of Methodist Women."
9th. Church.
Business.
Yearly Reports.
Program: "The World Federation Builds for a Peaceful World," Vice-President.
16th. Church.
Officers' Training Day.

* * *

Wesleyan Service Guild Corner

Guild Member

Now is a good time to consider going into full-time Christian service, and to talk with others about it!

Write the "Guild Office, Room 512, 150 Fifth Avenue, New York 11, N. Y." Tell your age, educational background, experience, and your field of interest.



WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. M. E. ARMSTRONG, EDITOR, RULEVILLE, MISSISSIPPI

District Institutes

usade for Christ—Year of Evangelism

:10:05. Plans for the Day—Rev. S. H. y.

05-10:20. Worship—District Missionary etary.

:20-10:40. Conference Plans for this of the Crusade—Rev. W. V. Stokes.

40-10:55. District Plans for this Year e Crusade—District Superintendent.

55-11:50. The Church School and the ade—A. C. Bishop, Miss Sue McCor-, Conference and District Staffs.

50-12:30. Address by Rev. Edmund bers, General Board Representative.

30-1:30. Noon.

0-1:50. W. S. C. S. in Evangelism—ct Secretary of W. S. C. S.

0-2:10. Wood Junior College—Rev. r Russell.

0-2:40. Missionary Message—Rev. Ed- Chambers.

0-3:15. Summary and Dedication—Rev. . Stokes in charge.

neville, December 4; Pontotoc, Decem-5; Starkville, December 6; Como, De-er 11; Cleveland, December 12; Green-, December 13.

* * *

nouncements to be Made at District Institutes

Send names of new officers as soon as ble, not only the list of all officers to istrict secretary but also the name of local department secretary to her cor-ding Conference officer. I want to a letter to the new presidents early in ber. Your president will not receive nless her name is sent to the district ary.

Mission Special.—All Methodist women Conference plan to join in making a Gift" to Wood Junior College, honor-r beloved Conference treasurer, Mrs. Hall. This gift will be used in the new g plan for Wood Junior College. We oped to name the building for Mrs. but the Home Department of the n's Division does not grant that priv-but will grant us the privilege of plac-Tablet in the building honoring Mrs. Count your gift as a "Mission d" and not as cash supplies. Send oney to Mrs. Hall and mark it "Hall d."

Supplies for Fourth Quarter.—Send a ffering for Christmas gifts for "Robin-chool and Kindergarten" in Porto Rico. ristmas boxes for Rust College.

Please check your membership roll at d of the year. Compare it with your r's report. Help the Conference re- its members. Let no district report societies than last year.

Life Members.—Honor your adults, juniors, and babies, with Life Mem-s in the W. S. C. S. Be patient for ns. Mrs. Hall was notified a few go that the Division was then 4,500 ind. Yours will come by and by.

6. Note changes in Conference officers' addresses.

7. You will rejoice to know that from the student body at Scarritt College, six students were chosen to appear in the "Who's Who" among students in American Colleges and Universities, and two of the six are our North Mississippi girls—Elizabeth Nowlin, of Corinth, and Carolyn Grisham, of Ripley. As you know, both of these girls are our Conference Scholarship girls. We give thanks for them.

MRS. E. M. SHARP.

* * *

Woman's Society of Christian Service and Evangelism

There is before all Methodists the second objective of the Crusade—that of Evangelism.

Every department of every church is studying and working together in this great program. The Woman's Society of Christian Service has its plans ready to go hand-in-hand with the other organizations in the church as the pastor leads all.

How to go about your tasks:

1. In the Home.—One of the objectives of the program of Evangelism is daily devotions in every Methodist home, perhaps at meal time, or whenever the family can be together. There are many splendid devotional helps, such as **Upper Room, The Christian Home, Thoughts for Boys and Girls,** and **Power**... Let the children and youth share in the family devotionals. Surveys of college students show the largest majority to be illiterate as far as the Bible is concerned. Does that reveal anything regarding home training?

2. In the Community.—One of the aims of this evangelistic movement is a friendly community study, and the Woman's Society of Christian Service has volunteered to make this survey under the direction of the pastor. We must know our neighbors and show a friendly, genuine interest in them before we can win them to Christ and the Church.

In addition to personal responsibility, there should be organized responsibility, a "Welcome Committee," a "Follow Up Committee," or some plan where the entire Church shows interest.

3. Start Prayer Groups. In the Woman's Society of Christian Service, through the Spiritual Life Group, enlist all Methodist women to join in prayer that the objectives of the Crusade program of Evangelism may be reached. Prayer opens doors and enables us to enter them.

4. The Church School.—We want to do our best to enroll the children, the youth, and the adults in the Church School. No phase of the program is more important than this.

What hinders us from engaging in this task?

1. Distorted sense of values. Are you values wrong? What are you placing greatest value on? Are we ready to put first things first? This is no time for misplaced values.

2. Inertia may hinder. We must be like John Wesley. He said he was out of breath pursuing souls. We must be bound in devotion to our Lord. We must see Him as the one "altogether lovely," "the way, the truth, the life."

"He is the path, if any be misled;
He is a robe, if any naked be;
If any chance to hunger, He is bread;
If any be a bondman, He is free;
If any be but weak, how strong is He.
To dead men life He is, to sick men health;
To blind men sight, and to the needy wealth;
A pleasure without loss, a treasure without strength."

—Giles Fletcher.

The members of the Woman's Society of Christian Service dedicate themselves to be a part of this offensive part of a conquering Church with a triumphant Christ.

* * *

The Methodist Home

Methodist people are vitally interested in the welfare of our children at our Home in Jackson. The following facts will add to you information concerning conditions there at the present time.

Since the children began going to church and Church School in the last few months, forty-eight have joined the Church on profession of faith. These children are attending several of the Jackson churches and the good people are making every effort to make these children feel at home and to have as normal a church relationship as possible.

In the last few years, the greatest contribution the farm has made to the Home has been the milk from our fine dairy herd. So we were most disturbed from two angles when we found last August that the herd was infected with Bangs Disease; distressed because the children had been drinking infected milk which might have given them undulant fever, and from the added cost of operating expense. Since that date, 31 head of cattle have been sold, a new test is being made every 30 days, the place is being refenced to give the land a chance to purify itself; every effort is being made to cooperate thoroughly with the Animal Industry Bureau of the U. S. Government. Consequently, some milk for the children has been bought until the herd can be brought back to its former strength.

A new tenant house has been erected on the farm and another will be built soon. A tractor has been purchased. Plans are under way to bring the farm into full production. When this can be done, and adequate refrigeration installed, the farm will almost feed the children at the Home. The boys will also receive training in the entire cycle of production, harvesting, and marketing.

About half of the necessary funds for the refrigeration has been raised. Money for a dishwashing machine has been donated and a machine has been ordered. A new boiler has been installed in the Little Boys' Dormitory. One school bus has been purchased and paid for, and an order has been placed for the second one. Two-thirds of the money

(Continued on page 15)

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

Edited by The Executive Committee of Louisiana Conference

(Copy for this page failed to reach us.—Editor).

DR. A. S. TRICKETT HEADS MISSION WORK IN EUROPE

The Rev. Albert Stanley Trickett, Ph.D., of Madison, N. J., formerly on the faculty of Brothers College of Drew University, and more recently a chaplain, with the rank of major, in the United States Army, was elected an associate secretary of the Division of Foreign Missions of the Board of Missions and Church Extension of the Methodist Church, on December 8, at its annual meeting in Buck Hill Falls, Pa. Dr. Trickett will hold the portfolio of general administration and of Europe in the Division's staff.

Dr. Trickett served for three years overseas as Assistant Theater Chaplain and later Deputy Theater Chaplain of the U. S. Army's Mediterranean Theater of Operation. The Legion of Merit was conferred upon him for "resourcefulness, unceasing devotion to duty, and unusual ability in his service." The citation called his service "the important and difficult responsibility of supervising the assignment of chaplains in the Mediterranean Area;" to his "determination, sound judgment, and initiative in locating chaplains so as to provide the best possible coverage for occasions of worship to all units;" and to his "high personal and professional attainment, tact, unfailing courtesy, and great executive ability."

Born in Swinton, Yorkshire, England, Dr. Trickett came to the United States early in life, and was educated at Casenovia (N. Y.) Seminary, Asbury College (A.B.), University of Kentucky (M.A.), and the Victoria University of Manchester, England, where he received the degree of Doctor of Philosophy for studies in modern European history. He also studied in Geneva, Switzerland. He is a Fellow of the Royal Historical Society of Great Britain, and a former member of the Institute of International Relations, Geneva, Switzerland.

In 1963, Dr. Trickett was appointed instructor in history at Northwestern University, and later transferred to Drew University. He was an associate professor on leave during his Army service.

Dr. Trickett is a member of the Newark Annual Conference of the Methodist Church.

NIGHT PATROL—THEN DAWN

You have heard about the pastoral counseling done by chaplains on the field. Perhaps you've wondered just what they do—just what they say to men who are going out to meet death.

Here's a letter from Chaplain Richard Drew Wolcott, a Methodist minister of the North Alabama Conference, written from the South Pacific when he was serving with the Dixie Division. While Chaplain Wolcott was responding to his call to the chaplaincy, his brother, the Rev. Leonard T. Wolcott, of the Newark Conference, was enroute to India, a volunteer for the mission field.

Without a thought of publication, Chaplain Wolcott wrote home of his soul-searching experiences in ministering to men at the front. This passage answers the question of how one chaplain inwardly fortified a soldier:

"He was at two of my services yesterday. I did not see him at the first. I was too conscious of new surroundings—my first Sunday at the front. The little chapel, built hastily from logs and scrap canvas, was just out of the reach of the waves. One sometimes couldn't bear the sound of the little field organ because the lusty-voiced sea had its own song to sing, and the little strip of beach was also the highway for bull-dozers and tanks.

My sermon was, "Who is this Jesus?" The positive voice of heavy artillery punctuated my phrases about the Prince of Peace.

At the close of the service, two men



wished to be baptized, and I was busy with them. Other services of the day took me through the jungle to our furthermost outpost. I started by jeep, transferred to a bull-dozer that slogged and cut its way through mud and vines until it, too, bogged down; then on afoot over fallen logs and along dank trails where frequently we sunk to our knees in the blue-gray muck, carrying what we could of the adjuncts to a religious service on our backs.

Then I saw him. He had followed me. At the close of the service he came up. I knew him well.

"Chaplain," he said, "I am going out on a patrol tonight. I've been on seventeen of them, but I've not felt about any of them like I feel this time. Say something to help me." He was looking at me. He was searching my soul.

"God, this is what you sent me out here for," I silently prayed.

Then I spoke a few words—awkwardly—and with what must have been almost an audible sigh of relief I patted him jovially on the shoulder and lightly said, "You'll be back."

I stood at his grave this morning. Eighteen hours had elapsed since I had talked to him. As I read the words of the ritual I tried to think what I had said to him to help. All I could think of was "You'll be back."

But I had said something else. I remember now. "Roy, if-you-don't, remember, its just as they told us at the close of school—Commencement! It seemed the very end then—the end of everything: friends you'd known so long, all the familiar things, faces that had made up your world. But it was the Commencement—the commencement of a new and much bigger life.

"It's going to be like that now, Roy, for a lot of us before this thing's over. Just the beginning; just the beginning. And Roy, you say you are going to be the 'point' of the patrol tonight. Well, I guess you know you won't be out there alone. The Captain said—your Captain, Roy; mine, too—'Lo, I am with you always, even unto the end."

I remember he smiled at me then, and his face relaxed. "I believe that, Chaplain. Thanks." And the pressure of his hand was warm and firm.

YULETIDE REVERIE

I looked out of my window
In the quiet stillness of night;
The moon, a silver crescent hung,
Sending forth a clear beam of light.

My thoughts went back to that olden time,
In the hills of old Judea,
When shepherds watched their flocks by night,
And the Star, in the sky, hung near.

And I wished I could have seen that Star
Or heard the song the angels sang that night.
That told of the coming of the Christ Child,
Who came to give us Light.

I wished I could have been with the shepherds,
Or the Wise Men from far away
Who came to see the Savior
And at His feet, their gifts did lay.

The message of the shepherds,
This song of the Angels from on high,
Has been brought to us down the ages
When the Christmas season passes by.

Let us cherish the message it brings,
Let us lay our gifts at His feet;
Let us help tell it to others,
And the song of the angels repeat.

The moon and stars, that hang in the sky,
Are but reminders, and are to tell:
God still reigns in His Heaven,
And all is well!

—Lynn Stone Armstrong, 1935.

Chinese military casualties from July, 1937, to March, 1945, totalled 3,100,000, according to General Chen Cheng, China's War Minister.

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MILLSAPS COLLEGE—1892

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON, DECEMBER 23, 1945

THE MESSAGE OF CHRISTMAS TO THE WORLD

Lesson Text: Luke 2. Printed (Luke 2:1-14)

Golden Text: Glory to God in the highest, and on earth peace, and good will toward men.—Luke 2:14.

The perennial charm of the Christmas story is commonly credited to the romantic factors which marked it off from all other incidents of secular and religious history. For nearly two thousand years the Christmas festivity and joy has been as the echo of the angels' song. It is freely admitted that the Hebrew people had long expected the coming of the Messiah, and the Christian world has accepted the events which took place on that first Christmas night in Bethlehem as the divine fulfillment of that promise. The surprising fact is that so few people were apprised of the approaching event and they of humble folk who were not considered by the most devout Hebrews as having even a chance to participate in the wondrous fulfillment. As we saw in the lesson of last Sunday, the record names only Zacharias and Elizabeth, and Mary and Joseph to whom the angel Gabriel communicated the message.

It was no surprising thing, therefore, that when Mary and Joseph reached Bethlehem, in response to the decree of Caesar Augustus, they were unable to secure the accommodations which, in the light of subsequent happenings, seemed to have been their due. Nor was it any more surprising that they took refuge from the cold of the night in the only place available to them. The romance was not in the matter of deliberate design, but that God lifted a humble manger to the glory of a palace by the advent of His Son.

Augustus Caesar the Center of Current Interest

On the occasion to which our lesson relates the Roman Emperor, Augustus Caesar, was the center of interest in that conquered land. Many more folk felt that hope for the future dwelt in him than even suspected that a mightier than he was at hand. But, after all, it is one of the strange ways of God that He comes in a manner which we least expect, and He speaks with an authority greater than the sovereigns of earth. Even when the day of Israel's unfulfilled hope was at the dawning, the Hebrew people were on the way to their native cities to register for tribute to a heartless conqueror. It was a time of peace, but it was the peace of ruthless oppression. In the stirring events of that momentous day in the history of the world, a humble carpenter of Nazareth and a peasant woman were destined to play a part in the drama which would obscure the glory of the Roman throne. For the hour of deliverance for Mary and her babe was also the hour of the beginning of the spiritual deliverance of mankind.

A Saviour is Born

Just what accommodations Joseph and Mary may have expected is not clear. They probably expected only such provision as was commonly available for travelers, but they found only a stable. According to legend, it was a cave and in Bethlehem such a cave is preserved and guarded as the reputed birthplace of the Saviour. No matter what the angle of approach, he was at his birth the victim of human preoccupation, a factor of human attitude which we have still to overcome. Under such unseemly circumstances and at every disadvantage, Mary brought forth her first-born son and laid him in a manger. Bethlehem was asleep and only the unseen world was on the alert. Bethlehem, glorified in the Christmas story, missed the greatest moment in all its long history. We make much today of the event which made that little village famous, but do we not miss our glorious moments in much the same manner and with as little excuse? If ancient Bethlehem has a message for the world today, it is probably couched in the bitterness of eternal disappointment: "Watch, for ye know not the day nor the hour."

The Angels and the Shepherds

Those to whom the promise of a Saviour was made failed in their welcome and later in their recognition and acceptance of Him, but the angels of God made up for the failure of the heirarchy by a chorus of welcome and assurance which fell upon humble and devout hearts. The shepherds were amazed, but in unquestioning faith and wonder they bent their steps toward the manger cradle of the new-born babe. Notwithstanding the time of oppression at the hands of alien conquerors, the message of "peace and good will toward men" was the very message which the people of Bethlehem and Judea were not prepared to hear and understand. The Hebrew people were not thinking in the terms of the holy purposes which brought Him to earth. They had a priority in the ceremonies of the Temple, but no monopoly upon the grace of God. They thought of an earthly prince who would sit on the throne of David and avenge their wrongs. He came as God's anointed Redeemer to recover the immortal inheritance of a lost race, and out of that event in Bethlehem the civilization which has lifted the world toward God was developed.

The Song of the Heavenly Host

The greatest event of all history, greatest in its glory and promise for the race, was heralded by an announcement in song which established its meaning and its purpose: "Glory to God in the highest and on earth peace, good will toward men." The promise was not for a truce for unredeemed hearts, but a peace which should register the will of God. After nearly twenty centuries of Christian history, we still have not achieved the goal of that holy announcement, but the conditions have not been changed in any respect, and the power for bringing it to reality is still in Him who came as an unheralded babe to a manger throne. Such is the message of Christmas to our disturbed world.

SEVENTEEN NEW MISSIONARIES AND DEACONESSES CONSECRATED

Fourteen new missionaries of the Methodist Church for service overseas, and three deaconesses for home mission service in the United States, were commissioned by the denomination's Board of Missions and Church Extension, meeting in Back Hill Falls, Pa., on December 6. Bishop Arthur J. Moore, of Atlanta, Ga., president of the Board, officiated at the commissioning service, assisted by Bishop W. Walter Peele, of Richmond, Va.; Mrs. J. D. Bragg, of St. Louis, and Bishop A. Frank Smith, of Houston, Texas.

All seventeen young people are college and graduate school trained. Two of them, the Rev. Quitman C. Roberts, Jr., of Ocean Springs, Miss., and Mrs. Roberts, whose home was in Evansville, Ind., are already in Africa, and will be commissioned at a ceremony to be arranged for in Southern Rhodesia.

Those commissioned for overseas and their field of service are Kennie M. Linn, born in India of missionary parents, going to India as a trained pharmacist to carry on a medical tablet work founded by his father; Mrs. Linn, formerly of Lafayette, Indiana; the Rev. and Mrs. David C. White, of Downey, Calif., going to Chile in educational service; Miss Dorothy Bearden, of Tyler, Texas, to India to teach religious education; Miss Minnie Mae Bomar, of Plano, Texas, to India for rural evangelism; Miss Hester Bruce, of Blackshear, Ga., to Brazil for social work:: Miss Elizabeth Fairbanks, of Montpelier, Vermont, to India as a medical technician; Miss Thelma Montgomery, of Cleveland, Ohio, to Africa for religious education; Miss Emmo Lois Pfaff, to Africa for educational service.

Those commissioned as deaconesses were Miss Angie Mae Cox, of Floyd, Va.; Miss Melva Joyce Humphrey, of Oklahoma City, Okla., and Miss Halcyone Frances Wheeler, of Rocky Hill, Ky.

Every major dialect of the Chinese can be heard in Chungking streets.



THE CHRISTIAN FIRESIDE

GRANDPA OF THE REINDEER

By Ida M. Pardue

The grandpa of Santa's reindeer was—a horse!

It is doubtful if gramps would recognize his grandchildren. For surely, a reindeer looks very little like a horse with eight feet!

When Dr. Clement Clarke Moore wrote his world-famous "T'was the Night Before Christmas," in 1832, somehow it was eight reindeer, and not the ancient Christmas animal, which pranced from his imagination to paper. And so grandpa, born in Scandinavia and named Sleipner, was presented with six typically Yankee descendants!

The idea of a Christmas animal is older than Christianity. It dates back to pagan times, when an important deity called Odin or Woden was the supreme god. One of Woden's most precious treasures was Sleipner, a white horse with eight feet.

According to tradition, Woden, accompanied by his wife, Frigg, rode the sky lanes down to earth once each year to bestow good things on land and people. Joy and success followed in his wake. This descent was supposed to occur between December 25 and January 6.

When Christmas replaced all the pagan fetes, Woden and his steed refused to cease their yearly trips to earth. They continued to arrive during the Christmas season, and it is easy to see how this conception fused with the character of St. Nicholas, who was the original Santa Claus.

The Dutch have never replaced Sleipner with reindeer. In Holland, children credit their Christmas toys to Sleipner, who is sometimes referred to as a donkey instead of a horse. A meal of carrots and hay is always provided for the animal who drops presents into the shoes of good children and leaves switches for those who have been naughty.—Our Dumb Animals.



METHODISM AT THE SOURCE

(Words and Wisdom of Mr. Wesley)

Who would wish to live for any meaner purpose than to serve God in our generation?—To Robert Carr Brackenbury, Jan. 10, 1783.

If ever I should listen to that siren song, "Spare Thyself," I believe my Master would spare me no longer, but soon take me away.

—Ibid.

As long as we insist on the marrow of religion, Christ reigning in the heart, he will certainly prosper our labors.—Ibid., Jan. 18, 1786.

You look inward too much and upward little.—To Mary Bishop, Feb. 16, 1771.

If we see God in all things, and do all Him, then all things are easy.—To Ebene Blackwell, May 28, 1757.

While you help others, God will help y

—To Ann Bolton, Aug. 31, 178

As long as you feel your own weakn and helplessness, you will find help fr above.—To Charles Atmore, Oct. 15, 178

The world never made anyone happy; it is certain it never will. But God will.

—To Mrs. Barton, July 7, 178

It is safer to think too little than too m of yourself.—To Mary Cooke, Nov. 26, 178

It is the glory of the people called Me odists that they condemn none for th opinions or modes of worship. They thi and let think, and insist upon nothing faith working by love.—To Mrs. Howe Oct. 3, 1783. —Letters of John Wesley

UNIBUS

Then did the Superintendent of Schools the Congregation speak unto one who not attend the Service of Study, sayi Come now, study with us, that we may le the will of the Most High. Then did answer and say unto her, We are hiring Preacher to tell us the Will of the M High, and therefore I will not come. To other he spoke to have answer, I have time and another who saith, I needs m rest or have recreation (Only on this day I have time for these things). Then did humble servant understand the pas which is written, that those who are bidd will be refused, and those who were not b den will find the way.

Our Crusade for Christ



Has captured the imagination of peoples around the earth

$27,742,235 subscribed for relief and rehabilitation caught the attention of the world. Many churches were quick to pay their subscriptions in full. Now people everywhere watch with interest to see all Methodists fulfill their pledges. January 31, 1946, is the date. We shall not fail!

SUCCESS DEPENDS ON EVERY CONGREGATION

RESOLUTIONS ON THE DEATH OF MRS. S. L. AUSTIN

Be it resolved, that the Woman's Society of Christian Service of the First Methodist church of Laurel, Miss., present to the family and many friends its regrets at the untimely death of Mrs. S. L. Austin, on Tuesday, November 27, 1945. Be it further

Resolved, that the Society commend the untiring devotion and unfailing labor of Mrs. Austin, given in behalf of her church and her town. For after 27 years of church service in Laurel she will be greatly missed by her co-workers. We sorrow with the family in their loss and pray that her daughters may continue in their mother's footsteps. Be it

Resolved, also, that a copy of these resolutions be sent to the New Orleans Christian Advocate.

Respectfully submitted,
MRS. LEON JOLLY, President;
MRS. S. O. GRAVES, Secretary.

REV. JESSE THOMAS WILLIAMSON

(This article is written at the request of Rev. Morelle Wells, pastor of East End Methodist church, Meridian, Miss., where the deceased worshipped the last several years of his life).

Rev. Jesse Thomas Williamson departed this life for his final reward twenty-five minutes past nine o'clock, on the morning of November 26, 1945, at his home at 1609 11th Avenue, Meridian, Miss., in the presence of several members of his family, including his companion of sixty-four years. Funeral services were held from the East End Methodist church, with twelve ministers of the Mississippi Conference present, with the pastor, Rev. Morelle Wells, in charge. Interment was made in the Pleasant Ridge cemetery in the northwest part of Lauderdale County, his old home and his first pastoral charge.

The deceased had served the church in the ministry for fifty-two years and was eighty-one years, three months and nine days old when his demise came.

He was licensed to preach at Antioch Methodist Protestant church, three miles from his home, in 1892. He was admitted to the Annual Conference of the Methodist Protestant church at Meridian, in December, 1893, and was ordained to Elders Orders at Soules Chapel Church in Jones County at the December Conference. 1894. His first pastoral charge was Oktibbeha circuit in Lauderdale and Kemper County, which was his home circuit charge.

During his forty-four years of itinerant ministry he served as pastor nearly every charge in the Mississippi Conference of the Methodist Protestant Church. Was delegate to the General Conference several times, and served the Mississippi Conference as president. His son, the Hon. Nate S. Williamson, was a member of the General Commission on Union that finally brought the three major branches of Methodism together in 1939. The deceased was intimately acquainted with Bishops Straughn, Broomfield, Dobbs, and Decell. and knew many of the others. He never had the advantage of a college training, but applied himself so well that he was in reality a well-trained man for his work of the ministry—so well that he was held in high esteem by all who knew him. He was a forceful preacher and always a friend to the man "down under." He was never known to refuse an Annual Conference appointment, however inconvenient to serve. Loyalty was a cardinal virtue in the rule of his life. Hardships seemed to be accepted as a privilege. The first quarter of a century of his ministry was spent largely on horseback. He belonged to that generation of "Prophets of the long road" in his early ministry that took him on long trips on horseback for two and three weeks at a time in any kind of weather, when sometimes his feet would freeze in the stirrups before he would reach his destination. He truly belonged to two generations. He kept abreast of the times so well that modern conveniences seemed to fit in his life as though he was born with them.

The deceased was a spiritual father to the writer and many others in the ministry living and some who preceded him to glory could say the same.

A most appropriate text to his life and passing: "Blessed are the dead who die in the Lord, yea from henceforth, they may rest from their labors and their works do follow them." W. L. HAMRICK.

To cultivate the habit of right thinking about life and its high possibilities is one of life's imperatives.—Selected.

NORTH MISSISSIPPI W. S. C. S.

(Continued from page 11)

for the second one is paid in, and the other $800 will be on hand when the bus is delivered. Three drinking fountains have been installed.

In order to protect the money sent to the Home, and to relieve the superintendent of the responsibility, the Board of Trustees has appointed a central treasurer, Mr. George Wallace, one of the vice-presidents of the Capital National Bank. Mr. Wallace is bonded and handles all funds that come into the Home. No money is available for any purpose or to pay any person, even the superintendent, except through this treasurer. Thus, we are all assured of a double check on all finances. A monthly audit is made by a certified public accountant, with copies sent to all Board members.

MRS. W. H. RATLIFF, Sherard;
MRS. D. H. HALL, New Albany;
MRS. ERNEST MOORE, Malvina;
MRS. R. P. NEBLETT, Shelby;
MRS. A. K. SHAIFER, Clarksdale.

150 WATTS IS RIGHT HERE



HAVE ENOUGH LIGHT

for Easy Seeing

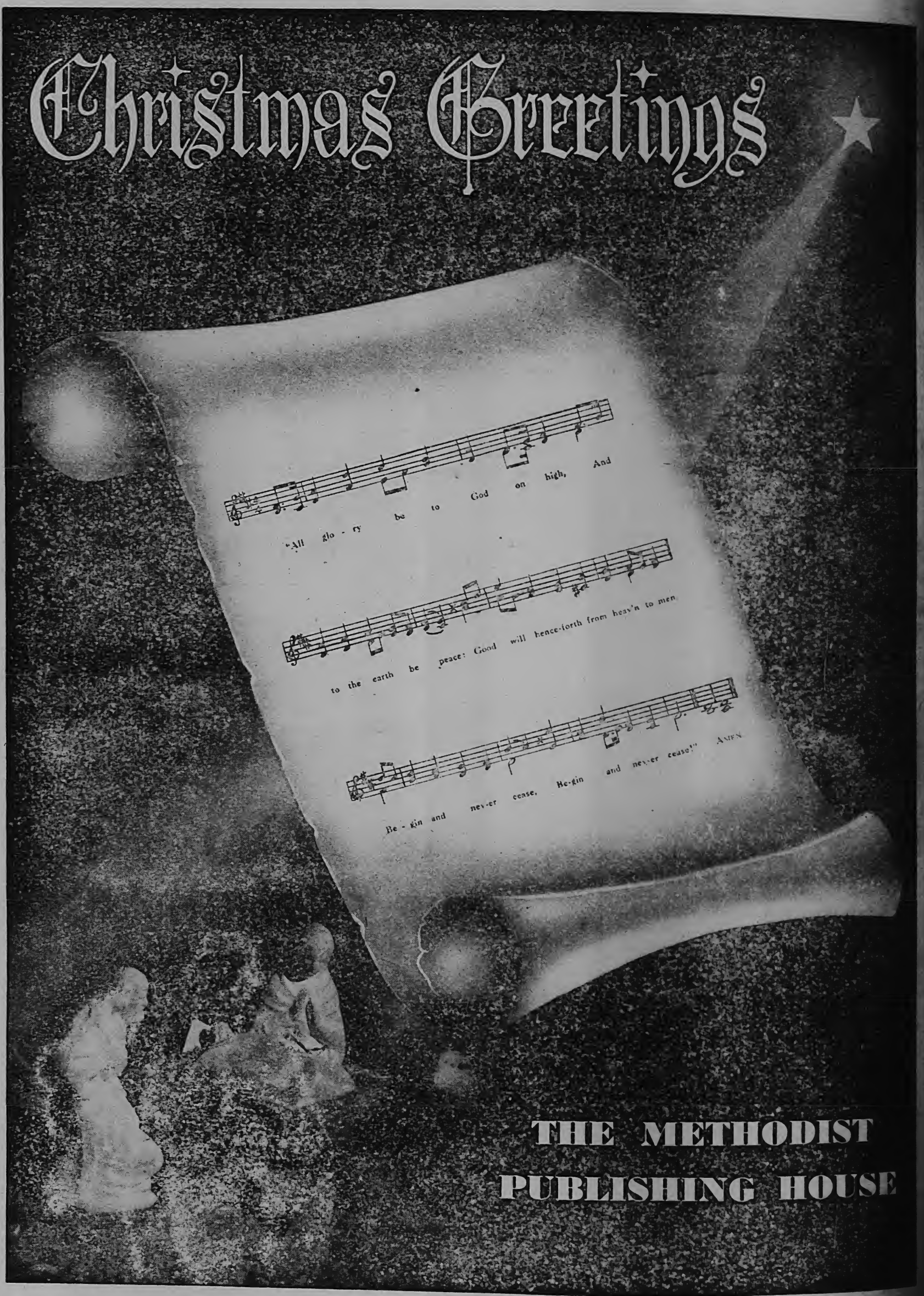
All indoor seeing tasks need glareless, abundant light that banishes eyestrain and fatigue. Guard precious eyes with plenty of light from the right size bulbs—you'll enjoy your reading more and make study for the children easy on the eyes.

A PENNY . . .

the price of a stick of gum, will pay for one hour's reading under correct light.

NEW ORLEANS Public Service

Christmas Greetings



THE METHODIST
PUBLISHING HOUSE

New Orleans
CHRISTIAN ADVOCATE

THE LIVING CHURCH

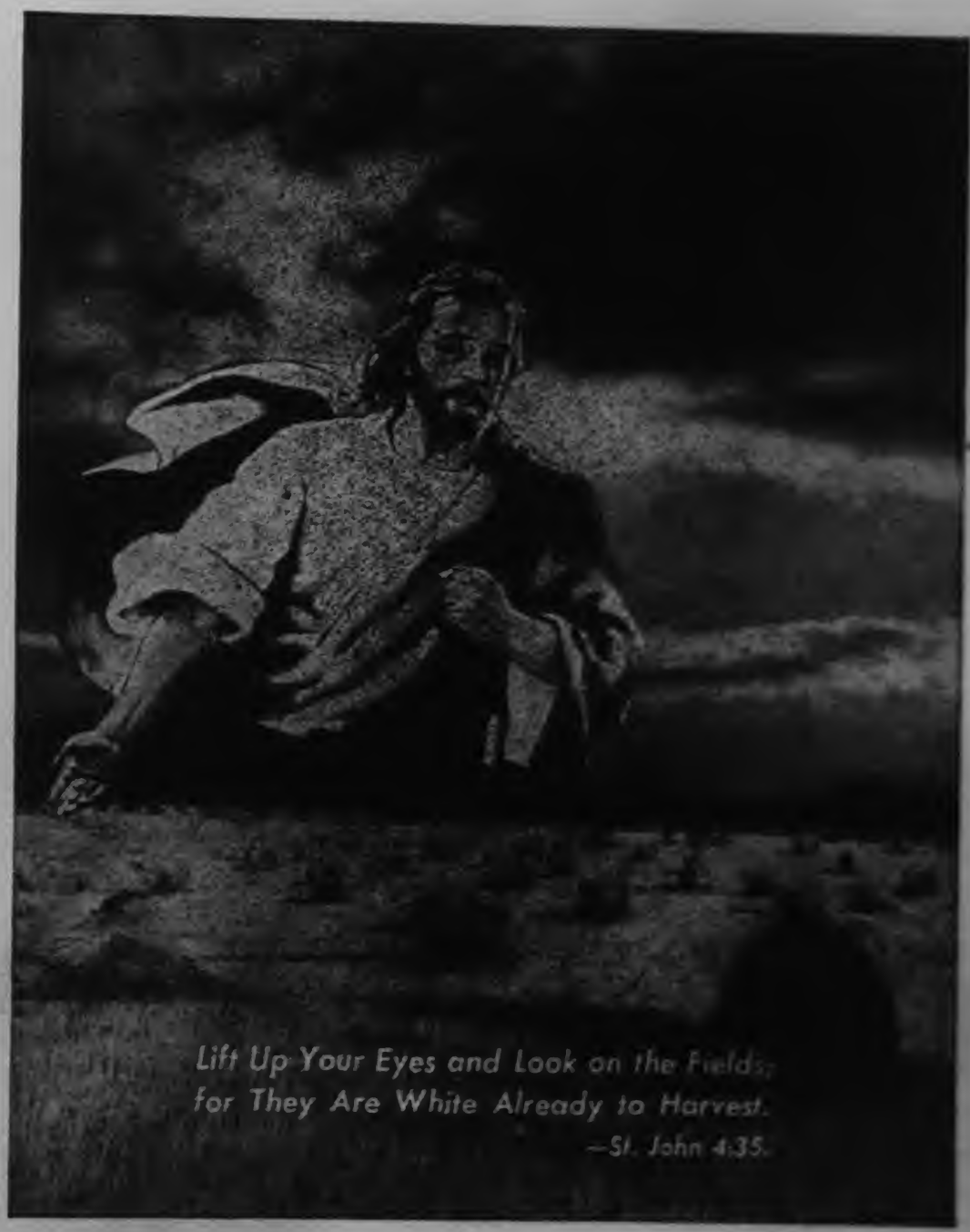
The Bible has been found a spiritual world—spiritual, and yet at the same time outward and common to all. . . . The hungry have found food, the thirsty a living spring, the feeble a staff, and the victorious warrior songs of welcome and strains of music; and as long as each man asks on account of his wants, and asks what he wants, no man will discover aught amiss or deficient in the vast and many-chambered storehouse.—Samuel Taylor Coleridge.

THE PRAYER-ROOM TODAY

My Lord, I confess how fitfully I recollect Thy Presence, how often and for how long I can forget that Thou art near. Thou, in mercy, dost not turn from my door, when I neglect to open at Thy knocking, nor leave me when, absorbed in passing things, I give no heed to Thee. Yet I long to live the life Thy saints have lived, to be aware, as they have been, of Thy nearness. Teach me to learn in their school, to practice, as they have practiced, Thy Presence, till that Presence become the supreme fact of my life also, my strength, my peace, my joy. Amen.

92. No. 51.

NEW ORLEANS 12, LA.,
FRIDAY, DECEMBER 27, 1945.



WALLET OF THE WEEK

A GUY FAWKES BROADCAST on a Children's Hour program in Great Britain on a recent Sunday drew the fire of the Church people. It was described as a "startling indiscretion" in presenting to immature children the conspirators of 1605 as heroes and martyrs with only a slight reference to their crime. The ethical implication of the plot was that oppression justifies assassination and naturally the church press of England resented the presentation of such a play to the children of the land against which the conspiracy was made.

* * *

THE RUSSIAN THEOLOGICAL INSTITUTE is reported to have an enrollment of ninety students whose ages range from twenty-two to sixty-two years. On the waiting list are many others who cannot be accommodated at present. The Institute is located at the historic Novedevichi Monastery and is, of course, the seminary of the recently reorganized Russian Orthodox Church. The waiting list and the large number of enrollees in the institution show the vitality of the faith so long repressed. The wide age variation of the seminary students shows that religion can be repressed but not destroyed.

* * *

SOUTHERN DRY TERRITORY, according to the **American Issue,** comprises more than half of the 1,310 counties, and many of the wet counties are partly dry. This is the situation despite the fact that all of South Carolina and Virginia are wet. This is the land which has been sneeringly called "the Bible belt." It is said that interested politicians are preventing a further encroachment upon wet territory by restraining the people from calling elections under existing local option laws, and other statutes which were suspended for the duration under the pretext of war-emergency needs.

* * *

THE MORMON TEMPLE at Idaho Falls is said to have cost seven hundred and fifty thousand dollars. The dedicatory services were repeated eight times in order to accommodate the vast throngs who gathered for the ceremony. There were more than three thousand persons at each service and there were more than twenty-five thousand people from many sections present. Mormonism would seem to be experiencing a rapid expansion of its influence if the crowds who were present may be accepted as a measure of public interest in the cult.

* * *

JOHN KEATS was born in a London livery stable on the last day of October, 1795. He became one of the most brilliant literary characters of his age. At an early age he renounced dogmatic Christianity and the doctrine of immortality in particular. He fell in love with Fanny Brawne and tried to recover his belief in immortality. In February, 1820, he discovered that he was infected with tuberculosis and he went to Italy in the hope of regaining his health. In the bitter disappointment of his last hours, he turned to the devotional writings of Jeremy Taylor for comfort. He died in 1821.

THE TEPEE ON THE PLAINS of the West is said to be one of the best outdoor shelters ever devised. Its conical sides are decorated with various conventional designs chosen from nature. They include the "seven stars," "big dipper," mountain lion, wolf, otter, buffalo, antelope, deer, elk, grizzly bear, warrior, thunder bird, and many other objects which have part in Indian life and thought. The tepee is made of buffalo or deer skins, but the origin of it is not known.

* * *

IN THE BRITISH PARLIAMENT, public dances were recently denounced as a "terrifying menace" for British youths. The "honky-tonk saloons" of America were said to be infecting the young people of Britain, and Hollywood was not overlooked. The speaker advocated that the young people under sixteen years be barred from dance halls, and that the judges of the juvenile courts be younger men, not men so remote in age and understanding from those who daily come before them for trial and punishment.

* * *

THE NEW YORK STATE COUNCIL is given as authority for a statement to the effect that there are three times more criminals in the country than college students. The statement said that sixty suicides are recorded every day, a murder every forty minutes, a major crime every twenty-two seconds, only one of every twelve attends church regularly, and seven of every eight children quit Sunday School before the age of fifteen years. There is at least enough indifference to the main character building agencies to create the presumption that a part of the criminal debacle is chargeable to the people as a whole.

* * *

JOHN WESLEY made his first visit to Stalybridge, England, on November 7, 1745, and on November 7, two hundred years later, the Anglicans and Methodists of the town united in a celebration of that visit. There was a joint meeting of the Anglican and Methodist clergy for spiritual fellowship in the morning and the District chairman (Methodist) preached in Holy Trinity Parish Church in the afternoon. In the evening the Mayor presided over a commemoration meeting in Grosvernor Square Methodist Church, and a united Anglican and Methodist choir led the singing. The great evangelistic crusader has been in his grave for one hundred and fifty years.

* * *

EVANGELICAL CHURCHES of Germany have enlisted one hundred and fifty trained women from their ranks who are to do work among girls who are endangered by the difficult living conditions in Germany at the present time. The problem which the Evangelical churches are seeking to combat has been caused by the release of German soldiers, and by the great number of soldiers in the occupation armies. Varying aspects of the same problem are present in all the countries affected by the war, and it will probably require a decade of patient and persistent effort before we achieve a state of moral equilibrium.

New Orleans
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EDITORIAL

RELATION OF COUNTRY LIFE AND THE COUNTRY CHURCH TO CHRISTIAN PROGRESS

English urban trends over a long period of years seem to have resulted in a corresponding shift in British devotion to religion and the Church. Dr. G. M. Trevelyan says that there were one hundred thousand fewer agricultural laborers in England in 1881 than in 1871. He says further that the eight million acres of "corn-land" in 1888 had dwindled to six million in 1900. This period of urbanization corresponds rather remarkably with that of a pronounced secularization of English life and a marked decline in the "patronage of organized religion." A more accurate picture of urban trends is shown by the fact that in 1840, only twenty-five per cent of the population was in towns of twenty thousand or more; in 1881, sixty-seven per cent; in 1891, seventy-two per cent; and today the urban percentage is still greater.

Using these figures showing the population changes, the Commission on Evangelism in the Church of England recently reported that the country once renowned for its faith had reached the state of being an "age without standards," the victim of a bankrupt "humanism," with thoroughly secularized educational ideals and techniques, and the Church had become a body without "creative leadership among the ranks of the clergy," and with a large part of its membership composed of "half-converted pagans." There is no use to dogmatize concerning either the population changes or the reversal of British attitude toward religion and the Church. The very fact that the Commission of the Anglican Church makes this summary and confession is serious enough.

No thoughtful person can escape the feeling that the urbanization of life causes a breakdown in the community life, which is the ally of religion and the Church. Worse than that, it fosters a materialism and a selfishness which registers in humanism and the abandonment of God and the Church. It is in such an atmosphere of aloofness and selfish interest that crime finds its opportunity, and every religious interest and value is discounted. This condition does not come as open revolt against religion but, adhering to the forms of religion, it enthrones the selfish and the unsocial in people who are in constant collision for the satisfaction of material and human desires.

That which happened in England, is happening in America today. In our urban areas, the forms of organized religion are too often the sham fronts for every form of selfish grasping and the gilded incubators of religious disloyalty. No devout Christian can afford to be indifferent to the deadly effects of urban surroundings upon Christian character and devotion. If, as has been said, religion is the "research magnificent," a basic evangelism may be regarded as its ordained dynamic. Evangelism has it greatest effectiveness and appeal in the community freedom and understanding which go with country life and the country church.

In that connection, we dare to say that the moral and social miasma of our towns and cities can hardly be expelled by any interior process, or through those who neither know nor care for their next-door neighbor. If our Sodoms and Gomorrhas are to be reclaimed for religion and the Church, the inrush of the cleansing and wholesome tides of faith and fervor generated in the country church will be a generous contributor. In our opinion, the evangelization of America must be country, not town-centered. In the country church we must discover the democracy of religion, or face moral and spiritual death by the backwash of the irreligion and sin of the congested areas.

PEACE ON THE HOME FRONT—A NEW YEAR'S WISH

One of the "problem children" of our country on the eve of the New Year is the "Home Front." It is not surprising that we should experience difficulty in the adjustment of differences on the international front, where other interests and views clash with our own, but it is not easy to understand why our own interests should be allowed to get so completely out of hand.

We have no intention of entering into our industrial disputes on any side, for we do not know the facts and we do not wish to be unjust. But, speaking as an innocent bystander, we are willing to hazard the opinion that more concern is being shown for group and political interests than for the public who are being left to suffer needlessly from a contest not their own. It begins to look as if the "public welfare" might be one of the myths of life in a "bygone age" instead of being a claimant upon the attention of those who administer the affairs of our country.

Frankly, we have no liking for regimentation of our affairs, but neither are we enthusiastic about an order of intra-mural dictators who impede public affairs for the sake of private interests. We wish, albeit somewhat

timidly, that the New Year may bring us **peace on the home front.**

GENERAL GEORGE S. PATTON

It is not our custom to eulogize military heroes. Such tributes do not seem to us to be a proper function of religious journalism. The strategy of war and the regimentation of armies make it extremely difficult to evaluate with understanding and assurance the part played by any one commander. Every General is a part of a military pattern and his role in its making is in the keeping of records which are not available to the public.

In the case of General Patton, we know too little of his personal character to offer an interpretation of the man behind the military hero. As a soldier, we believe that few men ever lived through and lived down more bitter and vicious attack than did he, much of which was too small to give comfort to those who gave it currency. At the end of his Mediterranean exploits, he became the victim of our frenzied passion for democracy. He may have been wrong, but neither the incident nor the circumstances could be accepted as justifying the imaginary thunderings of political mice. Congress refused him the recognition, which he had richly earned, only to retrace its steps when his courage and valor had sent the German war lords reeling toward the Rhine, and when he had saved the American forces on his left from utter rout and disaster.

Suffice it to say that, whatever may have been his weaknesses or his faults, there were no Pearl Harbors and no Belgian Bulges in his sector, for there the foe met face to face a man of iron resolution, dauntless courage, and uncalculating devotion. He was a soldier by training and a fighter by every commitment of his life. He did his part in the greatest war of history with an ability and an effectiveness which needed no "stars" for authentication, and he achieved a fame which Congressional Medals can not enhance.

His sorrow-stricken wife paid beautiful and touching tribute to her soldier-husband when she expressed the wish that his body might rest in the field to which he had given a soldier's dedication and where he had won a hero's crown. That he had an equal on any side or any front is something which may be open to question. His place in the pantheon of American military commanders is secure, and he will live in the affection of the American people when the names of his critics are no longer remembered. His grave will not be forgotten until devotion to freedom shall have become a lost virtue among men. Peace to the ashes of General George S. Patton, soldier, hero, and casualty of peace.

CHRISTMAS MUSIC

In Ecclesiastes, III, 1-4, we read, "To everything there is a season; a time to weep and a time to laugh; a time to mourn and a time to dance." So Christmas is the season to make merry, to sing carols, to be kind to little children for the sake of Him who was wrapped in swaddling clothes and laid in a manger.

We ought to celebrate with laughter and singing; it is a time to rejoice, and our Protestant churches in the



Dr. A. P. Hamilton

last few years have vied with the traditionally ritualistic churches in making much of Christmas—in making too much of it, in fact. We Methodists do not believe in doing anything half-way, and so for the past decade we have piled Ossa on Pelion in our Christmas pageantry and paeans. In order to get a running start we begin with the first Sunday in December and run a veritable marathon in worship programs that exhaust every hymn and tune in the whole category of Yuletide songs and canticles; and when they have been used, even turn to such old standbys as "All Hail the Power," and the rest. Now, I believe, with Ecclesiasticus, that "To everything there is a season." When we begin several weeks before and go sometimes even to the Sunday after Christmas in planning our worship around this beautiful and significant season, too often we have produced nothing so much as a glorious anti-climax.

In the same manner that we go downtown into one shop and out of the other, madly buying everything in sight, haunted by the feeling that someone might send us a card or a present whom we had forgotten to remember, so we go on worship and singing sprees in our churches, at least in our Methodist churches. By the time the gracious season is over we don't want to see or hear another Christmas song for any consideration. We are tired out with the whole thing. And it should not be so. It ought to be a lovely and engaging climax for the whole year, instead of leaving us tired and exhausted. I sometimes feel that we lose much in our church by not having a church calendar by which we could scrupulously abide by the exact time for every holy day and season. Not every day that is set aside by the extremely ritualistic churches, but at least for Thanksgiving, Easter, Christmas, and New Year's. I see no great wrong in observing Good Friday also. We certainly seem to have no compunctions of conscience on celebrating Church Day, Promotion Day, Golden Cross Day, Crusade for Christ, and even Mother's and Father's Day, or Laymens' Day.

But of all things, let us not sentimentalize Christmas and kill it with too much kindness. Let us be appropriate in all things, but especially in worship of the Babe of Bethlehem.

A. P. H.

Others Say . . .

HIDDEN VALUES

A housewife, the other day, dragged a piece of old furniture out of the attic and collected a fancy price for it. She had thought it a worthless article and it was by mere chance that it had not been thrown away or destroyed. We were just reading about how farmers in the cotton belt were getting a substantial price for cotton burrs that hitherto had been treated as waste material. No one had discovered any use for them until florists found that they could be worked into decorations, thus uncovering a source of hidden wealth. One may wonder how many priceless articles are hidden away among the plunder in attics that may yet be brought forth and placed upon an

market. Or how many of the so-called waste products on the farm or in factor or shop may be found of greater value than the main products. How many hours of life are passed away without benefit that might have been used to the glory of God. Even the humblest life possesses values yet undiscovered. In a world where discovery has entered so largely into human history, it is a thrilling reflection that some of the greatest discoveries are yet to be made. These are not necessarily in the realm of geography or art, or science, but in human personality. Someone has said, "Blessed is the man who is the Columbus of his own soul." Yea, there are whole continents yet undiscovered waiting for the advent of a Columbus to discover and place them upon the spiritual map of humankind.—Religious Telescope.

STATEMENT OF DELEGATION OF AMERICAN CHURCHMEN TO GERMANY ISSUED UPON THEIR RETURN TO THE UNITED STATES DECEMBER 10

I

Upon the request and recommendation of the Federal Council of The Churches of Christ in America, President Truman approved a proposal to send a delegation of American churchmen representing united Protestantism to Germany. The purpose of the visitation was to seek to establish fellowship with and to ascertain the present status of the churches in Germany; to discuss with church leaders there the matter of reestablishing relationships with the churches in the United States and the possibility of cooperation between the American churches and the German churches as the latter seek to rehabilitate the spiritual life of their nation; and to discuss problems of relief and reconstruction with the American occupation authorities and the leaders of the German churches. On November 22nd, 1945, the Federal Council announced that that the delegation would be composed of Bishop G. Bromley Oxnam of New York, President of The Federal Council of the Churches of Christ in America, Chairman; Bishop Henry Knox Sherrill of Boston, Chairman of The General Commission on Army and Navy Chaplains; and Dr. Franklin Clark Fry of New York, President of the United Lutheran Church in America, and member of the Department of Reconstruction and Inter-Church Aid of the World Council of Churches.

The delegation proceeded at once to Germany and traveled extensively, visiting such centers as Frankfurt, Stuttgart, Munich, Nuremberg, Nof and Berlin. Among the military and church leaders with whom they conferred were Generals Joseph T. McNarney, L. D. Clay, O. P. Echols and B. L. Milburn and Bishop Theophil Wurm, Chairman of the Council of the Evangelical Church in Germany and Bishop Wurttemberg, Pastor Martin Niemoller, Vice Chairman of the Council, Dr. Hans Asmussen, Chancelor, Bishop Hans Neiser, Bishop of Bavaria, Bishop Otto Dibelius of Berlin, and Michael Cardinal Faulhaber of Munich. This delegation is fully aware of the history of this war, of the story of the concentration camps, and of the responsibility of the German leaders and people. Two of its members visited the European and Mediterranean Theaters of War during the war. The sacrifices of the American soldiers and sailors, the homes made desolate by the loss of sons, the incalculable costs borne by the Allies in destroying the totalitarian threat to freedom and in freeing the peoples enslaved by the Nazi invaders, have been present in the thought of the delegation throughout its visitation. Yet, with all this in mind and more, we believe that the aims for which we fought and won the war, the necessity of a peaceful and in the long run of a free Germany if we are to have a peaceful world, above all, the very nature of the religion of Christ, demand a wise and understanding approach to the peoeple and more especially to the churches of Germany.

II

The Protestant churches in Germany, comprising sixty per cent of the population, have experienced a vigorous upsurge of life and activity since the end of the war. This is profoundly gratifying in view of the vicious persecution it suffered under the Nazi regime. The overwhelming majority have banded themselves together in a new nation-wide federation, the Evangelical Church in Germany, which holds a particularly hopeful promise for the future. At its core is the gallant fellowship of sincere pastors who defied National Socialism fearlessly, in many cases at the cost of being imprisoned in concentration camps. Church attendances have increased substantially, far beyond the low standards of the past. This leadership and the remarkable response from the German church people are reassuring in a nation which, it was feared, had been thoroughly poisoned by anti-Christian teaching.

The Church is in the process of solving difficult and complex problems, such as its complete de-Nazification, its relation to the state, the creation of religious literature, and its fellowship with the churches of other lands.

III

Generalizations concerning hunger, disease, lack of clothing, inadequate housing and widespread physical suffering are apt to be misleading. There is more than one Germany; the Germany of the bombed cities; the Germany of the rural areas largely unscathed by war; the Germany of the refugees composed of perhaps ten million persons evacuated from territory once German and now moving into communities of the present Germany. Then, too, there are the Russian, French, British and American zones. Living conditions differ radically in these different areas.

The total destruction of the German economy and the chaos following in the wake of war result in a lowered standard of living in which available food is ill-balanced and inadequate. We are gratified to learn that 500,000 tons of food will be shipped from the United States to Germany and made available in the American Zone, thereby insuring for the German population there and the anticipated 3,000,000 forced evacuees who will enter the American Zone a standard of 1,550 calories per day. Under these circumstances, there will be no need or opportunity for the churches or individuals to contribute food or money to purchase food! but on account of the inevitable lack of heat, there is a serious need of clothing. We appeal to the government to grant permits for churches and relief agencies in the United States to provide the same.

However, in Germany as a whole, the expulsion of millions from their homes in territory once German is causing unspeakable hardship. These millions have been torn from their homes, their personal property taken from them, and forced to migrate to Germany under conditions that result in starvation and the unnecessary death of tens of thousands. They are without food, medical supplies, adequate clothing, shelter. Children and old people die en route, many diseases are becoming epidemic, and the cruelty accompanying this evacuation will affect all of Europe and manifest itself in widespread disease in the present and in hatred tomorrow.

It is not generally known that UNRRA does not provide food or clothing for Germans.

IV

The World Church and the German Church

The Christian Church faces opportunity and responsibility in the situation confronting the German Church. It must re-establish fellowship with the new church of Germany, and strengthen the democratic forces now leading the church.

The Allied Military Government is charged with the difficult task of de-Nazifying Germany and of establishing democracy within Germany. Methods that result in loss of faith in democracy must be eliminated. The German people must be shown that while considerations of security are at present paramount, and while the German war potential must be destroyed, nevertheless the policy in this period of transition is one that looks to a free and democratic Germany. It is thus that hope will be kept alive, cooperation will be forthcoming, and Europe saved from revolution and further war.

The churches must support such policies and give assurance to political leaders who desire a wise and constructive approach to the whole question of a peaceful Europe. Above all, the Church must proclaim and practice these great principles of her Lord upon which enduring peace alone can rest and through which humanity may be saved.

Signed by:

BISHOP G. BROMLEY OXNAM,
President the Federal Council of the Churches of Christ in America;
BISHOP HENRY KNOX SHERRILL,
Chairman the General Commission on Army and Navy Chaplains;
DR. FRANKLIN CLARK FRY,
President United Lutheran Church in America.

1946-47 MISSION APPROPRIATION IS $8,548,448

A total of $8,548,448 was appropriated for the home and foreign missionary activities of the Methodist Church at the annual meeting of the Board of Missions and Church Extension at Buck Hill Falls, Pa.

Of this total, the sum of $3,795,235 was appropriated by the Woman's Division of Christian Service; $2,918,388 by the Division of Foreign Missions; and $1,834,825 by the Division of Home Missions and Church Extension. Funds for the Joint Division of Education and Cultivation are provided within the appropriations of the three other divisions. These appropriations are for the year June 1, 1946, to May 31, 1947.

The total of $8,548,448 is about $400,000 more than was available for appropriation the previous year.

"This means," said the Committee on Appropriations, "that during the fiscal year 1946-47, the Board must have an income of $712,354 per month; or $23,382.87 per day; or $974.70 per hour; or $16.24 per minute." Someone else estimates that it is about two cents per week for each member of the Methodist Church.

CONFERENCE NEWS AND PERSONALS

New Orleans Christian Advocate

Publishing Committee:
Louisiana Conference—J. W. Reily, Chairman; B. H. Andrews, R. R. Branton.
Mississippi Conference—J. T. Leggett, Vice-Chairman; J. E. Gray, C. C. Clark.
North Mississippi Conference—V. C. Curtis, Secretary; A. T. McIlwain, S. E. Ashmore.

W. L. DUREN, D.D. .....Editor-Manager
HENRY T. CARLEY, A. P. HAMILTON and B. P. Brooks .....Associate Editors
W. C. NEWMAN.....Church School Lesson Writer
MRS. E. L. DIAMOND.....Editorial Secretary
BALLARD PRESS .....Printer

A card from Miss Hester Bruce, Blackshear Ga., notifies us that she expects to sail for Brazil next month. A letter which was to follow the card has not yet arrived.

Chaplain Robert S. Walton notifies us that he has been changed from Walterboro Army Air Field, in South Carolina, to Westover Field, Massachusetts, Base Chapel No. Two.

Miss Lila Mills, Carthage, Miss., was elected Associate Secretary to become Secretary of Missionary Education upon the retirement of Mrs. Helen B. Bourne on Februery 1, 1946.

Miss Nellie Mae Gunn is expected home for the holidays. She is now in her third year as a student of voice at Joulliard Graduate School of Music, New York City, where she has made a splendid record.

The Advocate acknowledges with thanks the many beautiful Christmas cards with which friends have remembered us. We have made an effort to acknowledge all of them because we deeply appreciate the thought of our friends.

Advocate copy for this week may appear to have been left out when it should have been received on time; but due to Christmas and New Year taking a day from each week, we are having to rush this week in order to keep it on time.

The Board of Stewards, First Church, Lake Charles, La., under the leadership of Mr. M. L. Hurlbut and Mr. J. E. Ney, are undertaking to increase the circulation of Christian literature in the congregation and the Advocate in particular.

Announcement was made to the Board that the Council of Bishops had voted to send Bishop Arthur J. Moore to Korea on an episcopal visit and study of conditions, as soon as arrangements can be made. Bishop Moore, president of the Board of Missions, was formerly episcopal administrator in Korea for the former Methodist Episcopal Church, South.

Chaplain Stephenson, now stationed at Camp Plauche, entertained the ministers and their wives with several piano selections at the entertainment given by Dr. and Mrs. Holmes on Tuesday afternoon of last week. Dr. Stephenson was a Doctor of Music before studying for some time at Joulliard School of Music in New York, and his mastery of the piano is that of a real artist.

An agnostic is a man who asserts he knows nothing, but loses his temper if you agree with him.—Ezra.

THE COST OF REPEAL

(From Government Records in Washington, D. C.)

America's drink and crime bill since repeal of Prohibition Laws is $213,016,000. This much money in gold, at $35 an ounce, would load 8,460 railroad freight cars and make a train over 134 miles long. Every one of these railroad cars would be loaded with 60,000 pounds of refined gold and valued at $25,200,000 each. This does not include 1945, as the figures are not yet available.

Prohibition, with teeth in the laws, is coming soon.

The greatest menace to Prohibition in a dry parish in Louisiana is a crooked or incompetent sheriff.

LOUISIANA MORAL AND CIVIC FOUNDATION.

REV. R. A. SIBLEY HONORED ON HIS GOLDEN JUBILEE

Pursuant to its annual custom, a service was held in the Gulfport Methodist church on Tuesday, December 4, honoring Rev. Robert Andrew Sibley, who was admitted into the Mississippi Annual Conference at Yazoo City at a session that began on December 4, 1895. Of the four persons admitted at that session, Rev. T. B. Cottrell and Rev. R. L. Phillips have passed away. Rev. Geo. M. Hull has been for a number of years pastor of a Presbyterian church in the West, and Rev. R. A. Sibley has been for a number of years an honored superannuate of the Mississippi Conference, making his home first at Mississippi City and then at Gulfport.

Bro. Sibley was born in a parsonage home. His father, Rev. R. A. Sibley, was a native of Smith county, but made his home early in life at Old Gallatin, former county seat of Copiah county. While there, as a young man, he attended the noted Pleasant Valley revival in 1849, conducted by Rev. Samuel L. L. Scott and the pastor, Rev. Henry J. Harris. At this revival, in many respects the most noted in the annals of the Mississippi Conference, Rev. R. A. Sibley was converted, along with more than a hundred others, and was one of a hundred and twenty-three added to the church. He was admitted on trial into the Mississippi Conference in 1851 and remained a faithful member until his death in 1915.

At the noon hour, during the District Missionary Institute, Rev. W. B. Jones in a happy address presented Bro. Sibley with a fifty dollar bill, the gift of the preachers of the district, and a purse of thirty dollars from the laymen and laywomen present. On Sunday the pastor of the Gulfport Methodist church, Dr. H. M. Bullock, gave recognition of this fiftieth anniversary, thus fixing the exact date (December 9) of Bro. Sibley's reception on trial fifty years ago.

SEASHORE DISTRICT NEWS

The District Missionary Evangelism Institute was held at Gulfport on Tuesday, December 4. In spite of the unseasonable weather, snow falling in the northern part of the district and an icy wind all the way to the coast, there was almost a record attendance. All pastors were present except two and a large number of laymen and lay women. Rev. J. L. Neill presided over the meeting and placed in the hands of pastors and other interested persons literature to be used in connection with the Crusade for Christ in its evangelistic emphasis.

Speakers for the morning session were Rev. R. Stewart Smith and Mrs. F. Ohl Stockwell, a missionary to China, whose home is at Oberlin, Ohio. In the afternoon Rev. I. H. Sells, Rev. T. A. Carruth, and Rev. V. L. McBride brought to those present a deep sense of our evangelistic responsibility. The Institute closed with a consecration service of deep interest and manifestations of spiritual fellowship.

At the noon hour recognition was given to Rev. R. A. Sibley, who was admitted into the Mississippi Conference just fifty years ago.

A district youth rally was held at Perkinston on Friday, December 14, under the direction of Mr. E. A. Khayat, of Moss Point, district director of Youth Work. More than 600 young people were present from all parts of the district for the meeting, which was held in the auditorium of the Harrison Stone-Jackson Junior College at Perkinston.

A new church has been organized in the Latimer community of Jackson County, Rev. W. L. Elkin, pastor, with the assistance of Rev. Murray Cox, pastor at Handsboro. There are eight charter members.

CENTENNIAL OBSERVANCE OF THE UNIVERSAL WEEK OF PRAYER

The Universal Week of Prayer has been observed by the churches around the



during the past one hundred years. This is a glorious event. The Week of Prayer is held every first full week of the new year, therefore the Centennial Observance will be during the week of January 6-13, 1946.

In the United States the Week is sponsored by the Department of Evangelism of the Federal Council of Churches. In other countries, it is sponsored by the World's Evangelical Alliance, with headquarters in London, England.

The Prayer topics for 1946 have been written by Margaret Applegarth, of New York City, around the general theme, "Even as Christ also Loved the Church."

The Week of Prayer is usually observed unitedly by the churches of a community or area. When that is impossible or inadvisable, a local church may plan for the week.

This is a time for concerted and united prayer. Without prayer it is impossible to contact the infinite resources of God for power in order to live abundantly and to work effectively during these difficult days.

The Week of Prayer booklets are printed and are now ready for use and can be secured in any quantity at 4 cents per copy. Send all orders to the Department of Evangelism, 297 Fourth Avenue, New York 10, N. Y.

METHODIST HISTORIANS MAKE METHODIST HISTORY

The appearance of the first issue of the proposed new quarterly, Methodist History, was brought into the near future by the action of the Executive Committee of the National Federation of Methodist Historical Societies at a meeting in New York on December 11. Dr. Elmer T. Clark, president, reports that an Editorial Board has been chosen which will in turn shortly name the editor. The new editor will be associated with Dr. Nolan B. Harmon, Jr., Methodist Book Editor, in joint responsibility for the production of the new periodical. While no publication date can be announced, Volume 1, Number 1, is looked for before spring.

The Northeastern Jurisdiction Association of Methodist Historical Societies met at the Old John Street Church in New York in the afternoon. Presiding was the Rev. E. C. Hallman, of Federalsburg, Md., with the Rev. R. L. Shipley, of Baltimore, secretary. Speakers on the program were President Lester A. Welliver, of Westminster Theological Seminary, and Bishop Ivan Lee Holt, of St. Louis. Bishop Holt's address was on "The Confusion and Inspiration of History," which he illustrated with references to and experiences in Latin America. President Welliver spoke on "The Place of Church History in Theological Education." Bishop James H. Straughn, of Pittsburgh, also attended the meeting.

The invitation of President Welliver to hold the next meeting, probably in October, 1946, on the campus of Westminster Theological Seminary, in Westminster, Md., was accepted. Advantage will be taken by the church historians, at that time, of the opportunity to inspect the Seminary's collection of early documents of American Methodism, particularly relating to the former Methodist Protestant Church.

Officers of the entertaining group, the Methodist Historical Society of New York City, elected at their recent annual meeting, are: the Rev. J. Edgar Washbaugh, president; Dr. James R. Roy, historian and librarian; the Rev. Millard L. Robinson, treasurer, and the following vice-presidents, representing the several Conferences: Rev. Henry Wyman (New York East); Mr. Carl F. Price (New York); Rev. John G. Lytle (Newark), and the Rev. J. H. F. Boese (former East German). The Rev. Robert H. Dolliver, pastor of Old John Street Church, was host to the group. Dr. Shipley was speaker at the noon day services.

PERSONALITIES AT CENTENARY "DEAN SMITH"

By E. B. E.

"Old Lands—Ever New," the account of a visit to the Holy Lands, written by Dr. R. E. Smith and published in 1927, bears a title which has a special significance to every student who has known Dr. Smith during the many years of his teaching in college and church classes. It is the real criterion, the "peculiar treasure" of a true Christian to be able to impart that understanding to others.

Faculty members and succeeding generations of students at Centenary College have known Dr. Smith as Dean and Dean Emeritus of the College, professor of Biblical Literature, teacher, mentor, and guide. Members of the Four Square Bible Class of Shreveport for twenty-four years past have counted his teaching as a keystone in the spiritual development and growth of city and community.

Born in Benton, Ky., Robert Edward Smith attended Marvin College in that State and Vanderbilt University in Nashville, Tenn. He received his Doctorate of Divinity at Birmingham-Southern College and the degree of Doctor of Literature from Southwestern University. In addition to "Old Lands—Ever New," his literary work includes "How to Study the Bible." "How to Study the Prophets," "A Survey of the New Testament," and "Searching the Scripture."

A devotee of music and art, Dr. Smith has studied the cultural climate of many foreign lands, including Mexico, Canada, Europe, Egypt, and the Holy Lands.

Dr. and Mrs. Smith have their home in Shreveport in a residential section of the city near the Centenary College campus. Dr. Smith's son, Dr. Garland Smith, is a professor at Emory University. His daughter, Miss Christine Smith, is censor of motion pictures for the city of Atlanta, Ga.

The profound appreciation of the many young men who have studied for the ministry under Dr. Smith's guidance was expressed by a student, who recently said: "I have found in the time spent in my Bible courses with Dr. Smith some of my most profitable and enriching experiences. It is one thing simply to learn of the Bible, but it is another quite to experience it as a living Book, taught with the great insight and personal experience of Dr. Smith. No young minister could have a better start on the 'Greater Task' than one which begins with catching a glimpse of the personality and power of Dean Smith."

CRUSADE FUNDS AT WORK

Crusade funds, distributed through the Division of Home Missions and Church Extension of the Methodist Church, New York City, have been utilized toward the establishment of new churches, re-opening of abandoned ones, and building and improving other properties. Following are a few brief illustrations of the type and extent of the work:

Three new Methodist churches have been opened in the Cookson Hills area of Oklahoma, where in three counties covering 900 square miles there were 60,000 unchurched people. In one instance, lumber from an abandoned Baptist church was used to convert a store building into a place of worship; a chapel built on a farm served yet another community, and the third church will hold the congregation now meeting in a school house.

Because of the Crusade grant, people in a South Georgia Conference were inspired to contribute toward and work in the building of an attractive chapel in the 111-year old, tumble-down, abandoned Methodist church there.

Condition of properties in the Southwest Mexican Conference is a "blot upon Methodism," states a report from the Board of Home Missions. However, with the aid of Crusade funds, efforts are being made to alleviate that condition. A modern parsonage has been built in one community and now shelters a pastor and his family who had been living previously in an "unsafe hut." The basement of the parsonage provides room for the educational and recreational program of the church.

The Board of Home Missions, in its initial efforts, has put Crusade funds to work in sections where the need is greatest, and already results may be seen in communities of Texas, Alabama, Missouri, Tennessee, Virginia, North Carolina, Kentucky, and other parts of the country.

SIGNS OF PROGRESS IN CHURCH SCHOOL ENROLLMENT AND ATTENDANCE

From the Department of General Church School Work, Nashville, Tenn., has come the following:

"Reports (not always complete or official) are now in hand from 80 of the 150 Annual Conferences, and indicate that during the last Conference year their Church Schools registered net gains of 69,015 in enrollment, and 77,401 in average attendance.

"Fifty-three Conferences increased their enrollment by a total of 111,699, but 26 lost 42,684 from the rolls, thus cutting the net gain to 69,015, as stated. One Conference reported no change.

"Sixty-one Conferences gained 84,670 in average attendance, while 13 lost 7,267, leaving a net increase of 77,401. Six Conferences, all of which gained enrollment, are not yet heard from as to attendance gains. They will doubtless add considerably to the above total.

"It is interesting to note that the 32 fall Conferences so far heard from did much better than the 48 spring Conferences. Spring Conferences showed an average enrollment loss of 132 per Conference and a net attendance gain of only 560 per Conference, while the fall Conferences had average gains per Conference of 2,300 in enrollment and 2,100 in attendance.

"These facts are encouraging if one may assume that the better showing for the fall Conferences was due to accumulating momentum of the Church School campaign. This showing is encouraging when contrasted to the figures of 1943-44, when more than two-thirds of the Church Schools had net enrollment losses of 74,000 and average attendance losses of 58,000."

In God's world, for those who are in earnest, there is no failure. No work truly done, no word earnestly spoken, no sacrifice freely made, was ever made in vain.—F. W. Robertson.

MISS SARAH BENNETT HOME ON FURLOUGH

Miss Sarah Bennett, daughter of Judge and Mrs. R. E. Bennett, of Meadville, Miss., arrived home on Wednesday of last week after five years of missionary service in Brazil. Judge and Mrs. Bennett met her in Gulfport, Miss., and she is spending the holidays with them in Meadville. Many friends in Mississippi and elsewhere will be interested in the news of her return and will look forward to seeing her while she is home on furlough.

OPELOUSAS METHODISM

Opelousas has a unique place in the annals of the Methodists in Louisiana. Place where the first Methodist church in Louisiana was organized, the Sacrament first administered by an itinerant, head of the original circuit, the old Attackapas, and seat of the first Annual Conference of Louisiana of the M. E. Church, South, and town where the house in which Bishop Joshua Soule was entertained in 1847, somewhat remodedel, stands 359 Landry Street, the 140 year-old congregation in Opelousas is entitled to rank as the Mother Church of Methodism in the State.

Elisha W. Bowman, first itinerant appointed to Louisiana—by the Western Conference the latter part of 1805—making no headway in New Orleans, set out for the Opelousas country. His experience on that memorable journey and his labors in 1806 rank with the Acts of the Apostles.

He reached Opelousas the early days of January, 1806, and organized a church there prior to August. His Presiding Elder, the celebrated Learner Blackman, writes in his Journal that he visited Opelousas in August, 1806, and administered the Sacrament to the Society that Bowman had formed there. On January 6, 1847, twenty-one preachers answered the first roll call of the first session of the Louisiana Conference in the courthouse in Opelousas. The Conference closed with a membership of fifty.

Erastus R. Strickland, native of Delaware county, N. Y., during a pastorate of two years, 1841-42, built a Methodist church in Opelousas. The minutes of the first session of the Conference show that the Conference met the last day, January 13, in the Methodist church, built by Mr. Strickland a few years before. This church was remodeled during the pastorate of the late J. P. Haney of the Louisiana Conference.

Now, in the hundredth year of the Louisiana Conference, we of the Mother Church are working to build a new church.

On November 20, 1938, during the 93rd session of the Louisiana Conference in Rayne Memorial Church, New Orleans, R. H. Harper read the following Resolutions and they were adopted:

Resolutions Concerning Conference Centennial

Whereas, the Louisiana Annual Conference will complete a century of service in 1946, and, whereas, it will be a fitting thing to celebrate the centennial in a way that will be of inspirational and practical value;

Resolved, that this session, while not able to determine the acts of any later session of the Conference, go on record as expressing the fitness and desirability of meeting in the autumn of 1946 in Opelousas, Louisiana, where the first first session of the Louisiana Conference was held, January, 1847, and that the session include centennial features that will fittingly celebrate our hundred years of history, and give an impetus to present and future achievement;

Further, that we recognize the desirability of using such a plan to strengthen the work of the Mother Church of Louisiana Methodist in Opelousas and that we approve of the proposed plan to erect in Opelousas a new house of worship that will give our century-old Methodism there a more commanding position in the town, provide more adequate facilities for the work of the congregation, and ample accommodations for the session of a growing Conference;

Further, that we encourage the congregation in Opelousas to undertake the enterprise, with recommendation to any future session of the Louisiana Conference that some plan be devised to assist in completing the enterprise so that a great new church in Opelousas will be the united achievement of the local congregation and all Louisiana Methodism.

R. H. HARPER,
H. L. JOHNS,
B. H. ANDREWS.

From Annual of the Louisiana Conference for 1938, page 42.

The First Methodist Church of Opelousas kept faith with the Louisiana Conference by asking that the 1946 session of that body be held in Opelousas. The Conference, after much deliberation, decided the facilities of Opelousas were not adequate for this entertainment. However, a resolution was presented and passed recommending that a special "Centennial Session" of the conference be held in Opelousas on the day of Jan. 6, 1947, the exact date of the hundredth anniversary.

The Opelousas Church appeals to the ministers and laymen of the Louisiana Conference to help in the erection of this church as a memorial to a century of secrificial work by the Louisiana Conference. Only with your aid will we be able to accomplish this task. At the present funds have been raised locally to the extent of $17,000.00 for this project.

ALBERT A. COLLINS.

URGENT CALL FOR OVERSEAS RELIEF

Following receipt of a cable from the World Council of Churches, appealing for aid to people in the war-torn countries, the Youth Department of the General Board of Education is urging all church groups, Youth Fellowships especially, to begin at once to secure contributions for overseas relief.

In some European districts, says the cable, no child born in 1945 is still alive, a [illegible] Europeans are expected to die this [illegible] from hunger and cold, and millions of [illegible] dren will die in India and China becaus[illegible] war produced famine. Appeal is made [illegible] for heavy clothing for men, women [illegible] children in Korea and Europe, and for [illegible] ton clothing for the people of Thailand [illegible] the Philippines.

Clothing and bedding should be sent [illegible] United Church Service Center, New W[illegible] sor, Maryland, for Europe; or United Chur[illegible] Service Center, Modesto, California, for A[illegible] Money should be sent to the Methodist Committee for Overseas Relief, 150 Fifth Avenue, New York 11, N. Y.

YOU CAN'T ESCAPE LIFE

By Grove Patterson

One of the most famous of the flying heroes of this war was asked the other day if he was afraid when he started on a bombing mission. He replied: "I am afraid every time I step into a plane."

After reading this, I said to myself: "After all, what is the use of courage if you are not afraid?"

The truth is, the most courageous persons in this world are often the ones who have the most and greatest fears. They sometimes find life dark and forbidding. They see the crash of their dream castles, the death of their aspirations, the passing of their friends and those they love. They not only see all this; they often forsee it and worry about it. But courage, the real courage which they have, enables them to face the facts, walk the hard road, turn not back in the furrow from the plow to which they have put their hands.

They know, these honestly courageous ones, that the possession of courage does not furnish an escape from life's unhappy days and life's unhappy ways. They know that courage and optimism have little in common. Optimism is sometimes based on foolish ignorance, but courage takes all things in regular stride.

No, there is no escape fro life's realities, but the wise and the thoughtful can draw on the inexhaustible store of power that makes the wheels of the universe go round—and in that power is all courage. Courage is not a way out but it is a great and noble calm which the storms of fate and all the winds of destiny cannot blow down.

As almost any physician will tell you, an unusual number of people are suffering from fears, forebodings, worries. They have a case of "nerves." They seek escape from reality. Just what are you going to do about



THE METHODIST CHURCH, OPELOUSAS, LA.

? Courage—just courage, that's all—is the answer. It is an old but true theme, and it expresses the only life philosophy I know that will hold water. When you have finally achieved the inward certainty that, come what may, you can take it and will adjust yourself to it, then, and then only, can you dispense with fear and foreboding.

It is all very well, and true, to say that it is best not to expect bad things to happen to you or your loved ones. It is never heathful or wise to expect anything but the best, but this attitude alone is not enough. Better than all is the quiet realization that you are not seeking to escape your share of life's ups and downs, but that you have complete faith that whatever comes will be in line with the lot of the average man and the average woman and can be borne.

I have learned by observation and experience that while pain and suffering do come, and sometimes come often, one can face and not fear evil. "I will fear no evil, for Thou art with me." In faith, one can march on. The evil may be there. Be sure that one does not need to be afraid of it. One can rise above it.

(This article, "You Can't Escape Life," is reprinted with the permission of Guideposts, a publication of spiritual letters by great leaders in American life, published 12 times a year in packets of 4 messages each at the price of $1 a year, at Pawling, New York).

AMERICAN QUAKERS TO DO RELIEF WORK IN AUSTRIA

Starting with a limited child-feeding program in Vienna, the American Friends Service Committee will undertake the relief of civilians in Austria this winter, Clarence E. Pickett, Executive Secretary, announced recently. This is the first American relief to be sent into Austria, although the Allied Council for Austria has urged UNRRA to rush aid into that country which is threatened with starvation and epidemic disease.

The initial expenditure to get the Quaker project under way totals $150,000, which is being spent on powdered milk to be shipped from the United States and foodstuffs available in Switzerland. In addition, the Quakers are shipping 43 tons of clothing, some of which has already arrived in Switzerland.

The Quakers intend to send a team of six workers to be followed by at least two additional teams. Representatives already under appointment include:

Margaret E. Jones, of Moorestown, New Jersey, who is already in Europe. Miss Jones has long been a member of the Quaker staff and was at one time on the American Consulate staff in Vienna.

Mary Forman, social worker formerly with the Cleveland Welfare Federation. Miss Forman, whose home is in Columbus, Ohio, is a graduate of Ohio State University.

George Mathues, of Drexel Park, Pennsylvania, graduate of Haverford College and Harvard University; and Melvin William Luersen, New Braunsfells, Texas, a graduate of the University of Texas.

The Committee plans to transfer to the new Austrian work a number of American relief workers now serving in Germany with UNRRA on behalf of displaced people.

The International Red Cross Committee, reporting on conditions in Austria, inform the Quakers that "the menace of starvation is, very real and pressing." Cattle have been practically all destroyed so that there is a grave lack of milk for children. In Vienna this winter 1,500,000 inhabitants are living without heat and in windowless or partly ruined buildings. The Red Cross report states that these conditions "'will produce an alarming increase in children's diseases. Disease of the respiratory organs are particularly to be feared, and delayed rickets and typhoid are becoming more common. Ill-balanced diet, lack of cleaning material and fuel, moreover the calamitous housing situation in war-damaged dwellings have resulted in unbelievable increase of skin complaints, eczema of all types, scabies mainly, are prevalent. Anaemia and avitaminosis are unfortunately every day occurrences in all age groups. Infants suffer from all types of dyspepsia, including atrophy."

Last summer the infant mortality rate in Vienna was 25 per cent, which has greatly increased since the beginning of the cold weather.

International Red Cross officials report, "Although UNRRA has decided to extend its activities to the Austrian civilian population, for technical reasons, it is not possible for UNRRA to have immediately on the spot all the foodstuffs, pharmaceutical supplies and clothing urgently required. The health situation of certain groups, in particular, children, is, however, so compromised that immediate action is of utmost importance."

Acting on this report, the Quakers plan a program which will be at the outset the only immediate source of American aid, but will later become supplementary to the larger UNRRA effort. Despite the serious ravages of malnutrition among all categories of the civil population, the Quaker relief will be primarily for infants, children, and expectant and nursing mothers.

A survey shows that the most common topic of conversation on a college campus in China is tuberculosis.

The church is not a dormitory for idlers and sleepers, but an institution for workers. It is not a rest camp; it is a front-line trench.—Daniel A. Poling.

THE EYES of the WORLD ARE UPON THE

Crusade for Christ
OF THE METHODIST CHURCH



METHODISTS subscribed $27,742,235 for relief and rehabilitation within a few months. This was a God-inspired achievement of our church. Many were quick to pay their subscriptions in full. Now the remaining pledges to this great Crusade for Christ must be fulfilled. That is up to each church. January 31, 1946, is the date. Help to make it 100%.

●

Success Depends on Every Congregation

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

Our President's Message

To the Women of the Mississippi Conference.
Dear Friends:

It was a privilege indeed to attend the annual meeting of the Woman's Division of Christian Service at Buck Hill Falls Inn, Buck Hill Falls, Pa., November 27-December 3.

I shall share with you, later, some of the grandeur of this wonderland, the fellowship enjoyed, and the information received, that I hope will be helpful to us in our Conference work.

The year 1945 has been one of the most momentous in all time. Great battles for right and truth were fought and won. History's greatest and costliest war ended. Peace, long absent from the world, returned. Once more a holy God saved civilization from slavery.

We enter a new era of world peace with gratitude, hope, and confidence. We are guided by a God who is Father of all mankind. This great God whom we love manifested Himself to man through the coming of a child: "And His name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace."

The message of Christmas this year came to us with greater force than ever before. Peace on earth may become a lasting reality if men of good will meet together and resolve their problems in a spirit of friendliness rather than suspicion, fear, and prejudice.

"If we are to have peace on earth, we must have faith in the essential oneness of mankind under the Fatherhood of God."

To you and yours, a Happy New Year.

MRS. W. F. MAHAFFEY,
Conference President.

* * *

For 1946

To the New Vice-President:

Perhaps you feel you have been elected to a place of little importance, but if you will get one of the new Guides and read the following pages, you will find that you are to fill a very important place in your local society in 1946. You will find valuable guidance in goals, duties, and committee work. Possibly these particular pages will interest you: Page 59 lists duties; 9 lists the importance of program work; 62, the Program Committee; 31, duties of Program Committee; 43, program suggestions; 45, to test your programs.

You might set some goals for 1946, possibly:

1. Strive to attain No. 3 (first paragraph) of Instruments of Peace.
2. Cooperate with our Church in its program of Evangelism. Keep its progress before the women all year.
3. Plan a well-balanced program of work.
4. Emphasize the World Federation of Methodist Women.

No doubt you are planning your Year Book. If so, don't forget:

1. To have at least nine (try to make it more) monthly programs.
2. Four approved studies, beginning and ending one each quarter; also assisting your pastor in the Church-wide mission study.
3. Special days, such as: World Day of Prayer (first Friday in Lent); May Fellowship Day (first Friday in May); Week of Prayer and Self-Denial (last week in October); World Community Day (first Friday in November).
4. Call attention to: All district meetings, quarterly zone meetings, election of delegates to District Educational Conference and Seminar, in January; annual meeting in Jackson at Capitol Street Church, March 26, 27, 28; Pastors' School, June 10-14, in Biloxi; Conference Retreat in August.
5. Election of officers in November.
6. Quarterly Executive Meetings at last meeting in each quarter.

Suggestions gathered from Year Book sent in:

1. Some societies list all Life Members in their group—those having membership in the W. M. S. and in the W. S. C. S.
2. Some societies dedicate their Year Book to members of their group whom they wish to honor.
3. Most societies include the goals—this year Instruments of Peace—in their Year Book, also words of the theme song as well as their chosen benediction. I hope all societies will put the new W. F. M. W. prayer in their book and use it often this year.

Before assigning leaders for monthly programs, read carefully the Foreword, Worship, Program Material and suggestions, and pick leaders best suited for each particular topic.

Vary your method of presentation "adopt and adept" to suit your local interest and needs.

Remember, good programs should interest, inform, and inspire.

If you have good story-tellers in your local group, use them freely. Use guest speakers when available.

The theme for 1946 is challenging and should be presented in the most effective manner possible. Devise some unique way to use the various crosses and their meaning (see Worship booklet).

Use music, solos, duets, group singing. Nothing relaxes and makes for felowship more than good singing.

Use our literature, as well as articles from other magazines, to supplement the material given. Don't be book-bound! Don't be afraid to attempt something new—maybe that is what your society needs.

Watch for articles about our work in other lands, such as: Bishop Garber's reports from Europe, etc. Present these and other news that will give information about the W. F. M. W. throughout the year, building up to the Special Program on this subject for December, 1946.

May 1946 be the best year your society has ever had, is my prayer. Write me as to your plans and progress, and any problems, if you think I could be of help.

My sincere good wishes to you and each member of your society at this holiday season.

Sincerely,
FRANCES PERRY,
(Mrs. E. V. Perry)
Conference Vice-President.

* * *

Some Important Dates

Some very important dates for women of our Conference to remember:

The January Executive Committee meeting has been set for the 14th, beginning at 9 o'clock in the morning and continuing through an evening session. Committees will meet the afternoon and evening of the 13th.

Members of the Executive Committee will make their own hotel reservations, remembering that the Legislature may be in session by these dates.

The tentative dates for the Educational Conferences and Seminars are: Vicksburg, the 15th; Brookhaven, the 16th (at Crystal Springs); Jackson, the 17th; Meridian, the 18th; Seashore, the 22nd; Hattiesburg, the 23rd.

The W. S. C. S. of the Southeastern Jurisdiction will meet in Memphis February 26-28, 1946.

The W. S. C. S. of the Mississippi Conference will meet in Capitol Street Church, Jackson, March 26-28, 1946.

* * *

Wesleyan Service Guild Corner

President Honored

The Guild of the Millsaps Memorial Church, Jackson, honored their president, Mrs. Velma Rodgers, with a Life Membership in the W. S. C. S. at their Christmas party.

Mrs. A. M. Todd was hostess, and her spacious home was lovely with decorations appropriate for the holiday season. The Christmas tree was made more beautiful when the gifts of the members were placed around it for the girls of the Methodist Home.

Mrs. H. E. Reynolds led the devotional with Mrs. Burrows and Mrs. Stewart giving Christmas stories, which were interspersed with solos by Miss Smith and Mr. Thomas Todd, accompanied by Mrs. Horace Steele.

Mrs. Todd invited the members into the dining room, where all joined in singing "Happy Birthday" to Mr. Todd, as he was asked to cut his birthday cake, which came as a surprise.

Guests at the meeting were Rev. and Mrs. Andrew Boyles, Mrs. J. C. Burrows, Miss Nell Smith. Mrs. Camille Fulgham was welcomed as a new member.

Have you received the 1946 Wesleyan Service Guild Handbook? It is filled with wonderful suggestions. Order it immediately from Literature Headquarters, 420 Plum Street, Cincinnati 2, Ohio.

From a village newspaper: "Due to the shortage of paper, a number of births will be postponed until next week."—Selected

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It isn't easy for most of us to accept conditions under which life often places us. They often cause us to rebel bitterly, yet it is by these very conditions that we are enabled to rediscover ourselves, and set our frail bark upon an even keel. If we learn but one lesson over the years, and that one to take life in its stride, we have done much. We will have nurtured a choice kind of courage, and distilled from its substance the essence of all moral and spiritual victory.

—George Matthew Adams



WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. M. E. ARMSTRONG, EDITOR, RULEVILLE, MISSISSIPPI

(Copy for this page failed to reach us.—Editor).

CHRISTIANS AND CHURCH MEMBERSHIP

By W. A. Tyson

Millions of people have walked down the aisles and united with the church. This never happens but that there is a sense of awe and of deep appreciation for the step taken. Good people rejoice in a new soul confessing Christ.

In the face of this truth, frequently the statement is made: "I am not interested in getting church members; I am interested in saving souls and in making Christians." That would sound good if it were not so patently false in its implications. The preacher, or layman, who makes such a statement may be sincere enough, but he certainly has not thought about the meaning of what he has said.

Church membership versus a Christian experience? Church membership, or a Christian experience? They can not be set over against each other. They are almost synonymous terms. One terminology signifies about the same meaning as the other terminology.

Perhaps the confusion arises from the fact that there are some church members whose devoutness is somewhat questionable. Those who accept the doctrine of free-will can say that such a person is a backslider, who has repudiated the church and his Christian experience. The misdeeds of a backslider in no way remove the meaning of church membership. Despite all abuses, it continues to mean a holy relation, signifying a confession of Christ.

Bishop Gore wrote a book in 1924 titled: "The Holy Spirit and the Church," much of which the Methodists will not accept. However, we quote this: "If the first Christians had not been bound together by the necessity of adherence to the one Church and its sacraments and ministry—if they had not **identified salvation with membership** (black type mine) in the one divine society represented by the local church—the disruptive tendencies of class and race and tradition would have rendered the divine attempt to establish a catholic fellowship nugatory from the beginning."

Note the above phrase, "identified salvation with membership." That is well founded upon the New Testament. It is well established in the writings of the Early Church Fathers, such as Ignatius and Polycarp, both of them disciples of Saint John; Justin Martyr, and many others, down to the present day. (Where did we Methodists get away from the idea?

The New Testament record does not give a single instance of any conversion but that the next step is union with the church, signified in baptism. The three thousand converts were immediately baptized; so were the five thousand; so for the Ethiopian Eunuch; so for the jailor and his house at Philippi; the same is true for every conversion that is in the New Testament record.

Without a doubt, the New Testament does not say they joined the church, but equally without a doubt baptism was not and is not now administered except to those who have been converted, and to those who are entering the church—joining the church. It can not be lawfully administered except by a minister who gets his rights from the church; it symbolizes conversion.

"Not after making church members?" And what makes a church member, may we ask? Taking the vows, making a public and an open confession, such as these vows require. And what do they require? Repentance, confession of Jesus as Saviour, an earnest effort to keep God's law, a desire for baptism, accepting the New Testament teachings about Christ, loyalty to the church, and an effort to live as a Christian. If these things make a church member, **they also make a Christian.**

It is doubtful if anyone will ever apply for church membership who has not had some stirring of the heart. It is a stumbling block in the way of some weak "babe in Christ" for anyone to talk about church membership versus conversion. The new convert, timid and afraid, might not unite with the church, might be deprived of spiritual nurture, and thus fall back into the old habits of sin and evil.

The church is either holy or it is not holy. If it is holy, then conversion indicates church membership. (And none has any right to stand in the way with his own ideas of fitness or unfitness). If it is not holy, it is still the best organization in all of the world. None has ever been hurt by loyal membership in the church. To the contrary, church membership has helped even the sinner and the unworthy. It is almost possible to say loyal church membership means salvation. Sixty per cent of the Christian people believe that when you sincerely apply for church membership, you are converted. To them, indeed, church membership is conversion.

If a man has been converted, by all means let him be in the church. If he only thinks that he has been converted, and if there is considerable doubt in his mind, let him also be in the church, because the associations there will confirm him and resolve his doubts. If he has not been converted, there are many who would exclude him from fellowship with the saints, but the question is raised, if he wants to be numbered among the good people and applies for such fellowship, does anyone have right to say nay to such an anxious soul?

In these days of evangelism let us throw wide the doors; let us open all of the windows; let us cry welcome; let us urge union with the church (which means accepting Christ as Saviour); let us go into the byways and hedges and compel them to come in; let us be wise, sincere, fervent, urgent, and never let up until we get the prospect; let us not get the idea of one formula, or method, into our minds, but let us realize there are many ways which have been honored with success; let us adopt the Pauline standard of "all things to all people," in order to win them for Christ and the church.

Meridian, Miss.

YOUR RED CROSS MUST CARRY ON

Your Red Cross must carry on in peace as in war, **because . . .**

Servicemen and women still in uniform—those overseas with the armies of occupation, those yet to be discharged—continue to need Red Cross clubs, snack bars, and recreation centers, and the friendly assistance of understanding Red Cross workers.

Veterans and their dependents look to the Red Cross for assistance in solving problems that often slow adjustment to civilian life.

Hospitalized servicemen and veterans need help to face the tedious hours of convalescence.

Disaster victims, the homeless of war-ravaged lands, and others in distress, need Red Cross help.

A sailor, convalescing from burns that seared his legs and arms as he leaped from his shattered, flame-licked ship, summed up the Red Cross appeal.

"The Red Cross has never let us down," he said. "In the hospital they said it was plasma that kept me alive. It was a Red Cross woman who wrote the folks about it and told them not to worry. It was a Red Cross worker who helped my wife when the allotments didn't arrive on time after I was reported missing. It was a Red Cross girl who brought me those magazines over there. . . . So don't let the Red Cross down."

Give now to the 1946 Red Cross Fund Campaign.

CORRESPONDENCE COURSE ON EVANGELISM

In the local church, the pastor, of course, is primarily responsible for the program of evangelism. Unless he takes the lead and, in co-operation with other church leaders, plans wisely and well, the best results cannot be achieved. It is a prime responsibility of the church leader also to guide pupils of whatever age to decide for the Christian life, and to develop Christian character. These are heavy responsibilities and demand the best in personal spiritual life and in special training for the task. To help prepare pastors and people for this task, the Board of Education is offering a correspondence course entitled "Christian Evangelism" (140.1b). This course is suitable for individuals, or for group study led by the pastor or other competent person. For information write your conference executive secretary, or send fifty cents enrollment fee for the course to the Department of Leadership Education, 810 Broadway, Nashville 2, Tenn.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

Edited by The Executive Committee of Louisiana Conference

By Fay Barr, Student Secretary, Louisiana Tech, Ruston, La.

Third National Methodist Student Conference, Urbana, Ill. Urbana, Ill.

A limited number of students and the student workers of the State are in for a real treat when the Third National Methodist Student Conference convenes in Urbana, Ill., on the 28th of December. Some 1,000 students and 300 adult counselors are expected to attend.

A few of the highlights of the program which have come to me from Dr. Harvey C. Brown are as follows:

Roland Hayes, Famous Negro tenor, is being brought to the conference for a concert on Saturday evening, December 29. He will be the featured artist of the conference.

Bishop James C. Baker has returned from Japan where he went as the chairman of the International Missionary Council, and he will bring the latest news from the Christians of that country. Bishop Bromley Oxnam is flying back from Germany, where he has been conferring with Christian leaders in his capacity of president of the Federal Council of Churches, and chairman of the Committee appointed by President Truman to make this trip. He will give the opening address of the conference. Bishop Newell Booth has returned from Africa and will bring the latest word from that Continent.

Dr. T. Z. Koo, of China, will be the featured speaker on Sunday evening. The Monday night session will be devoted to a roll call of the nations, with Mrs. J. D. Bragg as master of ceremonies. Nationals and missionaries from the principal fields of the world will participate. President Don Holter, of Union Theological Seminary in Manila, will speak, along with Bishop Booth, Dr. Eddy Asirvatham, of India, and Sidney Lovett, of Yale, just back from conferring with students in Europe as representative of World Student Relief.

Creative afternoon hours, discussions and conversation hours, will bring over fifty leaders in the fields of arts and religion and other current subjects in social and religious fields. Forum sessions after each major address will be under the direction of Rev. Robert H. Hamill, the well-known writer of the Sceptic's Column in **Motive.** An interesting feature of these discussions is that by the time each delegate reaches the conference he should have read the condensations of three books—"Credo," "The Crisis of Our Age," "The Christian Church."

Niesi students from campuses throughout the country will be present during the conference, which will be entirely interracial and which will have fraternal delegates from other great student movements.

Russell Ames Cook, who will direct the music, has announced that Mrs. Cook will play the piano while the organist, Miss Ruth Helen Burlison, plays Bach's "Sheep May Safely Graze."

Dr. Paul Burt, host-director of the Wesley Foundation at Illinois, will conduct the midnight New Year's Eve communion service in the University auditorium.

All delegates from the South are urged to bring their warmest clothing, as it will be cold in Urbana—colder than anything we're used to, anyway.

The Sunday morning service of worship will be created and presented by the students and Dr. Albert Edward Day, of the New Life Movement, will deliver the sermon. Other well-known speakers of the other sessions will be Dean Walter Muelder, President Benjamin Mays, Dr. Georgia Harkness, Dr. Edmund Heinsohn, Dr. Roy Burkhart, Bishop Ralph Cushman, and Dr. Wm. A. Smart, who will give the closing address.

WHEN IN NEW ORLEANS
SHOP AT HOLMES
New Orleans Oldest and Best Department Store
CANAL STREET - - - - N. O., LA.

CHRISTIAN ACTION ON FOUR FRONTS FOR PEACE

Statement adopted by the Commission on a Just and Durable Peace, November 9, 1945; approved by the Executive Committee of the Federal Council of the Churches of Christ in America on November 20, 1945, and commended to the Churches for study and action.

I.—The Inner Front

Let us seek to cleanse our hearts of the evil contaminations of war and pray God to renew a right spirit within us.

The war has faced mankind with a terrible dilemma. A desperate and momentous struggle has evoked much that is sacrificial and noble. But, also, it has often seemed to require a submerging of the Christian spirit. Hypocrisy and indiscriminate hate have masqueraded as wartime virtues. Too easily we have condemned whole peoples because of their race and have hardened our hearts to inflict on them wholesale death and destruction. We have come to tolerate, as aids to victory, qualities and deeds which, when they appeared in Nazism, rightly revolted us.

We are humbly thankful that this particular moral conflict has now come to an end. Today, the national safety, no less the security of mankind, requires that we quickly awake from the moral nightmare of war and become what God, as revealed through Christ, intends that men should be. We must be "more than conquerors" if humanity is to survive.

If we are slow in ridding ourselves of the baser qualities which war has bred, we shall adopt policies which will produce inhuman consequences. Later on we shall surely recoil. Those revulsions will occur in different places at different times, with consequent division and recrimination among the allies and vacillation and unwarranted sentimentality toward our ex-enemies. What is needed is farsighted policies that can and will be consistently pursued for many years. Such policies can come only from visions that are clear, minds that think straight and hearts that are comprehending. Such visions, such minds, such hearts cannot exist with hatred, vengefulness, hypocrisy and hardness of heart. Therefore, as a first prerequisite to a just and durable peace we call upon our people speedily to cleanse themselves from the moral contamination of war. Let us submit ourselves in penitence and prayer to God's will that He may renew a right spirit within us.

II.—The Church Front

Let us seek unity of effort, by all men of good will, at home and abroad, in order that their influence may accomplish the task that lies ahead.

If mankind is to be saved from disaster a minority must lead the way. There is nothing surprising about that. It is minorities which have always blazed the trail of history. But those minorities have been profoundly dedicated and well organized. With limited Divine strength available, there are enough persons who recognize the claims of righteousness to save the world from threatening disaster, if they organize themselves more effectually for action.

Individual Christians must recognize that their influence will be of little effect unless it is united with that of others in a local church and parish. Each denomination must realize that its influence for world order will be slight unless it is combined with that of others. In turn, the united effort of the Protestant and Eastern Orthodox churches needs parallel action by Roman Catholics, Jews and all others whose vision and purpose in relation to world order will correspond closely with our own.

To some extent what we here urge has been done through the Federal Council of the Churches of Christ in America, and through the parallel pronouncements of the different faiths. In that way views such as those our Commission has held have become influential within our nation. But we have done only enough to make apparent how much more could be done.

Christian unity must also be developed on a world-wide basis. We have, with great benefit to ourselves, enjoyed such intercourse as war permitted with our Christian brethren in other lands. Thereby, for example, an international standing was given to our "Six Pillars of Peace." Now, when war ended, world-wide organization of the Christian Church can be developed so as to coordinate, as to substance and thrust, the Christian effort in many lands. This requires that the World Council of Churches and the International Missionary Council become increasingly effective organs. It requires that the churches of all nations accept their responsibility to create a sense of world community. It requires that the churches of America exert themselves sacrificially to aid the stricken churches and peoples of Europe and Asia. It calls for deepened understanding and intensified of missionary effort.

The Christian forces of the world, still a minority, must on that very

(Continued on page 16)



MILLSAPS COLLEGE—1892

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON, DECEMBER 30, 1945

World Fellowship of Christians

Lesson Text: Acts 10; Galatians 3:26-28; 1 John 1:3-4. (Printed Acts 10:23-29, 34-43).

Golden Text: The same Lord over all is rich unto all that call upon him.

—Romans10:12.

It is doubtful whether a legitimate interpretation of the Scripture text chosen for this lesson is embodied in the propaganda line which runs through much of our superficial talk about human brotherhood, or not. It would seem that superficial interpreters go to the extreme of qualifying all people for brotherhood upon the very distinctions by which they had been mechanically outlawed, and against which the meaning of our lesson text is directed. The Golden Text does not justify the assumption that the Lordship of Jesus involves an indiscriminate leveling of all individuals and peoples without specific reference to their relation to the saving mission and grace of Jesus Christ. It plainly means that, as Jew and Greek, bond and free, were one in the tragedy of sin, so in Christ's redemption they have equal opportunity before God.—there is no difference, up or down, sin-ward or God-ward.

No Respecter of Persons

Peter's strange vision on the housetop at Joppa did little more than offer a puzzling problem in the psychology of dreams, and to incite his revolt against what the invitation involved until in the house of Cornelius, the centurion at Caesarea, he saw that his own vision was interlocked with a similar vision which the Gentile saw while he was devoutly pouring out his soul in prayer. Then it was that Peter said: "I perceive that God is no respecter of persons." The words which follow immediately show that Peter's idea of the approach to brotherhood is not upon the basis of nationality or race, not any form or manifestation of human favoritism, but is directly conditioned by individual character and the disposition of the heart toward God and men. The word used by Peter means literally that God does not judge by the face, but by the intrinsic character of the man, as to be manifest in the case of the centurion. It was exactly the same thought as that which the Lord used to Samuel regarding Jesse, "Man looketh on the outward appearance, but the Lord looketh on the heart."

This interpretation does not in any way lessen Christian obligation to respect those who are of the household of faith, no matter what they are, nor does it excuse the Christian from ministering to those who are not of the household of faith. It places the whole relation upon the ground of sharing a common faith and experience. It lifts human brotherhood to the status of a relation to God through Christ where it properly belongs. It leaves absolutely no room for the low, chit-chat which conceives of Christian brotherhood as a natural relation.

Sons of God

Peter refused to satisfy his hunger by a violation of the tradition to which he had been born, but in the presence of this devout Gentile, plainly approved of God, his prejudice collapsed. Later in life he returned to his original Hebrew view, a recanting recorded in Galatians 2:11-14, in that classic contest with Paul, who said: "If thou being a Jew, live after the manner of the Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews?" Paul enunciates the same doctrine of brotherhood: "For ye are all the children of God by faith in Christ Jesus," and he asserts that God recognizes no other distinction. In it all, the emphasis is upon the fact that the oneness of the race is not social, national, or racial, but it is a status attained in Jesus Christ.

Unknown of the World

John takes up the question from a different angle, but without changing the interpretation of Peter and Paul. He says that the only wall of separation is that between the sons of God and the unbelieving world. That is due to a lack of spiritual experience and understanding. Worldlings without the experience of salvation, do not know the language of the redeemed, because they do not know the Redeemer. Therein is the inevitable and the normal line of social cleavage. At that point the idea of brotherhood, as based upon the mere fact of being, breaks down. If the doctrine of brotherhood recognized no distinction between the good and the bad, there would be no point to sonship through Jesus Christ, and as little significance to the Atonement. But redemption imposes upon every son of God by faith in Christ Jesus, the obligations involved in that holy connection. Those obligations have reference no less to Him into whose family we have been adopted, than to those who share the relation with us. It imposes also the responsibility to be bearers of a message from our Father's house to those who sit in darkness. We are the agents of His grace for making disciples of all nations and races.

Send Men to Joppa. Three Men Seek Thee —Go with Them

The happy outcome of the two visions was due to the fact that God was operating at both ends of the line upon responsive hearts. God's orders were as golden threads in the pattern of universal interest in the atoning sacrifice of Christ and of the right to redemption through Him. That Peter was sent on a mission to a man outside the fold who was seeking to find the way of life, indicates that the outsider and the needy soul looms large in the love of God and in the program of redemption. It involved a change of view upon the part of the messenger, but not any variation in the love of God who gave His only begotten Son that all men might be saved.

In this year of evangelistic crusading, it would be well for all of us to remember that the outsider not so much in ecclesiastical connection as in experience, is still the one challenging factor in our field of service. Luke tells this story in the tenth chapter of Acts and then repeats it in the eleventh chapter. Amid the chaos of war and of the spirit of revenge, none of us should be disobedient to the heaveny vision. Let us remember that classic of redeeming love: "For God so loved the world, that He gave his only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

RACE RELATIONS — MEHARRY MEDICAL COLLEGE

Meharry Medical College (Nashville, Tenn.), Methodism's outstanding institution for the training of Negro surgeons, physicians, and dentists, on two scores has recently won national recognition.

Its president, Dr. M. Don Clawson, was awarded the Fauchard Medal which each year is given to the person who has made the most outstanding contribution to dentistry during the year. The selection is made by the Pierre Fauchard Academy Poll Committee from America's 70,000 dentists or persons closely related to the profession. Dr. Clawson received the 1944 medal, awarded in 1945, for the work he has done among dentists of the Middle East and for the outstanding work he is doing at Meharry Medical College. Under Dr. Clawson's direction, Meharry School of Dentistry has won the full accreditation of the American Dental Association and has gone forward in improving and extending facilities.

The College, on October 5, 1945, received the approval and more recently was granted a charter for the establishment of a chapter of Omicron Kappa Upsilon, which is dentistry's Phi Beta Kappa. Meharry Medical College is the only school for Negroes having a chapter of this Honorary Society. It is the Omicron Omicron chapter.

One time when a fellow finds his credit good is when he starts out to borrow trouble.

—Watchman-Examiner.

When the pathway of duty runs counter to the highway of personal pleasure, any detour from the Duty-road calls for an exorbitant payment in the coin of honor at the toll-house of conscience.—The War Cry.



THE CHRISTIAN FIRESIDE

THE SHADOW LADY

By Vivian T. Pomeroy

David and Sandy and Pamela Jane were standing by the bathroom window. David was soapy and shiny and clean. Pamela Jane rubbed her little pink fingers on the windowpane. Sandy was being washed. He screwed up his eyes, and made his mouth into funny shapes, and suddenly cried, "Oh, the soap is going up my nose." Nanny, who was washing him, said, "No, it isn't; but it will, if you don't keep still."

David and Sandy and Pamela Jane were going for a picnic in the sunny field beyond the wood. In the covered basket were milk and cookies and cake and jam and four oranges. At last they were ready. David was five, so he took his scooter. Sandy was three and trotted along with Nanny. Pamela was one year and a little bit, and she rode in the push-carriage. Down the garden path they went—David and Sandy and Pamela Jane.

Over the hedge of the garden a face peeped—the face of the old lady who lived next door. She said: "Hullo! Are you going for a picnic?" David and Sandy hung their heads. They were shy of the old lady next door, and they didn't answer. Nanny said, "Say yes to the lady;" and that made them feel worse, and they ran to the gate. The old lady called out: "I wish I were going to a picnic. Shall I come with you?" David said, "No, we don't want you." Nanny pushed David, and Sandy pushed Nanny, and Pamela Jane made a screwy-up face like crying. The old lady only laughed and called out: "I'm sorry. I won't come. Have a good time." And off they went down the hill and through the wood.

They had the loveliest picnic. In the field the hay was cut, and they opened the basket and began to eat. Some of the jam was lost in the hay, and then Pamela Jane rolled about and got a blob of jam in her hair. David and Sandy shouted, "What fun!" Nanny said, "Silly boys!"

Later, Nanny sat and mended stockings, and they ate oranges. Then David and Sandy climbed a big tree and called for Nanny to help them down. While she was doing it, Pamela Jane hit her nose on the milk bottle. Poor Nanny got tired and cross and said: "It's time we were home. Come along."

They watched the sun creeping down to the west where it sleeps, and then they started through the wood, and up the hill, at the top of which was home. Pamela Jane fell asleep in the push-carriage. David pulled his scooter along in the gutter. Gutters are nice to walk in when you are tired. The hill was so long and steep. Sandy said in a crying voice, "My toe hurts." Nanny said: "Well, come along. You'll soon be home." Sandy said: "I won't. Can't walk. My toe hurts." And he sat down on the dusty hill. Nanny pulled him up, but down he flopped again, and very loudly he began to howl.

Just then the old ady, who lived next door, came by. "Why," she said, "what's the matter?" Nanny said: "He's tired out and naughty. I can't get him on." The old lady said, "Oh, look! look! look!' Sandy stopped crying and stood up to look. There were all their shadows, tall and long, ahead on the hill. "Don't they look funny?" said the old lady. "See! I'll catch Sandy's shadow." She ran to catch it, but Sandy ran, too. Again the old lady ran, and Sandy laughed, and he ran and ran, and always the shadow was in front. At last it stopped, and the old lady said, "Caught!" and she put her feet on the shadow's head. Nanny said, "Why, we're up the hill and here's home."

At the gate Mother was waiting. She lifted Pamela Jane out of the push-carriage. "Was it a nice picnic?" she asked. They all nodded, and Sandy said, "And she runned up all the hill after my shadow and never caughted it till the top." Mother laughed: the old lady laughed; and Nanny laughed. Mother said, "Say good-night to the shadow lady."

Soon they all were in bed. Sandy held out his sore toe for Mother to kiss it. He said, "She didn't caught me till the top." Mother said: "It was a lovely way of getting up a hill—with a sore toe and all. We must ask the shadow lady to the next picnic."—Reprinted by special permission of the author and the Christian Leader.

METHODISM AT THE SOURCE

Words and Wisdom of Mr. Wesley

Let not regard for any man induce you to betray the truth of God.

This love we believe to be the medicine of life, the never-failing remedy for all the evils of a disordered world, for all the miseries and vices of man.

If he has bad tempers, he is no more a good man than the devil is a good angel.

O what mischief may be done by one who means well!

How necessary for every one to be on the right foundation! We must be justified by faith, and then go on to sanctification.

There is no way into the holiest but by the blood of Jesus.

Religion has nothing sour, austere, unsociable, unfriendly in it; but, on the contrary, implies the most winning sweetness, the most amiable softness, and gentleness.

One great office of prayer is to increase our desire of the things we ask for.

All haughtiness, whether of heart, speech, or behaviour vanishes away where love prevails.

—Miscellaneous Sayings of Mr. Wesley.

UNIBUS

And in those days, the Pastor needs must enlist in the effort of Evangelism, as is decreed by the Powers of the Church, and as the Elders of the Synagogue hath agreed. Then did he call upon the Layman with petitions for service in the emphasis of the Church. Then did the Layman answer and say unto him, I pay liberally of two dollars each month into the treasuries of the Church, I attend the services of worship each month, and I subscribe to the Church Paper. Surely you do not expect more of me. Then did the Pastor call upon others who said likewise. So the Pastor did meditate within himself the words of Him who said, In as much as ye did it not, depart, I never knew ye.

The great use of life is to spend it for something that will outlast it.—William James.

F. E. C. WILLIAMS RETURNS TO KOREA

The Rev. Franklin E. C. Williams, formerly an agricultural missionary of the [illegible] odist Church at Kongju, Korea, and more recently doing similar educational service at Ingraham Training Institute, Ghaziabad, India, has been "drafted" by the American Army to serve as agricultural adviser to the American Military Governor of Korea. He is now in Korea.

Mr. Williams was a missionary in Korea from 1906 until just before the beginning of America's war with Japan. At Kongju he developed the Kongju Vocational Agricultural School—a model institution with a "rural bias," and well adapted to an agricultural people. Before the war it was training some 300 boys each year to be good farmers, to make their living off the soil, to be masters of the crafts and skills about the farm, those skills that distinguish the capable farmer from the peon. Gradually the Girls' School, also at Konju, added agriculture and household crafts to its curriculum.

The boys of the School became skilled in general farm work, in the care of trees, in the tool shop, in the poultry yard, in the dairy and production and selling of milk, in raising rabbits and goats, in carpentry, and in tinsmithing. Preachers were started in their careers, too, but they could go back to their parishes as preachers (and practicers) of the "gospel of the plow" as well as of the Gospel of the Book. They showed many a farmer how better to feed his growing family.

And the girls learned more than the three R's. They learned also to sew, to cook, to serve (both Korean and Japanese style), to plant and care for mulberry trees, to raise silkworms, to weave, and they learned how to care for babies in both the baby clinic and the day nursery.

Nor were the arts neglected. Music, fine art, and good literature became a part of daily life. The Bible study class and the Sunday School were attended by every boy and girl; and the regular secondary school courses were followed.

In the midst of the development of the program and the garnering of some of the fruits, came the dark cloud of approaching World War II, and the evacuation of all missionaries from Korea. The School—and all that it means in human welfare for today and tomorrow—was left in the hands of Mr. Williams' Christian Korean colleagues. He himself went to India where he has been a most valuable aid in the promotion of Ingraham Training Institute—almost a counterpart of the Kongju institution.

CHURCH SCHOOL CAMPAIGN WELL UNDER WAY

A mid-December check of annual conference reports indicates that in two-thirds of the conferences of the church the campaign is well under way and yielding good results. Of ninety-three conferences heard from as of date sixty-one made gains in enrollment to an aggregate of [illegible]. On the other hand thirty-two conferences went into the red to a total of 44,55[illegible], leaving the net gain for the ninety-three to 77,024. Indications are that the loss in average attendance is somewhat [illegible]. These gains are encouraging when contrasted with the fact that in 194[illegible] more than two-thirds of the conferences were in the red.

MR. ALLEN NUGENT

A most worthy citizen passed to his reward when Mr. Allen Nugent died on Oct. in the home of his daughter, Mrs. I. J. rench, of Rochelle, La., after an illness of veral months.

The deceased was born on April 5, 1871, Winn Parish. He resided in this Parish r many years, during which time he was tive in the civic and political welfare of s community, having served as school ard member of his ward for twelve years. r. Nugent was a willing participant in all tivities that were for the betterment of s community, and was always anxious to lp and assist his friends and neighbors time of sickness and trouble.

Early in life he became a member of the thodist Church, which he served faithful- until his death. He was a devout Chris- n, ever striving to be of service to God d his fellowman.

He was also a member of the Masonic aternity, having joined the Blue Lodge and apter many years ago. He was one of oldest Masons of the community. He rved faithfully and retained the orders of Lodge to the utmost, and was loved and pected by all who knew him as a brother son.

Mr. Nugent was married to Miss Alma gent on July 3, 1895. This past July they lebrated their golden wedding anniversary. this union were born eight children, ee of whom are deceased. Besides his low, he is survived by four daughters and son, all living in Louisiana: Mrs. Lillian roggs, Pineville; Mrs. Stella Strickland Mrs. Blanch French, Rochelle; and Mrs. ce Rombeau, Tullos; one son, C. David gent, Pineville; also two brothers, Wade gent, Rochelle, and L. A. Nugent, Jack- thirteen grandchildren and four great- ndchildren.

The funeral service was held at the Rake- w cemetery, near Georgetown, La. The sonic Lodge was in charge of the service, ich was conducted by Bro. Lem Kees, as- ted by Bro. T. W. Stodghill and Bro. mie Jones. There were five other min- rs present, including Bro. Henry Lewis, Lewis Chapel.

The many friends attending, and the beau- l floral offerings, attested to the esteem admiration of all who knew him.

MRS. I. J. FRENCH.
(Daughter)

pastor of Bro. Allen Nugent and my association, I found him a man of God a faithful and loving companion of his wife, and a devoted father and true d and brother whom I learned to know love. We expect to see Bro. Nugent .

T. W. STODGHILL.

DIRECTION FOR AN ATOMIC AGE

. . . the Bible stands the wearying hes of the night," wrote a war corre- dent on a U. S. Navy vessel off Okin- "It is in the turrets, it knows the ing room, the decoding room, the hum rbines and the smooth confusion of the zine. It has felt heartbeats quicken in ; with the dying, it has gone to death." ese are words written prior to that August morning which ushered in the lysmic age of the atomic bomb.

writer, Nixson Denton, of the Cincin- Times Star, walked the decks of his ship at dusk, when the bombardment of enemy emplacements had ended. He found the Book "in a score of places." Men read the Bible rather than the latest best-seller or the classic tale of adventure, he said, because it was a "good companion of men lonely and menaced, a friend of the friendless, food for those who hunger, and living water for those who thirst."

Mr. Denton is not a chaplain or a representative of the American Bible Society. He is an American newspaperman reporting a fact that is typically American.

For America has always been a Bible reading nation. Our early schools came into being so that children might learn to read the Word of God and set the standards of their lives by its teachings. The colonial colleges were founded to train ministers of the Gospel. The destiny of our nation in its early years and through the successive crises of our growth was in the hands of men and women who derived their thoughts about education, politics, and human relations from the Great Book.

The Bible was the inspiration for such American documents as the Declaration of Independence, the Bill of Rights, and more recently the Atlantic Charter.

Americans have always read it. Since 1800 it has been America's best seller. When westward-moving Americans made wagon tracks through the mountain passes into the West, out across the great plains, and to the Pacific, Bible-laden colporteurs were on their heels.

Through five wars, accenting our painful progression from an agricultural to a highly industrialized nation, the Bible has consistently been as it has on the U. S. battleship off Okinawa, "standing the weary watches of the night," intimately a part of everyday life in America.

This has been true of America in the past. What of the Bible in the future.

We are still benumbed by the prospects the war's end has laid before us: glorious on one hand; terrifying on the other. Each new day of peace gives more evidence of man's potentialities for creating a good life. But the continuing spectre of unemployment and its attendant misery and underprivilege still hovers over our nation. We must face our responsibility with the roving restlessness of hordes of landless people. Peace is fortified by standing armies of occupation, a competition of arms, eternal watchfulness. Beyond our shores are millions who need everything man must have to live.

Will the Bible be to the America of tomorrow what it has always been to yesterday's America? Each retiring generation passes on so little of its past, of its lessons learned, to its children. Will the Eternal Word of God survive?

It must. Without the steadying influence of the greatest textbook of life, we will hurtle through space like a plane flying blind and off the beam. The Bible alone can be the Direction for the atomic age so full of thrilling promise and yet so fraught with blind self-destruction.

It is with these considerations that the American Bible Society again urges Americans to make a habit of daily Bible reading. The period between Thanksgiving and Christmas has been set aside for this high and happy practice, known as the World-wide Bible Reading Campaign. On each of the 34 days Americans are asked to read certain Bible passages selected by American servicemen and women through a world-wide survey.

The selected passages are printed on bookmarks which are being widely distributed to servicemen and civilians at home. Through foreign representatives of the American Bible Society the message of the Worldwide Bible Reading Campaign has been distributed in many other countries and in a considerable number of these as far apart as Brazil and China, there will be observances of the Campaign.

If it were anticipated that daily Bible reading encouraged during the holiest of seasons would end on Christmas day, not too much good would be accomplished by the Program. But the American Bible Society believes that with many people the habit of daily Bible reading will not end on that day of great rejoicing, but that the Book which was the inspiration of American living in the past will continue to be our guide through the inevitable crises of the new atomic age.

THE SPIRIT OF CHRISTMAS

By Mrs. Irvin Rowland

"Glory to God in the highest, and on earth peace, good will toward men."

What will the Christmas season mean to the world this year? Surely, no more or no less for each individual than the depth of one's soul, the degree to which he opens up his heart to give of and receive the blessed Christmas message.

There are so many customs associated with this holy season that it is very easy to observe those and yet forget the true and deep meaning. And, just as at the first Christmas, only those whose hearts are prepared to receive the message, will hear again the song of the angels as they sang of peace on earth, good will to men. Only those can follow again the star unto Bethlehem and bring their gifts of love and unselfishness unto the Christ Child.

We may sing the great hymns, not thinking of their meaning; we may exchange gifts with those we love; and we may faithfuly follow all the traditions of Christmas without truly observing Christmas. We must set aside a place in our hearts for the Christ Child and listen again to the message of the angels to feel the great joys of Christmas time and have a part in bringing peace and good will to men. So in preparing for a merry holiday season, let us also strive to make this one the most meaningful Christmas in our experience.

Thank God every morning when you get up that you have something to do that day which must be done, whether you like it or not. Being forced to work, and forced to do your best, will breed in you temperance and self-control, diligence and strength of will, cheerfulness and content, and a hundred virtues which the idle never know.

—Charles Kingsley.

How To Relieve Bronchitis

Creomulsion relieves promptly because it goes right to the seat of the trouble to help loosen and expel germ laden phlegm, and aid nature to soothe and heal raw, tender inflamed bronchial mucous membranes. Tell your druggist to sell you a bottle of Creomulsion with the understanding you must like the way it quickly allays the cough or you are to have your money back.

CREOMULSION
for Coughs, Chest Colds, Bronchitis

CHRISTIAN ACTION ON FOUR FRONTS FOR PEACE

(Continued from page 12)

quickly become a well-organized and militant minority.

III.—The Peace Treaty Front

Let us seek peace treaties which embody principles of justice and which will promote the general welfare.

Particular peace settlements need now to be made. The making of them will strain allied unity and imperil the future peace. That peril will be inescapable if the victors look upon peace negotiation as a competition in self-aggrandizement. Realizing that they themselves stand under the judgment of God, the victors must beware of pride and self-righteousness. In order to maintain unity and to give the United Nations Organization a chance to succeed the victors must apply principles which will promote the general welfare. Among these are the following:

1. Territorial changes should conform to the natural long-term aspirations of the inhabitants. Strategic and economic considerations ought to be subordinated to human considerations. There ought to be no wholesale displacements of peoples.
2. Colonial peoples should be assured independence or self-government within a fixed term wherever practicable. Meanwhile, genuine international trusteeship should be provided through the United Nations Organization.
3. Armaments and military establishments should be limited to the needs of internal order and of international order as planned by the United Nations. There should be a beginning of such international supervision and control as must become general if the human race is to protect itself against its own total destruction.
4. Reparation should be limited to productive capacity over and above that required to maintain average living standards. It should not be an instrument of vengeance. There should be no enslavement and, as stated in the Atlantic Charter, the vanquished should see the possibility of "access on equal terms to the trade and to the raw materials of the world which are needed for their economic prosperity."
5. The treaties of peace should make a beginning in realizing the conception of an international Bill of Rights.

When the struggle for victory was desperate, our leaders saw that it was necessary to add moral strength to our side. Then they proclaimed such principles as are above expressed. Today the struggle for peace is no less desperate. We are no less in need of moral strength. Therefore, the victors should now seek to apply the principles thus proclaimed.

The peace-making procedure should be such as to give moral principles a minimum chance to prevail. That calls for a general peace conference upon which the public opinion of the world can focus. Also such a conference provides the best opportunity for the nations to understand and reconcile honest differences of moral judgment.

Even with the best of intentions, mistakes are inevitable, particularly since judgments and visions are still confused by war psychology. Accordingly, settlements made now should not morally or legally preclude any party, in the light of truer insights, and altered circumstances, from hereafter seeking "the peaceful adjustment of any situation, regardless of origin, which it deems likely to impair the general welfare of friendly relations among nations." (United Nations Charter, Article 14.)

We call upon our people to study these principles and support their application, so that they may, as citizens, influence and judge their government's part in designing a better future for the world.

IV.—The United Nations Front

Let us seek that the United Nations Organization develop its curative and creative functions so that, through common effort against the common threats to mankind, the peoples of the world may find fellowship.

The United Nations Organization is an asset of incalculable value. In many respects it is the kind of organization which we sought by our Statement of Political Propositions ("Six Pillars of Peace"). It constitutes a political framework for continuing cooperation of the nations (Pillar I). The tasks committed to it include: economic and financial cooperation (Pilar II); peaceful change (Pillar III); self-government for colonial peoples (Pillar IV); control of armament (Pillar V); and religious and intellectual liberty for individuals everywhere (Pillar VI). There is being founded an international organization which has the power and opportunity to establish a peace which will accord with Christian principles. Furthermore, it is available for use now when it is most needed.

The hour of victory inevitably starts the disintegration of a war coalition. The common enemy, which compelled united action, is gone. To take its place, new occasions for unity must quickly be seized upon. This compulsion is upon us. For better or worse all mankind is now bound together in a common destiny. We must unite or perish.

We must now together engage in fighting against other common threats to the general welfare. These exist all too plentifully. There are the economic dislocations and maladjustments that produce human want and fear. There are political maladjustments that repress natural human aspirations. There is the menace of militarism and the necessity for controlling such forces as atomic energy. (These two most important problems are not treated here since they are dealt with in two special statements adopted by the Executive Committee of the Federal Council of the Churches of Christ in America: Statement on the Control of Armament and Compulsory Military Training and Statement on the Control of the Atomic Bomb.) There is exploitation and repression of dependent peoples. There are denials of human rights and fundamental freedoms. There are darkened areas where malignant forces can breed, cut off from the sterilizing influence of world opinion. These evils, in varying degrees, permeate all our society and the peoples of the world ought to unite to fight them.

That is precisely what the United Nations undertake to do. By the Charter these evils are branded as the common enemies of tomorrow, just as Nazi Germany and Militarist Japan were the common enemies of yesterday. If the peoples of the world respond to this new call to battle, then by striving together, they will develop a sense of fellowship in the world community. That is the only reliable preventive of war. It is the only foundation upon which close political association can be built.

Therefore, we urge the people of this nation:

To try to understand sympathetically the differing traditions, ideas, and motives of other peoples, both of our former enemies and our allies;

To acquaint themselves with the curative and creative possibilities of the United Nations;

To see to it that our Government, through its representatives in the General Assembly, gives leadership to the speedy inauguration of efforts for human welfare;

To join vigorously in such efforts inspired by a fervor no less than that of war.

The functioning of the United Nations Organization presupposes a civilized world. In great areas that civilization is now imminently threatened by privation, starvation and consequent chaos. Therefore, pending the time when the United Nations Organization can function and, indeed, in order to make that functioning possible, the people of our nation should take whatever remedial and sacrificial action they can to alleviate the appalling conditions which are the aftermath of war.

The Commission on a
Just and Durable Peace
JOHN FOSTER DULLES,
Chairman.

(Additional copies may be secured at the following prices: Single copy, 3c, 100 copies $2.40 postpaid.)

A BIT OF LOGIC

Life can begin at forty, provided you haven't
been naughty.
If you've stood the test by living your best
You will greet each day hale and haughty
Experience is Life's best teacher
Which you gather as you travel on,
So when you reach your prime you'll have
a good time.
With the right outlook, though not from a
book,
Life will begin at forty.

—Stell Marie Hogan, R.N.

God never closes one door without opening another.—Selected.

A cat may look at a king, but a nice fat mouse has more attraction for it. And this is no discredit to the cat.

